



AN HARMONY OF THE CONFESSIONS

OF THE FAITH OF THE CHRI-
STIAN AND REFORMED CHVRCHES,

which purelie professe the holy doctrine
of the Gospell in all the chiefe Kingdomes, Na-
tions, and Prouinces of Europe: the Cato-
logue and order whereof the Pages
following will declare.

There are added in the ende verie shorte notes: in
which both the obscure thinges are made plaine, & those
thinges which maie in shew seeme to be contrarie each
to other, are plainelie and verie modestlie reconciled,
and if anie points doe as yet hang in doubt, they are sin-
cerelie pointed at.

*All which things, in the name of the Churches of France and Belgia, are
submitted to the free and discrete iudgement of all other Churches.*

Newlie translated out of Latine into English.

*Also in the end is added the Confession of the Church of
Scotland.*

Alowed by publique authoritie.

Imprinted by THOMAS THOMAS, Printer to the
Vniuersitie of Cambridge.

1586.





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ALL HALLOWY

CONFESSIONS

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A PREFACE IN
THE NAME OF THE
CHVRCHES OF FRAVNCE
AND BELGIA, VVHICH PRO-
fesse the reformation of the Gospell.



Ambrrose in a certaine place
saith notable, *There ought
to be no strife, but conference,
among the seruants of Christ.*
For, seeing the dulnes of
mans vnderstanding, espe-
ciallie in heauenlie matters,
is such, that we can not oft times perceiue matters
otherwise verie plaine, it can by no meanes be de-
nied, but that by mutuall conference, and friendly,
and brotherly debating of the matter, we come to
verie great light. And that especiallie seemeth pro-
fitable and needful, that some should be set on edge
by others, that those thinges which the Lord hath
particularlie bestowed vpon seuerall members of
the Church, may redound to the common bene-
fit of the wholl bodie, and that all sinister affecti-
on set a part, Christ, who is the Fathers wisdom,
and

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and the onely Master and teacher of the Church may be heard: and as he is the Prince of peace may so by his spirit ioyne together our mindes, that if it be possible, we maie all thinke one and the same thing in the Lorde. But to striue, braue, and fiercely, and frowardlie to contend, as fensers doe, is so farre from becomming men that are taught of god, as that it is not seemely for modest or ciuill persons. And if so be that in all, yea euen in the verie least affaires of mans life, that rule of modestie is to be kept, what, I pray you, is to be done, when we are in hand with God and Gods matters? Surelie holie things are holily and deuoutly to be handled, in the feare of god & loue of our neighbour. Who, if he goe out of the way is by the Spirit of meeknes to be called backe againe: but if he take the right waie, he is more and more to be instructed therein, to the end it may appeare, that we are not driuen by any motion of man, but that in all things our mindes are ruled and gouerned by God. Yet alas, such is the spot and staine of our times, that the euill custome of writing whatsoever, and euen of railing, hath seised vpon the wits & mindes not of meane men onely, but euen of those, whom it most of all behooued to doe the cleane contrary. The rable of Iesuites, and such other like fellows, (whose verie rewarde is the earnest of bondage and cursed speaking) how shameleslie and outrageouslie they are caried against vs and the truth: & with what bitterness they cast out against vs such things, as they haue bin taught in the schoole of shamelesnes, it maie be sufficientlie perceived of any man.

For

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For they, when they feele them selues pressed with moſte ſtrong reaſons, and ouercome with expreſſe places of ſcripture, they runne to cauills and ſlaunders, as to the onely refuge of their errorrs. They ſay wee haue reuoluted from the Catholique Church, that we might follow the diuers imaginations of men: they cry aloud that we are heretikes, ſchiſmaticques, and ſectaries, and they oft times in mockage call vs Confessionists: and moreouer they laie in our diſh, that wee neither agree with our ſelues, nor with others, whoe detest the Biſhoppe of Rome: but there are as many Religions among vs, as there are Confessions of Faith. And that they may ſeeme to procure credit to themſelues, and to giue a check to the Germane Churches eſpeciallie, they bring forth both certaine other writings, and eſpeciallie that *Forme* of Agreement, of late published in Germanie, in which there are certaine things to be ſcene farre differing from thoſe auncient Confessions of Faith, which the Churches of the Goſpell haue euen ſince the beginning giuen out. But let them ſo thinke, that the fault of hereſie is not to be laide vpon thoſe, whoſe faith altogether relieth on moſte ſure grounds of ſcripture: that they are no ſchiſmaticques who intierly cleaue to Gods Church ſuch an one as the Prophets & Apoſtles doe deſcribe vnto vs: nor to be accounted ſectaries, who embrace the truth of God, which is one and alwaies like it ſelfe. What doe they mean, I praie you, by the name of Confessionists ſo often repeated? For if euerie man be commaunded to make confeſſion of his Faith ſo often as Gods glorie, and the edifying of the Church ſhall require;

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what a wonderfull or strange thing ought it to seeme, if Cities, if Prouinces, if wholl kingdomes haue made profession of their faith, when they were falsely charged by the Popish sorte, that they had gone from the doctrine of the true beleeuing Church? but they will saie, there ought to be one confession of faith and no moe: as though forsooth, a confession of faith were to be valued rather by the words, then by the thing it selfe. What therefore will they saie to our ancetours, who when they had the Apostles Creede, yet for all that set out the Nicene, Chalcedonian, and manie moe such like Creedes? Those Creedes, saie you, were generall. Yea surelie, but so generall, that a great part of the world in those elder times followed the frantique heresies of the Arrians, whom the godlie forefathers by setting forth those Creedes desired to bring home into the Church againe. *The trueth, saith Hilarie, was by the aduise and opinions of Bishops many waies sought, & a reason of that which was meant was rendered by seuerall confessions of faith set downe in writing: And a litle after. It ought to seeme no maruell right welbeloued breethren, that mens faiths began to be declared so thick: the outrage of heretiques laeth this necessitie vpon vs.* Thus much saide Hilarie. What, that Athanasius, Augustine, and many other auncients set forth their Creedes also, that the puritie of Christian faith might more and more shine forth. Therefore if Kingdoms, Cities, & and whole prouinces haue priuatelie made confession of their faith, this was the cause therof, for that hitherto the state of times hath not suffered, that a generall Councell of all those, who professe the re-

formed

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formed religion, might be holden. But if it once come to passe (and the Lord graunt that the Churches maie at length inioy so great a benefit) then there may be one onelic confession of faith extant, conceiued in the same wordes, if the state of the Churches shal seeme to require it. Let them therefore leaue of in mockage to terme vs Confessionistes, vnles perhaps they looke for this answer at our hands, that it is a farre more excellent thing to beare a name of confessing the faith, then of denying the trueth. For euen as moe smal streames may flow from one spring, so moe confessions of faith, may issue out from one and the same truth of faith.

Now to speake somewhat al.ſo of those, who while they will seeme to embrace the trueth of the Gospell, and renounce popish errors, shew themselves more vniust towards vs, then was meet they should, we are compelled to finde want of Christian charitie in them. This one thing in deed was remaining, that after so many daungers, losses, banishments, downefalles, woes without number, griefes and torments, we should also be euill intreated by those, of whome some comforte was rather to be looked for. But that ancient enimie of the Church is farre deceiued (by whose subtilties this euil is also wrought for vs) while he hopeth that we maie by his craftes be ouerwhelmed. But bearing our selues bolde on that loue, which the mercifull God through Iesus Christ our Lord beareth vnto vs, and whoe hath planted a loue and feare of him in our mindes, we leape for ioye in these verie thinges, and boast with the Apostle, that it will neuer be, (the same grace of God alwaies preuenting vs) that

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tribulation, anguill, hunger, nakednes; the sword, false accusation, or cursed speaking shall withdraw vs from the truth once knowne and vnderaken. For we knowe that saying of Chrysostome to be true, *It is not euill, to suffer; but to doe euill*. Neither are we anie whit disgraced hereby, but they whom I know not what distemperature whetteth against vs hauing deserued nothing, & to repaie them like for like, quitting rayling with rayling, far be it from vs, whom God vouchsafeth this honour, that being fashioned like to the image of his Sonne we might through good reporte and euill reporte walke on, vpholden with the staie of a good conscience, yea we haue resolved with our selues not only to abide the open wronges of our enemies, but euen the disdain of our bretheren, although neuer so vniust.

And what we furthermore think of the doctrine of our Lord Iesus Christ, the confession of our faith, set forth manie yeares agoe, hath made it knowen to the wholl world: and we haue God, and Angels, together with men, witnesses of that sincere endeouour, by which we laboured, and doe as yet, to the vttermoste of our power, labour to set vp againe and maintaine the pure worships of God among vs out of Gods word.

And, euen as we shewed our selues to be readie at all times to render a reason of the hope that is in vs: so we thought it a matter worth the paines, to make all men priue to that bonde which one our parte is verie straight with the holie and truelie Catholike Church of God, with euerie Saint and sounde member thereof, that so farre as we can, we might deliuer, partlie our selues, partly

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the Churches ioyned with vs from those moſte
greeuous crimes, by which ſome mens ſpeeches &
bookes are laid to our charge. And when we be
thought our ſelues by what means it might beſt be
done, this eſpeciallie for the preſent time ſeemed a
meet waie vnto vs, which would giue offence to no
man, & might ſatiſſie al that would yeald vnto rea-
ſon, namelie to publiſh this *Harmonie* of confeſſi-
ons, whereby it might ſufficientlie be vnderſtood,
howe falſelie we are charged, as though we, that
haue reiected popiſh errors, agreed not at al among
our ſelues. For (to beginne with thoſe ſtout main-
tainers of the Romiſh tyranny, who wil yet ſeeme
to be defenders of the truth, this conference of con-
feſſions will plucke euery viſard from their faces,
when as it ſhal plainely appeere, that al the opinions
in theſe confeſſions of faith were in other ſondrie
words ſo laid down, that yet the ſame truth alwaies
abideth, & there is none at al, or very litle difference
in the thinges themſelues. And how narrow muſt
they needs perceiue the boundes of that their Ca-
tholique Church to be, when it ſhal be openlie
known, that to many kingdomes, prouinces, ci-
ties, peoples, & nations profeſſing the truth of the
Gospell, doe with common conſent renounce the
abuses and orders of the Romiſh Church? As for
thoſe whome (without anie deſert) it pleaſeth to
count vs among the Arrians and Turkes, they ſhal
ſee alſo how farre through the benefit of God we
be from ſuch hainous and wicked errors.
And they alſo, who accuſe vs of ſedition, ſhall per-
ceiue how reuerentlie we thinke of the dignitie of
kings, and the Magiſtrates authoritie, and they to
conclude

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conclude that not being content with those publique confessions of the Churches of Germanie, may by laying against vs that forme of new agreement seeme worthelie more and more to seuer them selues from vs, and who haue alreadie very pithilie been refuted by moste learned writings, they also shall, if true agreement be earnestlie sought, be satisfied with this Harmonie. For (that we maie freelie saie as it is in deede) that long rancke of names sealed and written at that booke is such, that it seemeth rather to stand iddelie in the field, then to fight manfullie.

And if it had pleased vs to followe this pollicie, we might haue set downe the names not of seuen or eight thousand meane men (most famous Princes and some other excepted) of whome it maie worthelie be doubted, whether there euer were anie such, or what they were, but also the names of farre more Churches. And this our diligence had beene farre more commendable, namele, beeing bestowed, not in wringing out and begging from village to village some hundreds of names, but in laying out the opinions of moste gracious Kings, moste renoumed Princes, of noble nations, and peoples, of moste mightie common wealthes and Cities: of which a great parte hath not bin vsed to dispute in corners, or to trifle, but hath knowen these manie yeares how euen vnto bloode to suffer manie and greuous thinges for Gods trueth sake. But we know that the truth hath not it warrant from men, nor by men: it is simple, it wilbe simplie published and taught. Therefore we are purposed for this time not to deale by any long
dispo.

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disputation with anie man, but barelie to open the meaning of the reformed Churches, to knit all the Churches of Christ together with one bond of brotherlie loue, to keepe peace with all men, and so farre as it ought to be done, to iudge well of all men: yea and to intreat those, whose thinke somewhat too hardlie of vs, that if we disagree from the confession of no Church that doth truelie beleeeue, they would themselues also beginne to be of the same minde with vs, and quietlie, and soberlie conferre with their bretheren, of what thinges they shall thinke good, rather then themselues to slander & giue the aduersaries occasion to rayle vpon the Gospell. But if they will not doe it, let this publique and euerlasting monument witnes to all that come after, that we and all of our side are & shall be free not onelie from the grieuous reproches, with which wee are vnderferuedlie laden, but also without blame of all the hurlie burlies and dissentions that haue beene hitherto and that (which God forbid) are peraduenture like to be more greuous, vnles it be speedelie preuented on both sides.

And seeing in this Harmonie we speake not onlie with our owne, but euen with the mouth of all those nations, whose confessions we haue brought into one forme of one and the same doctrine; we hope it will come to passe that not so much the seuerall names of the French, Belgia, and other Confessions shall hereafter be heard, as that one onlie vniuersall, simple, plaine, and absolute Confession of all Churches (speaking as it were with one & the same tongue of Chanaan) shall be seene: and that they who were thought to be farre wide (as
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hath hitherto not altogether without desert by reason of ouer many mens priuate writings beene thought of vs and the brethren of the Confession of Aulpurge) if so be that men keepe within the boundes of the Confessions, and all cauilling and sophistrie be laide aside and as well faithfull as favourable exposition be admitted, shall be thought very neererlie to agree in al things. And this was the cause why we desired to put the confession of Aulpurge, together also with that of Saxony, & Wirtemberge, in this Harmonie, that it might be the more easilie known, that both we agree with them in all particular points of faith, and that there are verie few matters hanging in controuersie betweene vs. For concerning that doubt about the Lords Supper, in the, thing and of the thing it selfe, there is no strife, we differ in certaine adiuncts and circumstances of the thing. In the thing it selfe, I saie, we agree: although as the gifts of God are diuers, so some do more plainly, some do not so plainly, and perhaps not so fitlie, utter that which they thinke. For we all acknowledge that the holie signes, haue not a bare signification, but that by the ordinance of God they assure our consciences that the things themselues are as true and certainlie giuen of God to all that come, as the signes themselues are giuen by Gods minister. But this questiō remaineth, whether as the signe, so also the present thing it selfe be giuen to the body, or rather the present signe be giuen to the bodie, but the present thing giuen onelie to the minde and faith. Again, whether as both be giuen to al, so both be receiued of al, of some vnto life, and of other some

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vnto death. In like sort, we all belecue the true Communication of the true bodie and the true bloode of our Lord Iesus Christ. The controuerſie ſtandeth in the manner of communicating, but who may therefore of right thinke, that the holie vnitie of the Churches is to be plucked a ſunder? That they of our ſide were alwaies deſirous of peace and agreement, the hiftorie of the conference at Marpurg, and ſuch things as were afterward done in the yeare 1536. doe ſufficientlie witneſſe.

Moreouer, ſo often as there appeared any hope of agreement, it is cleare, that there was no other cauſe, but the importunitie of ſome certaine men, why new and ſudden braules beeing raiſed, the matter could not come, or long continue in that agreement which was hoped for. For that we may let paſſe very many other things, although in the beginning it were openlie knowne among all, that there was no controuerſie betweene vs (no not ſo much as the verie Papiſts excepted) in the opinion about worſhipping the myſterie of the holie Trinitie; loe, about the latter end that vnhappie monſter of Vbiquitie came forth, which if it be admitted, will quite ouerthrow the true doctrine of Chriffs perſon, and his natures. Hence then come the diſtractions of Churches, hence come ſo deadlie quarrellings. But ſeeing this wholl matter hath beene often handled by verie learned men, it is no time for vs to deale any farther therein. For it is ſufficient for vs to ſhew in few wordes, that our men ſo farre as was poſſible, alwaies prouided for the peace of the Church.

Neither truelie hath any man cauſe after the example

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ample of certain moderators (such as not long since haue beene) why he should perswade himselfe that we would here of this hotch-potch of opinions make a certaine medlie as it were of contrarie qualities. But we leaue all thinges wholl, that euerie one may so know his owne words beeing compared with the sayings of others, that he shall finde nothing forged, nothing taken away, nothing put to, or wrested. And to conclude, the forme and drift of this wholl work, if it be more narrowlie vewed, shal not vnworthily be iudged a sound body of christian doctrine, framed and allowed by the writings, and as it were by a common councell of the goodlie Churches well nigh of all *Europe*. For here all the chiefe points of our Religion, beeing discusst and approoued, are by the publique authoritie of all the chiefe nations in Christendome with one consent published and knit together: yet we must confesse, as we afore touched, that through the manifolde and busie braulings of priuate persons, and glosses (as men commonly speak) the matter was brought farre from the groundes thereof to things cleane besides the purpose and impertinent. For first there beganne to be dealing onely about the supper: then it came to Christs Ascension and sitting in heauen: and within a while after to the personall vnion of both his natures, and what stay will there be in the ende? for many, (by all mens leaue be it spoken) seeme to be delighted with this continual striuing, that howsoeuer, and whatsoeuer it might coste them, they might not be vnknowne. But it becometh the Disciples of Christ to seeke peace, and to despise glorie. For as Bernard saith, *They that de-*
spise

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lose peace, and seeke after glorie, they lose both peace and glorie. Away therefore with those speeches, *I am of Paull, I am of Cephass,* & let that one saying be heard, *I am Christs, I am the Churches.*

There is something that may be misliked, yet there are verie manie things that may wel be liked: the same groundwork of faith abideth, let therefore the same loue continue: and let vs not think much to take them for brethren, whome God vouchsafeth to take for sonnes: neither let vs despise those, for whome Christ despised him-selfe. That thing is assuredlie true, and very much liked of vs, that nothing in holy doctrine is to be thought of smal importance: but rather that euen in the least pointes thereof a certeine faith and full assurance is required, flat contrarie to the wauering of the Academics: yet we can not like of too too much peeuishnes, through which some do straight waie vpon verie smal occasion cal their brethren heretikes, schismatikes, vngodlie, Mahumetanes: let these speeches be throwne out against Atheists, Epicures, Libertines, Arians, Anabaptists, and such like mischieuous persons, which desire to haue the Lords field vterlie destroied: but let vs euerie daie grow in faith and loue: and let vs teach the flocks committed to our charge, to feare God, to hate vices, and follow after vertues, to denie the world and themselves: obeying the commaundement of our Lord & teacher Iesus Christ, who biddeth vs not to braule but to loue each other. Whose example in gouerning the Church if we will follow, we shal raise vp those that are afflicted, take vp those that are fallen, comfort the feeble, waken the drousy, & not negligently

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diligentlie denounce Gods wrath against sinnes, and
 shall draw out the sword of the same word which
 is no blunt one against hypocrites, wolues, dogges,
 swine, goates, and to conclude against all wicked
 ones which in our Churches mingle them-selues
 with the true sheepe, and which cause the word of
 God to be euill spoken of. It were a farre better
 thing surelie then that which some do, busying the
 sharpnes of their wit in making of certeine trifles,
 that forsooth the knowledge of such subtilties, may
 shake out of our mindes all conscience. It was
 iustlie said that the strength of the gospel was wea-
 kened through the thornie subtilties of schoole-
 questions: and we through our wayward disputa-
 tions what els do we, then cause that the authority
 thereof be not strengthened, but rather weakned,
 and doe euen stagger among the wicked. We read
 it excellentlie written in Liuiie, a verie graue wri-
 ter, that *not onelie grudges, but also warres haue an end,*
*and that oftentimes deadly foes become faithfull con-
 federates, yea and sometimes Citizens: & that by the same*
*speeches of the people of Rome, very bitter or cruel enmi-
 ties haue bene taken vp betweene men of great account.*
 And that which these few wordes wrought with
 the heathen, shall not godlines toward God ob-
 taine at the hands of Christians, of deuines, and of
 Pastours of Churches? yea if the trauell of reading
 & diligentlie examining & conferring of this booke
 shall not be irksome, if vpright and sincere iudge-
 ment, if not preiudicate opinions, but the loue of
 one truth shall beare swaie in al mens hearts, it will
 shortly obtaine it. That olde contention about the
 celebrating of Easter very hotlie tossed to and fro

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for two hundred years, or there about, between the Greekes and the Latines, was long since by vs thought worthie of laughter : but we must take good heed, lest in a matter not altogether vnlike, we seeme to be wiser then both, if so be that we desire to haue the Church wholl, and not to leaue it rent vnto the posteritie, and would haue our selues be counted not foolish among men, and not stubborn in the sight of god. There hath scarce been anie age, which hath in such sort seen al Churches following altogether one thing in all points, so as there hath not alwaies been some difference, either in doctrine, or in ceremonies, or in manners: and yet were not Christian Churches through the world therefore cut a sunder, vnles peraduenture then, when the Bishop of Rome brake of all agreement, & tyrannically inioyned to other Churches, not what ought to be done, but what him-selfe would haue obserued : but the Apostle did not so. Barnabas in deed departed from Paull, and Paull also withstood Peter, and surelie for no trifle : and yet the one became not more enemie or strange to the other, but the selfe same spirit, which had coupled them from the beginning, neuer suffred them to be disioyned from them-selues. It is the fashion of Romists to commaund, to enforce, to presse, to through out cursings, and thunder excommunications vpon the heades of those that whisper neuer so litle against them: but let vs, according to the doctrine of the holie Ghost, suffer, and gentlie admonish each other : that is, keeping the groundwork of faith, let vs build loue vpon it, and let vs ioyntlie repaire the walls of Sion lying in their ruines.

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It remaineth, that through the same Lord Christ we beseech our reuerent brethren in the lord, whose confessions published we set forth, that they take this our paines in good parte: and suffer vs to leane, as it were to a certaine staie, to the common consent of the reformed Churches, against the accusations and reproches of the common aduersaries of the truth. But it had beene to be wished, that we might at once haue set out all the Confessions of all the reformed Churches: but because we had them not all, therefore we set out them onelie, that were come to our hands, to which the rest also, so farre as we suppose, may easilie be drawne. And we also could haue wished, that the thing might haue bin made common to all the reformed Churches. But whenas the state of our Churches seemed to force the matter, & that they could not abide any longer delaie, the right well beloued brethren will pardon vs, with whom by reason of the time we could not impart both the Harmony it selfe, and the observations, as also the intent of this wholl edition. Whereas moreouer we haue put to moe confessions of one and the same nation, as of Auspurg, & Saxonic, as also the former and latter of Heluetia, that was not done without cause: for besides that one expoundeth another, we thought it good also hereby to ridde them from all suspicion of inconsistency and wauering in opinion, which the aduersaries are wont to catch at, by such repetitions of confessions.

Yet why we would not adde some confessions of the brethren of Bohemia often repeated, we with straight way shew a cause: and we hope that our

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reason will easilie be liked of them. And we haue
set downe euerie where two, yea and in some pla-
ces three editions of Auspurge, for this respect, lest
in this diuersitie we might seeme to haue picked
out that, which rather fauoured our side, & to haue
utterlie misliked the other. Wherein notwithstanding
we haue not euerie where followed the order
of times, in which euery of them came to light, but
the coppie which we had in our hands printed
at Wirtemberge 1572. with a double edition.
And we therefore thought it meete to passe ouer
the Apologies adioyned to the confessions (as of
Auspurge, Bohemia, Sueueland, and England) as
wel that the work might not grow to be exceeding
bigge, as also that we might not seeme rather to in-
crease disputations & controuersies, then to make
an Harmony of doctrine. And as for our obserua-
tions, our minde was to meete with the cauills of
sophisters, who we know well enough will take
holde on the least matters, that they may thereby
set vs on worke. Wherefore lest they should
charge vs to set out a discorde rather then a con-
corde of confessions, we haue added in the end very
short obseruations, in which we lay open those
things which might seeme somewhat obscurelie
spoken, and doe fauourable and freelie, giuing
them an interpretation, expounde those thinges,
which either haue, or seeme to haue any shew of re-
pugnancie. And we beseech the brethren to beare
with vs therein, as the most distressed, and desirous
of the peace and agreement of the Churches among
those, who in these last times haue imbraced the
truth of the gospel. For God forbid, that we should

THE PREFACE.

desire to be counted Censurers of others, who are ready rather to be taught of our brethren, and to be strengthened in this race of truth, which is begun. We would therefore haue them so to thinke, that these obseruations are laid before them, that they maie iudge of them, and maie, if they shall thinke it any where needefull, better and more filie declare their owne opinion, and in the meane while accept of our paines.

YE therefore moste gracious Kings, Dukes, Earles, Marquesles, moste famous Barrons, & noble Lords, ye Cities, and Common wealthes, ye most wise Pastours, Doctours, and, to be short, all Christian people, professing the trueth of the Gospell, be present in soules and bodies, suffer not the poyson of discord to spread any farther: but kill this hurtfull serpent, and receiue with a Christian minde as is meete, and as is offered vnto you this most sure token & earnest of the euerlasting friendship of the French and Belgian Churches with you, offered to you in the face of the whol world: that we beeing by a friendly league coupled together in Christ, may vanquish all Antichristes, and may sing that hymne to the Lord our God, *Beholde how good and ioyfull a thing it is, brethren to dwell together in vnitie.*



A CATALOGVE OF THE CONFESSIONS WHERE.

OF THIS HARMONIE IS FRAMED, ACCOR-
ding to the order of the times, wherein euey
of them were written and published.

I



He confession of Auspurg was first
presented in the Germane tongue at the
Citie Auspurg, in the yeare 1530. to
Charles the fift being Emperor, by cer-
tein most renoumed Princes of Germa-
nie, and other states of the sacred Em-
pire, whome they call Protestants. Secondlie the selfe
same yeare it was set out and published at Wirtemberge in
latine, somewhat corrected in certaine Articles, with a
preface, and the subscription of the authors names.

II.

THat confession of the foure cities was presen-
ted both in the Germane, and also in the Latine
tongue, to the same most sacred Emperor Charles the fift,
in the same assemblie held at Auspurg, in the same yere,
by the Embassadors of the Cities of Strausbrough, Con-
stance, Meminga, Lindaw: both which we haue in cer-
tein Artciles compared together, that the readers might
base the one made more ample by the other: and we haue
therefore

therefore in the titles called it the confession of *Sueneland*, for that those foure Cities, by whome it was presented, are commonlie counted neighbours to *Sueneland*.

III.

THat of *Basill* about the yere 1532. was first written in the *Germane* tongue by the ministers of the Church of *Basill*, & also by a common subscription allowed of the Pastors of *Strausbrough*, then again in the yere 1561. both recognised and receined by the selfe same ministers of *Basill*. Afterward also it was published by the magistrate of *Millaine* in his owne name in the *Germane* tongue with a preface, as though it had beene that Churches own confession. And at the last it was turned into *latine*. Which we, as more auncient then the rest of *Heluetia*, haue thought good to be set downe here also, and doe else where in like sort call it the confession of *Millaine*.

IIII.

THe former Confession of *Heluetia* was written at *Basill* about the yere 1536. in the behalfe of all the Churches of *Heluetia*, and sent and presented to the assemblee of diuines at *Wirtemberge* by Master *Bucer* and Master *Capito*: and in the yeare following 1537. it was againe propounded together with the declaration thereof to the assemblee at *Smalcaldia* by *Bucer* himselfe, and allowed of that wholl assemblee, namely, of all the diuines and degrees of Protestantes, as *Luther* his owne letters to the *Heluetians* doe testifie. And the declaration in *latine* was conferred in very manie places with the more ample copie written in the *Germane* tongue.

V.

THat of Saxonie was written in latine in the yeere 1551. in the behalfe of the Saxon Churches, by Master Philip Melancthon, that it might be presented to the councell of Trent: to which not onelie the Saxon and Meissen Churches, but also verie manie other did subscribe, as if it had beene to the confession of Augsburg repeated.

VI.

THat of Wirtemberge was of the most renoumed prince and Lord, Lord Christopher Duke of Wirtemberge & Tecca, Earle of Mountbelgard, by his embassadours presented to the assemblie of the Tridentine councell the 24. daie of the moneth of Ianuarie in the yeare 1552.

VII.

THe French confession was in the yere 1559. presented to Frauncis the second King of France first at Amboise, in the behalfe of all the godly of that Kingdome: Secondlie in the yere 1561. at Poisie. It was presented againe in French, to Charles the ninth: and at length also published by the Pastors of the French Churches, with a preface to all other Euangelicall Pastors, in the yeare 1566.

VIII.

THe English confession was inserted in the generall apologie written in the yere 1562. in the behalfe of the English Church.

IX.

THe latter confession of Heluetia was written by the Pastors of Zurich, in the yeare 1566. and approoued and subscribed vnto, not onlie of the Tigurines them selues and their confederates of Bern, Scaphusia, Sangallia, Rhetia, Myllaine, and Bienna: but also of all them of Geneua, and of Sauoi, of Polonie and likewise by the Churches of Hungarie, and Scotland.

X.

THe confession of Belgia was published in french in the name of al the Churches of Belgia, in the yere 1566. and in the yere 1579. in a pubilque Synode helde at Belgium, it was repeated, confirmed, and turned into the Belgian tongue.

XI.

That of Bohemia beeing the last of the four former, which were farre more auncient, (which for the largenes we thought good not to be inserted into this harmonie) being recited in the same order of Chapters & arguments, & somewhat more plainly expressed, & in the yere 1573. published in diuers places, was also approoued by common testimony of the vniuersitie of Wirtemberge, euen as Master Luther, & Melancton had approoued the former, published in the yere 1532. beeing altogether the same in doctrine with this, as Luther his preface witnesseth: and we haue called it elsewhere the confession of the Waldenses, following the common title assigned therunto by those Churches: which we would haue to be spoken without any prejudice to those brethren.



AN ADMONITION TO THE GODLY AND GENTLE READER, TOVCHING THE ORDER and course of this wholl Harmonie.

* *

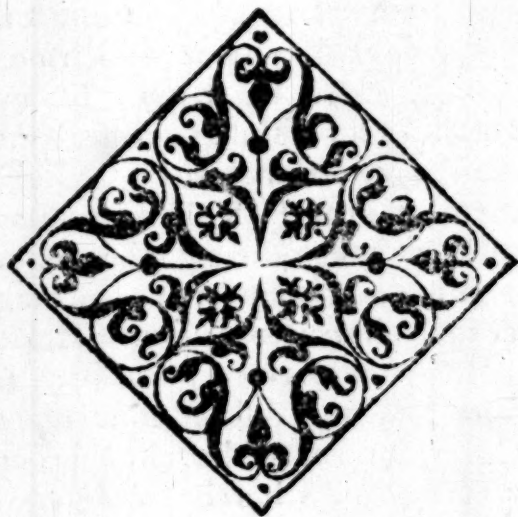


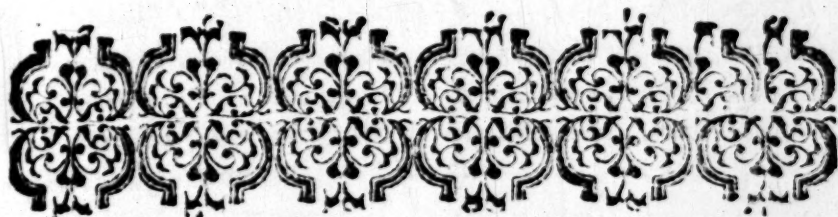
His wholl Harmonie of Confessions (gentle Reader) is parted into 19. Sections, which wee haue taken sometimes out of noe, sometimes out of fewer Confessions in number, as each seemed euerie one in his owne place to handle one & the same matter or chief point of doctrine. But in rehearsing the context of euerie Confession, because we were to haue regard of the order of things and doctrine, rather then either of the time, or worthines of the Churches & Authors that wrote them, or other such like circumstance: therefore it seemed good without anie enuie or preiudice of other Confessions, either more auncient or more famous, to giue the first place to the latter Confession of Heluetia; both because the order thereof seemed more fitte, and the wholl handling of doctrine more full and conuenient: and also because that Confession was publiquelie approoued & subscribed vnto by verie manie Churches of diuers Nations. Further vpon this do the rest fitly follow, to wit, the former confession of Heluetia, & then all other, without any choise, indifferentlie, saue that we had rather ioyne together the Confessions of Germanie, then seuer them each from other, according to the argument of euerie Section. Yet we were enforced to put that Confession of the 4. Cities as receiued somewhat late, in the last place. Which order notwithstanding if it shall not seeme fitte and conuenient to anie, it may

caslie

easilie be altered in the second edition, as other Confessi-
ons also, if anie such beside these shall be wanting, may in
their due place be adioyned.

To conclude, that the godly Reader may want nothing,
and that no man may suspect anie thing to be taken awaie
or added to anie of those Confessions, we haue here set
downe the articles or chiefe points in the order wherein they
were first written. Which we desire euerie man fauourably
to interpret, and to enioy this our labour, rather seeking
peace and agreement, then malitiousslie hunting after occa-
sions of dissensions.





PROPER CATALOGVES FOR EVERE
 RIE CONFESSION, CONTEINED IN THIS HAR-
 MONIE, AFTER THAT ORDER WHEREIN
 They were first written.

| | | | |
|--|--|---|----|
| <hr/> | | <i>Sacraments.</i> | 20 |
| THE ARTICLES OF THE FORMER CONFESSION of Heluctia. | <i>Scripture</i> | <i>Baptisme.</i> | 21 |
| | <i>Interpretation</i> | <i>The Eucharist.</i> | 22 |
| | <i>Fathers</i> | <i>Holie assemblies.</i> | 23 |
| | <i>Humane Traditions</i> | <i>Of Heretikes & Schismatikes.</i> | 24 |
| | <i>The drift of the Scripture</i> | <i>Of shinges indifferens.</i> | 25 |
| | <i>God</i> | <i>Of the Magistrate</i> | 26 |
| | <i>Man, and his strength</i> | <i>Of Holie Wedlocke.</i> | 27 |
| | <i>Originall sinne.</i> | | |
| | <i>Free will.</i> | | |
| | <i>The eternall Counsell, touching the restoring of man.</i> | | |
| <hr/> | | <hr/> | |
| | <i>Iesus Christ, and those benefites which wereape by him.</i> | THE CHIEFE POINTS OF THE LATTER CON- fession of Heluctia. | |
| | <i>The drift of the doctrine of the Gospell.</i> | <i>Of the holie Scripture, being the true word of God.</i> | 1 |
| | <i>Faith, and the force thereof.</i> | <i>Of Interpreting the holie Scrip- ture, and of Fathers, Councils, and Traditions.</i> | 2 |
| | <i>The Church.</i> | <i>Of God, his unitie and the Tri- nitie.</i> | 3 |
| | <i>Of the Ministers of the word.</i> | <i>Of Idoles, or Images of God, Christ, and Saintes.</i> | 4 |
| | <i>Ecclesiasticall power.</i> | <i>Of the Adoration, worshippe, and Inuocation of God, through the onelie Mediatour Iesus Christ.</i> | 5 |
| | <i>The choosng of Ministers</i> | | |
| | <i>The head and Shepherd of the Church.</i> | | |
| | <i>The dueties of Ministers.</i> | | |
| | <i>Of the force and efficacie of the</i> | | |

| | | | |
|---|----|--|----|
| Of the Providence of God. | 6 | Of the buriall of the faithfull, and the care that is to be had for the dead, and of Purgatorie, and the appeering of Spirites. | 26 |
| Of the creation of all thinges, of Angells, the Devill, and man. | 7 | Of Rites, Ceremonies, and thinges Indifferent. | 27 |
| Of the fall of man, sinne, and the cause of sinne. | 8 | Of the goods of the Church. | 28 |
| Of free will, and so of mans power and abilitie. | 9 | Of single life, Wedlocke, and the ordering of a Family. | 29 |
| Of the Predetermination of God, and Election of the saintes. | 10 | Of the Magistrate. | 30 |
| Of Iesus Christ being true God, & man, and the onlie Saviour of the world. | 11 | | |
| Of the lawe of God. | 12 | <hr/> | |
| Of the Gospell of Iesus Christ, of the Promises, also, of the spirit, and the letter. | 13 | THE ARTICLES OF THE CONFESSION OF Basill. | |
| Of Repentance, and the Conser- sion of man. | 14 | Of God. | 1 |
| Of the true iustificacion of the faithfull. | 15 | Of man. | 2 |
| Of Faith, and good workes, and of their reward, and the merit of man. | 16 | Of the care of God toward vs. | 3 |
| Of the Catholique & holy Church of God, and of the onely head of the Church. | 17 | Of Christ, being true God, and true man. | 4 |
| Of the Ministers of the Church their institution, & duties. | 18 | Of the Church. | 5 |
| Of the Sacramentes of the Church of Christ. | 19 | Of the Supper of our Lord. | 6 |
| Of holie Baptisme. | 20 | Of the Magistrate. | 7 |
| Of the holy Supper of the Lord. | 21 | Of Faith, and workes. | 8 |
| Of holie and Ecclesiasticall as- semblies. | 22 | Of the last daie. | 9 |
| Of the Praiers of the Church, of singing & Canonically houres. | 23 | Of thinges commaunded, and not commaunded. | 10 |
| Of Holy daies, fastes, and choise of meates. | 24 | Against the error of the Anaba- pistes. | 11 |
| Of Comforting, or visiting the sicks. | 25 | <hr/> | |
| | | THE CHIEFE POINTS OF THE CONFESSION OF Bohemia. | |
| | | Of the holy Scripture, and of Ecci- asticall writers. | 12 |

| | | | |
|--|----|---|------------|
| Of Christian Catechizing. | 2 | Of distinguishing the Canonickall books from the Apocryphall. | 4 |
| Of the unitie of the diuine essence, & of the three Persons. | 3 | Of the authoritie of the word of God. | 5 |
| Of the knowledge of himselfe. Also, Of sinne, the causes and fruites hereof, and of the promises of God. | 4 | Of the Trinitie of the Persons in one onely essence of God. | 6 |
| Of repentance. | 5 | Of the Creation of the world. | 7 |
| Of Christ the Lord, and of Iustification through faith in him. | 6 | Of the eternal Prouidence of God | 8 |
| Of good workes, which be holie actions. | 7 | Of the fall of man, and his free will. | 9 |
| Of the holie Catholique Church, the order and discipline hereof, and moreouer of Antichrist. | 8 | Of Originall sinne. | 10 |
| Of the Ministers of the Church. | 9 | Of the propagation of Originall sinne, and of the effectes thereof. | 11 |
| Of the word of God. | 10 | Of the free Election of God. | 12 |
| Of the Sacraments in general. | 11 | Of the reparing of man from his fall through Christ. | 13 |
| Of holy Baptisme. | 12 | Of two natures in Christ. | 14 |
| Of the Supper of the Lord. | 13 | Of the hypostaticall union of his two natures. | 15 |
| Of the keyes of Christ. | 14 | Of the death and resurrection of Christ, and of the fruit thereof. | 16 |
| Of thinges accessorie, that is, of rites, or Ecclesiasticall ceremonies. | 15 | Of the merit, and fruit of the sacrifice of Christ. | 17 |
| Of the politique or Ciuill Magistrate. | 16 | Of the remission of sinnes, and true Iustification. | 18 |
| Of Saints, and their worship. | 17 | Of the Intercession, or Mediation of Christ. | 19 |
| Of fasting. | 18 | Of iustifying Faith, and the gifts, and effectes thereof. | 20. 21. 22 |
| Of single life, and Wedlocke, or the order of married folke. | 19 | Of the abolishing of Ceremonies, and true vse of the Morall lawe. | 23 |
| Of the time of Grace. | 20 | Of the intercession of Saintes, Purgatorie, and other superstitious traditions of the Popish sorte. | 24 |

THE ARTICLES OF THE FRENCH CONFES- SION.

| | | | |
|--|---|--|------------|
| Of God, and his one onely essence. | 1 | Of the Ministerie of the Gospell. | 25 |
| Of the knowledge of God. | 2 | Of the unitie of the Church, and the true notes thereof. | 26. 27. 28 |
| Of the Canonickall bookes of the holy Scripture. | 3 | Of Ecclesiasticall functions. | 29 |
| | | Of the power, and authoritie of the ministers. | 30 |
| | | Of their lawfull calling, and election. | 31 |
| | | Of | |

| | | | |
|--|--------|--|----|
| Of Ecclesiasticall discipline. | 32 | Of Ceremonies, and Ecclesiasticall | |
| Of Excommunication, and other Cen- | | rites. | 15 |
| ures. | 33 | Of prayer in a vulgar tongue. | 16 |
| Of the Sacraments in generall. | 34 | Of the onelie Intercessour, and Medi- | |
| Of Baptisme. | 35 | atour Christ. | 17 |
| Of the holie Supper of the Lorde. | 36 | Of the corruption of man through | |
| Of the efficacie, and true communica- | | sinne, of his iustification through | |
| tion of the thing signified by the | | Christ. | 18 |
| signes. | 37. 38 | Of the one onely sacrifice of Christ, | |
| Of the Magistrate, and polisiike lawes | | whereby we are perfectly reconciled | |
| | 39. 40 | to God. | 19 |
| | | Of good workes. | 20 |
| | | Of the last resurrextiō of this flesh. | 21 |

THE ARTICLES OF THE ENGLISH CONFESSION.

| | |
|---------------------------------------|----|
| Of one God in three Persons. | 1 |
| Of Iesus Christ being the true Sonne | |
| of God, and of the Incarnation, & | |
| other workes of Redemption, and | |
| of his two natures being unsepara- | |
| blie united and unconfounded. | 2 |
| Of his last coming | |
| Of the holie Ghost, and his workes in | |
| us. | 3 |
| Of the Catholique Church, and the | |
| one onelie King, head, and hus- | |
| band thereof. | 4 |
| Of the diuers degrees of the Church. | 5 |
| Of the primacie of the Antichrist of | |
| Rome. | 5 |
| Of the lawfull calling and Election | |
| of ministers. | 6 |
| Of their power, and the vse of the | |
| keies. | 7 |
| Of marriage and a Single life. | 8 |
| Of the Canonickall scriptures. | 9 |
| Of the Sacramentes, and the number | |
| thereof. | 10 |
| Of Baptisme. | 11 |
| Of the holie Eucharist. | 12 |
| Of the sale of Masses. | 13 |
| Of Purgatorie. | 14 |

THE ARTICLES OF THE CONFESSION OF Belgia.

| | |
|---|----|
| Of the essence, or nature of God. | 1 |
| Of the double knowledge of God. | 2 |
| Of the beginning, and author of the | |
| word of God. | 3 |
| Of the Canonickall bookes of the olde | |
| and new Testaments. | 4 |
| Of their authoritie. | 5 |
| Of the Apochryphall bookes. | 6 |
| Of the perfection of the Canonickall | |
| Scripture aboue all the doctrines of | |
| all men. | 7 |
| Of three persons in one onelie essence | |
| of God. | 8 |
| Of the testimonies of both the testa- | |
| ments, whereby both the Trinitie | |
| of the persons, & also their proper- | |
| ties may be prooued. | 9 |
| Of the diuine nature, and generation | |
| of Iesus Christ the Sonne of god. | 10 |
| Of the diuine nature of the holy ghost. | 11 |
| Of the creation of the world, and An- | |
| gells, and the distinguishing of | |
| them | 12 |

| | |
|---|----|
| shew. | 12 |
| Of the Providence of God, and of his iust gouernement, both general, & special. | 13 |
| Of the creation of man, his fal, corrup- tion, and seruile free wil. | 14 |
| Of Original sinne. | 15 |
| Of free election, & iust reprobation. | 16 |
| Of the repairing of man through Christ. | 17 |
| Of the first comming of Christ, and his true incarnation of the seede of Da- uid. | 18 |
| Of his two natures hypostatically u- nited in one onelie person. | 19 |
| Of the cause, or end of his death, and resurrection. | 20 |
| Of his onelie Priestthoode, and expia- torie sacrifice. | 21 |
| Of faith, the onelie instrument of our Iustification. | 22 |
| Of true iustification through Christ. | 23 |
| Of regeneration and good workes. | 24 |
| Of the abrogating of the law and sha- dowes. | 25 |
| Of the onelie Mediatour or interces- sour Christ, against the intercession of Saints. | 26 |
| Of the Catholique Church. | 27 |
| Of the unitie and communion there- of. | 28 |
| Of true notes of the true Church. | 29 |
| Of the gouernement, & Ecclesiastical functions. | 30 |
| Of the Election of Ministers, Elders and Deacons, and of their authori- tie. | 31 |
| Of Ecclesiastical traditions. | 32 |
| Of the Sacraments, and their number | 33 |
| Of Baptisme. | 34 |

| | |
|--|----|
| Of the Supper of the Lord. | 35 |
| Of Magistrates, and their office and power. | 36 |
| Of the last Iudgements. | 37 |

THE ARTICLES OF THE CONFESSION OF AVSPERGE.

| | |
|---|----|
| Of God, and the persons of the diuini- tie. | 1 |
| Of Original sinne. | 2 |
| Of the incarnation of the Sonne of God. | 3 |
| Of Iustification. | 4 |
| Of the Preaching of Repentance, and general Remission. | 5 |
| Of the righteousness of good wookes. | 6 |
| Of the Church. | 7 |
| Of the Sacraments which are admini- stred by euil men. | 8 |
| Of Baptisme. | 9 |
| Of the Lords Supper. | 10 |
| Of Repentance. | 11 |
| Of Confession. | 12 |
| Of the vse of Sacraments. | 13 |
| Of Ecclesiastical order, or degrees. | 14 |
| Of Ecclesiastical rites. | 15 |
| Of ciuill ordinances. | 16 |
| Of the last iudgement. | 17 |
| Of free wil. | 18 |
| Of the cause of sinne. | 19 |
| Of good workes. | 20 |
| Of Inuocation. | 21 |

ARTICLES CON- CERNING THE ABUSES WHICH ARE changed in externall rites

| | |
|-----------------------------------|---|
| Of the Masse. | 1 |
| Of either kinde of the Sacrament. | 2 |
| Of Confession. | 3 |
| Of | 4 |

| | | |
|---------------------------------------|-------|---|
| Of the difference of meates, and such | head. | 1 |
| like Popish traditions. | 4 | 2 |
| Of the marriage of the Priestes. | 5 | 3 |
| Of the vowes of Monkes. | 6 | 4 |
| Of Ecclesiastical power. | 7 | 5 |

THE CHIEFE POINTS

OF THE CONFESSION of Saxonie.

| | | | |
|--|----|---|----|
| Of Doctrine. | 1 | Of the Sonne of God. | 2 |
| Of Originall sinne. | 2 | Of the holie Ghost. | 3 |
| Of the remission of sinnes, and of Iu- | | Of sinne. | 4 |
| stification. | 3 | Of Iustification. | 5 |
| Of freewill. | 4 | Of the law. | 6 |
| Of new obedience, | 5 | Of good Workes. | 7 |
| What workes are to be done. | 6 | Of the Gospell of Iesus Christ. | 8 |
| How good workes maie be done. | 7 | Of the Sacraments. | 9 |
| How new obedience doth please God. | 8 | Of Baptisme. | 10 |
| Of rewardes. | 9 | Of Confirmation. | 11 |
| Of the difference of sinnes. | 10 | Of Repentance. | 12 |
| Of the Church. | 11 | Of Contrition. | 13 |
| Of the Sacramentes. | 12 | Of Confession. | 14 |
| Of Baptisme. | 13 | Of Satisfaction. | 15 |
| Of the Lords Supper. | 14 | Of Prair. | 16 |
| Of the vse of the wholl Sacraments. | 15 | Of Fasting. | 17 |
| Of repentance. | 16 | * Of Almes. | 18 |
| Of Satisfaction. | 17 | Of the Eucharist, that is, of the Sa- | |
| Of Wedlocke. | 18 | crament of thankesgiuing. | 19 |
| Of Confirmation and anointing. | 19 | * Of the Masse. | 20 |
| Of Traditions or Ecclesiastical rites. | 20 | Of holie orders | 21 |
| Of a Monasticall life. | 21 | Of Mariage. | 22 |
| Of the inuocating of godlie men depar- | | * Of extreame Vnction. | 23 |
| red out of this life. | 22 | Of the inuocating of Saints. | 24 |
| Of the ciuill Magistrate. | 23 | Of the remembrance of the dead. | 25 |
| | | Of Purgatorie. | 26 |
| | | * Of Monasticall vowes. | 27 |
| | | Of Canonickall houers. | 28 |
| | | Of Fasting. | 29 |
| | | Of the consecrating of water, salt, wine, | |
| | | and other such like things. | 30 |
| | | Of the holie Scripture. | 31 |
| | | * Of the Pope. | 32 |
| | | Of the Church. | 33 |
| | | Of Councels. | 34 |
| | | Of the Teachers of the Church. | 35 |
| | | Of Ecclesiastical Ceremonies. | 36 |

THE CHIEFE POINTES

OF THE CONFESSION OF Wirttemberge.

Of God, and three persons in one god.

THE CONTENTES OF THE BOOKE FOLLOWING,

ACCORDING TO THE SECTIONS, WHICH

are in number 19. and of how many confessions
on each Section doth consist.

THE 1. SECTION. pag. 1.

OF the holic Scripture, beeing the true word
of God, and the interpretation thereof.
This Section consisteth of 10. confessions: to wit,
*Of the former and latter confessions of Heluetia, of that
of Basil or Myllane, of Bohemia or the Waldenses, the
French, the English, that of Belgia, Saxonic, Wirtem-
berge, and Sueneland.*

THE 2. SECTION. pag. 18.

OF God in essence one, in persons three, and
of his true worship. This Section consi-
steth of 11. confessions, to wit, *Of the former and latter
confession of Heluetia, that of Basil, of Bohemia
or the Waldenses, the French, the English, that of Bel-
gia, Auspurg, Saxonic, Wirtemberge, Sueneland.*

THE 3. SECTION. pag. 53.

OF the eternall prouidence of God, and the
creation of the world. This Section doth
consist properly of foure Confessions onely, to wit,
*Of the latter confession of Heluetia, Basill, the French,
and that of Belgia, which alone haue expresse titles
of these chiefe points of doctrine. But these foure,
to wit, the former confession of Heluetia, the English,
that of Auspurg, and Wirtemberge, do by the waie
make mention, both of the prouidence of God,
and also of the creation of the world, in the article
of God, as is to be seene in the 2. Section. And*

§ § §

the

the others, to wit, those of Bohem. Saxonie, and Sueu-
land, haue altogether omitted this part of doctrine.

THE 4. SECTION. pag. 59.

OF the fall of man, of sinne, and of free will.
This Section consisteth of 10. Confessions:
to wit, *Of the former and latter confessions of Heluetia,*
of that of Basil, Bohemia or the Waldenses, the French,
English, that of Belg. Aussurge, Saxony, and Wirtemb.

THE 5. SECTION. pag. 84.

OF eternal Predestination. This Section con-
sisteth of foure Confessions onely, to wit,
Of the latter Confession of Heluetia, that of Basil the
French, and that of Belgia.

THE 6. SECTION. pag. 88.

OF the repairing or deliuerance of man from his
fall by Iesus Christ alone: Also, of his Person,
names, office, and the workes of Redemption. This
Section consisteth of 12. confessions, to wit, *Of the*
former and latter Confessions of Heluetia, that of Basil,
Bohemia, the French, the English, that of Belgia, Au-
ssurge, Saxony, Wirtemberge, Sueueland.

THE 7. SECTION. pag. 110.

OF the lawe and the Gospell. This Section
consisteth of 7. confessions onely, to wit,
Of the former and latter confessions of Heluetia, that of
Bohemia, the French, that of Belgia, Saxony, and Wir-
temberge.

THE 8. SECTION. pag. 212.

OF Repentance, and the Conuersion of man.
This Section consisteth of 6. Confessions
onely, to wit, *Of the latter confession of Heluetia, that*
of Bohem. Aussurge, Saxony, Wirtemb. and Sueueland.

THE 9. SECTION. pag. 242.

OF Iustification by faith, and of good works,
and their rewards. This Section consisteth
of

of 11. confessions, to wit of the former and latter confessions of Heluetia, that of Basill, Bohemia, the French, the English, that of Belgia, Auspurg, Saxony, Wirtemberge, and Sueueland.

THE 10. SECTION. pag. 306.

OF the holie Catholique Church. This Section consisteth of 11. confessions, to wit, of the former and latter confessions of Heluetia, that of Basill, Bohemia, the French, the English, that of Belgia, Auspurg, Saxonie, Wirtemberge, and Sueueland.

THE 11. SECTION pag. 337.

OF the Ministers of the Church, and of their calling, and office. This Section consisteth of 9. confessions: to wit, Of the former and latter confessions of Heluet. that of Bohemia, the French, the English, that of Belgia, Auspurg, Wirtemberge, and Sueueland.

THE 12. SECTION. pag. 377.

OF true and false Sacraments, in generall. This Section consisteth of 11. confessions. Of the former confession of Heluetia, and the declaration thereof, the latter confess. of Heluet. that of Basill, Bohemia, the French, the English, that of Belgia, Auspurg, Saxonie, Wirtemberge, and Sueueland.

THE 13. SECTION pag. 395.

OF the Sacrament of holie Baptisme. This Section consisteth of 10. confessions, to wit, Of the former confession of Heluetia, and the declaration thereof, of the latter confes. of Heluet. that of Bohemia, the French, the English, that of Belgia, Auspurg, Saxonie, Wirtemberge, and Sueueland.

THE 14. SECTION pag. 411.

OF the holie Supper of the Lord. This Section consisteth of 11. confessions: to wit, of the former confession of Heluetia, and the declaration thereof, of the latter confes. of Heluet. that of Basill, Bohemia, the French, the English, that of Belgia, Auspurg, Wirtemberge, and Sueueland.

Bohemia, the French, the English, that of Belgia, Auspurg, Saxonie, Wirtemberge, and Sueneland.

THE 15. SECTION. pag. 464.

OF Ecclesiasticall Meetings. This Section consisteth of 8. confessions: to wit, *the former and latter confessions of Heluetia, that of Bohemia, the French, the English, that of Saxonie, Wirtemberg, and Sueneland.*

THE 16. SECTION. pag. 479.

OF Holie daies, fasts. and the choise of meats, and of the visiting of the sicke, and the care that is to be had for the dead. This Sect. consisteth of 9. Confess to wit, *of the latter confession of Heluet. that of Basill, Bohemia, the French, the English, that of Auspurg, Saxonie, Wirtemberge, and Sueneland.*

THE 17. SECTION. pag. 516.

OF Ceremonies, and rites, which are indifferent in general. This Section consisteth of 11. confessions: to wit, *of the former and latter confessions of Heluetia, that of Basill, Bohemia, the French, the English, that of Belgia, Auspurg, Saxonie, Wirtemberge, and Sueneland.*

THE 18. SECTION. pag. 540.

OF Wedlock, single life, and Monasticall Vowes. This Section consisteth of 8. confessions: to wit, *of the former and latter confessions of Heluetia, that of Bohemia, the French, the English, that of Auspurg, and Sueneland.*


THE 19. SECTION. pag. 578.

OF the Ciuill Magistrate. This Section consisteth of 10. confessions: to wit, *of the former and latter confessions of Heluetia, that of Basill, Bohemia, the French, that of Belgia, Auspurg, Saxonie, Wirtemberge, and Sueneland.*

A GENERAL CON- FESSION OF THE TRVE CHRI- STIAN FAITH AND RELIGION, ACCOR-

ding to Gods word and actes of our Parliaments, subscribed by the Kings Maiestie and his household, with sundrie others. To the glory of God, and good example of all men.

At Edinborough the 28. day of Ianuarie. The yeare of our Lord. 1581. And in the 14. yere of his Maiesties Raigne.

E all, and euerie one of vs vnder written protest, that after long & due examination of our owne consciences, in matters of true and false Religion, are now throughlie resolved in the truth by the word and spirit of God. And therefore we beleue with our hartes, confesse with our mouthes, subscribe with our handes, and constantlie affirme before God and the whole world, that this onelie is the true Christian faith and religion, pleasing God, and bringing saluation to man, which is now by the mercie of God reuealed to the world by the preaching of the blessed Euangell, and is receaued, beleued, and defended by manie and sundrie notable Churches & realms, but chiefly by the Church of Scotland, the Kings Maiestie, & three Estates of this Realm, as Gods eternal trueth, & onely ground of our saluation, as more particularlie is expressed in the confession of our Faith, establishea and publikelie confirmed by sundrie actes of Parliaments, and now of a long time hath bene
A openly

openlie professed by the Kinges Maiestie, and wholl bodie of this Realme, both in burgh and land. To the which confession and forme of Religion, we willinglie agree in our consciences in all pointes, as unto Gods vndoubted trueth and veritie, grounded onelie vpon his written word. And therefore we abhorre and detest all contrarie religion & doctrine, but chiefelie all kinde of Papistrie in generall, and particular heades, euen as they are now damned and confuted by the word of God & Church of Scotland, but especiallie we detest and refuse the vsurped authority of that Romane Antichrist vpon the Scriptures of God, vpon the Church, the ciuill magistrate and conscience of men: all his tyrannous Lawes, made vpon indifferent things, against our Christian libertie: his erroneous doctrine against the sufficiency of the written word, the perfection of the lawe, the office of Christ, and his blessed Euangell: his corrupted doctrine concerning original sinne, our naturall inabilitie and rebellion to Gods law: our iustification by faith onelie: our imperfect sanctification and obedience to the lawe: the nature, number, and vse of the holie Sacraments, his fine bastard sacraments, with all his rites, ceremonies, and false doctrine added to the administration of the true Sacraments, without the word of God: his cruell iudgement against Infants departing without the Sacrament, his absolute necessitie of Baptisme, his blasphemous opinion of transsubstantiation or reall presence of Christes bodie in the elements, and receiuing of the same by the wicked, or bodies of men: his dispensations with solemne othes, periuries, and degrees of marriage forbidden in the word, his crueltie against the Innocent dinorced, his deuilish Masse, his blasphemous Priesthood, his prophane sacrifice for the sinnes of the dead and the quick: his Canonization of men, calling

upon Angells, or Saintes departed, worshipping of Images, reliques, and crosses, dedicating of Churches, Altars, Daies, Vowes to creatures: his Purgatorie, praiers for the dead, praying or speaking in a strange language, with his processions and blasphemous Letany, and multitude of Advocates, or Mediatours: his manifolde orders, Auricular confession, his dispersed & uncertaine repentance, his generall and doubt some faith, his satisfactions of men for their sinnes, his iustification by workes, Opus Operatum, woorkes of supererogation, merites, pardons, peregrinations and stations, his holie water, Baptizing of Belles, Coniuring of spirites, Crossing, Saning, Anointing, coniuring, Hallowing of Gods good Creatures, with the superstitious opinion ioyned therewith, his worldlie Monarchie, and wicked hierarchie, his three solemnized vowes, with all his shavelings of sundrie sortes: his erroneous bloodie decrees made at Trent, with all the subscribers and approovers of that cruell and bloody band coniured against the Church of God. And finally we detest all his vaine allegories, rites, signes, and traditions brought in the Church without, or against the worde of God and doctrine of this true reformed Church: to the which we ioine our selues willinglie, in doctrine, faith, religion, discipline, and vse of the holie Sacraments, as liue- lie members of the same in Christ our head, promising and swearing by the great name of the Lord our God, that we shall continue in the obedience of the doctrine and discipline of this Church, and shall defend the same according to our vocation and power, all the daies of our lines, vnder the paines contained in the law, and danger both of bodie and soule, in the daie of Gods fearefull indgement. And seeing that manie are stirred vp by Satan, and that Romane Antichrist, to promise, sweare, subscribe, and

for a time vse the holy Sacraments in the Church deceitfully against their owne conscience, minding hereby, first under the externall cloake of Religion, to corrupt and subuert secretlie Gods true Religion within the Church, and afterward when time maie serue, to become open enemies and persecuters of the same, under vaine hope of the Popes dispensation deuised against the word of God, to his greater confusion, and their double condemnation in the daie of the Lord Iesus; We therefore willing to take away all suspition of hypocrisie, and of such double dealing with God and his Church, protest and call the searcher of all heartes for witnes, that our mindes and heartes do fully agree with this our confession, promise, oth, and subscription. So that we are not mooned for anie worldlie respect, but are perswaded onelie in our conscience, through the knowledge and loue of Gods true religion, printed in our heartes by the holie spirit, as we shall answer to him in the daie, when the secrets of all heartes shall be disclosed. And because we perceiue, that the quietnes and stabilitie of our religion and Church doth depend vpon the safetie and good behauiour of the Kings maiestie, as vpon a comfortable Instrument of Gods mercie, graunted to this countrie, for the mantaining of his Church, and ministration of Iustice amongst vs, we protest and promise with our heartes, under the same oth, hand writ, and paines, that we shall defend his person and authoritie with our goods, bodies, and liues, in the defence of Christes Euangell, Libertie of our countrie, ministration of iustice, and punishment of iniquity, against all enemies within this realme or without, as we desire our God to be a strong and mercifull defender to vs in the daie of our death, and comming of our Lord Iesu Christ. To whome with the father and the holy spirit, be all honour and glory eternallie. Amen.

THE ESTATES OF

SCOTLAND WITH THE IN-

HABITANTS OF THE SAME, PRO-

fessing Christ Iesus and his holie gospell. To their

naturall countrie men, and to all other Realmes

and nations, professing the same Christ Iesus

with them, with grace, mercie, and peace,

from God, *the Father of our Lord Iesus Christ,*

*with the spirit of righteous iudgement of
saluation.*



Long haue wee thirsted (deare brethren) to haue notified vnto the worlde the summe of that doctrine which wee professe, and for the which we haue sustained infamie and daunger. But such hath beene the rage of Sathan against vs, and against Christ Iesus his eternall veritie latelie borne amongst vs: that to this daie no time hath beene graunted vnto vs to cleare our consciences, as mooste gladlie we would haue done. For how we haue beene tossed at times heretofore, the mooste parte of Europe, as we suppose, doth vnderstand. But seing that of the infinite goodnes of our God (who neuer suffereth his afflicted vtterlie to be confounded) aboue expectation we haue obtained some rest and libertie, we would not but set forth this brieue and plaine confession of such doctrine as is proponed vnto vs, and as we beleue and professe: partlie for satisfaction of our brethren, whose hearts we doubt not haue beene (and yet are) wounded by the despitefull railing of such as yet haue not learned to speake well: and partlie for stopping of the mouthes of the impudent blasphemers, who bolde-ly damne that which they haue neither heard nor yet vnderstoode. Not that we iudge that the cankered malice of such is able to be cured by this our simple confession: No,
we

we knowe the sweete sauour of the Gospell, is, and shall be death to the sonnes of perdition, but we haue chiefe respect to our weake and infirme brethren, to whome we woulde communicate the bottome of our hearts, lest that they be troubled or carried awaie by diuersitie of rumours, which Satan spreads abroad against vs, to the defacing of this our moste godlie enterprise: protesting that if anie man shall note in this our confession, anie article or sentence repugning to Gods holie worde, and doe admonish vs of the same in writing, we by Gods grace doe promise vnto him satisfaction from the mouth of God, that is, from his holie Scriptures, or else reformation of that, which he shall prooue to be amisse.

For God we take to record in our consciences, that from our hearts we abhorre all sectes of heresie, and all teachers of erroneous doctrine, and that with all humilitie wee embrace the puritie of Christes Gospell, which is the onelie foode of our soules, and therefore so precious vnto vs, that we are determined to suffer the extremitie of worldlie danger, rather then that we will suffer our selues to be defrauded of the same: for hereof we are moste certainlie perswaded, that whosoever denieth Christ Iesus, or is athamed of him in the presence of men, shall be denied before the Father, and before his holie angels. And therefore by the assistance of the almightie, the same our Lorde Iesus, we firme-ly purpose to abide to the ende, in the confession of this our faith, as by articles followeth.

Of God.

WE confesse and acknowledge one onelie God, to whome onelie we must cleaue, whome onelie we must serue, whome onelie we must worshippe, and in whom onelie we must put our trust: who is eternall, infinite, vnumerable, incomprehensible, omnipotent, inuisible, one in substance, and yet distinct in three persons, the Father, the Sonne, and the holie Ghost. By whome we confesse and beleue all things in heauen and earth, as well visible, as inuisible, to haue beene created, to be retained in their being, and to be ruled and guided by his inscrutable prouidence,

Deut. 6.
Isa. 44.
Deut. 4.

Mat. 28.
Gen. 1.

to such ende, as his eternall wisdome, goodnes, and iustice, Pro.16.
hath appointed them, to the manifestation of his glorie.

Of the creation of man.

WE confesse and knowledge this our God to haue
created man, to wit, our first father Adam, to his Gen.1.2.
owne image and similitude, to whome he gaue wisdome,
Lordship, iustice, free will, and cleare knowledge of himselfe,
so that in the wholl nature of man there could be noted no
imperfection. From which honour and perfection, man
and woman did both fall: the woman being deceiued by the
serpent, and man obeying the voice of the woman, both Gen.3.
conspiring against the Soueraigne Maiestie of God, who
in expresse wordes had before threatned death, if they
presumed to eate of the forbidden tree.

Of Originall sinne.

BY which transgression, commonlie called Originall
sinne, was the Image of God vtterlie defaced in man, Eph.3.
and he and his posterity of nature became enemies to God, Rom.5.
slaves to Satan, and seruants to sinne. Insomuch that death Ioh.3.
euerlasting hath had, and shall haue power and dominion Rom.5.8.
ouer all that haue not beene, are not, or shall not be rege-
nerate from aboue, which regeneration is wrought by the
power of the holie Ghost, working in the hearts of the elect
of God, an assured faith in the promise of God, reuealed to
vs in his word, by which faith, we apprehend Christ Iesus,
with the graces and benefits promised in him.

Of the reuelation of the promise.

FOr this we constantlie beleeeue, that God after the
fearefull and horrible defection of man from his obe-
dience, did seeke Adam againe, call vpon him, rebuke his
sinne, conuict him of the same, and in the ende, made vnto
him a moste ioyfull promise, to wit, that the seede of the wo- Gen.3.
man should breake downe the serpens head, that is, he Gen.12.13.
should destroie the workes of the Deuill: which promise Isa.7.8.

as it was repeated, and made more cleare from time to time: so was it imbraced with ioy, and moste constantlie receiued of all those faithfull from Adam to Noe, from Noe to Abraham, from Abraham to Dauid, and so forth to the incarnation of Christ Iesus, all (wee meane the faithfull Fathers vnder the lawe) did see the ioyfull daies of Christ Iesus, and did reioyce.

*The continuance, increase, and preservation of
the Church.*

Ezec. 16.
Gen. 12. 13.
Exod. 1. 2.
Ezod 20.

Iosu. 1. 25.
1. Reg. 17.

2. Reg. 24. 25
Deut. 28.
Ier. 39.
Esdr. 1.
Agge. 1. 2.
Zach. 3.

WE moste constantlie belecue that God preserved, instructed, multiplied, honoured, decored, and from death called to life his Church in all ages, from Adam til the comming of Christ in the flesh. For Abraham he called from his Fathers countrie, him he instructed, his seed he multiplied, the same he maruelouslie preserved, and more maruelouslie deliuered from the bondage and tyrannie of Pharao, to them he gaue his lawes, constitutions, and ceremonies, them he possessed in the land of Chanaan, to them after Iudges and after Saul, he gaue Dauid to be King, to whome he made promise, that of the fruite of his loynes should one sit for euer vpon his regall seate. To this same people from time to time he sent Prophets to reduce them to the right waie of their God: from the which oftentimes they declined by Idolatrie. And albeit that for the stubborn contempr of iustice, he was compelled to giue them into the handes of their enemies, as before was threatned by the mouth of Moses, in so much that the holie Citie was destroyed, the temple burnt with fire, and the wholl lande left desolate the space of 70. yeres, yet of mercie did he reduce them againe to Ierusalem, where the Citie and Temple were reedified, and they against all temptations and assaults of Satan, did abide till the Messias came according to the promise.

Of the incarnation of Christ Iesus.

Galat. 4.
Luc. 1. 2.

WHen the fulnes of time came, God sent his sonne his eternall wisdom, the substance of his owne gloria

glorie, into this worlde, who tooke the nature of manhood of the substance of a woman, to wit, of a Virgin, and that by operation of the holie Ghost.

And so was borne the iust seed of Dauid, the angel of the great counsell of god, the verie Messias promised, whom we acknowledge and confesse Emmanuel, verie God, and verie man, two perfect natures vnited and ioyned in one person.

By which our confession, we condemne that damnable and pestilent heresies of Arrius, Marcion, Eutiches, Nestorius, and such others, as either did denie the eternitie of his Godhead, either the veritie of his humane nature, either confound them, either yet deuide them.

*Why is behooueth the Mediatour so be very God
and verie man.*

WE acknowledge and confesse, that this moste wondrous coniunction betwixt the Godhead and the manhood in Christ Iesus, did proceede from the eternal and immutable decree of God, whence also, our saluation springeth, and dependeth.

Election.

FOr that same eternall God and father, who of meere grace elected vs in Christ Iesus his sonne, before the foundation of the worlde was laid, appointed him to be our head, our brother, our Pastour & great Bishop of our soules. Eph. 1.
But because that the enimitie betwixt the iustice of God & Heb. 2.
our sinnes was such, that no flesh by it selfe could, or might Iohn. 30.
haue attained vnto God: it behoued, that the sonne of God should descend vnto vs, and take him selfe a bodie of our bodie, flesh of our flesh, and bone of our bones, and so become the perfect Mediatour betwixt God and man, giuing power to so manie as beleue in him, to be the sonnes of God, as
himselfe doth witnes, I passe vp to my Father, and vnto Iohn. 1.
your God. By which moste holie fraternitie, whatsoeuer we Iohn. 20.
haue lost in Adam, is restored to vs againe. And for this cause are we not afraide to call God our father, not so much because he hath created vs (which we haue common with the reprobate) as for that that he hath giuen to vs his onlie sonne to be our brother, and giuen vnto vs grace to acknowledge and embrace him for our Mediatour, as before is said.

Ma. 53.

It behooued farther, the Messias and Redeemer to be verie God and verie man, because he was to beare the punishment due for our transgressions, and to present him selfe in the presence of his Fathers iudgement, as in our person, to suffer for our transgression, and inobedience, by death to ouercome him that was author of death. But because the onlie godhead could not suffer death, neither yet could the onlie manhood ouercome the same, he ioyned both together in one person, that the imbecillitie of the one shoul'd suffer, and be subiect to death (which we had deserued) and the infinite and inuincible power of the other, to wit, of the godhead, should triumph and purchase to vs life, libertie, and perpetuall victorie, and so we confesse and moste vndoubtedlie beleue.

*Christes death, Passion, and Buriall.*Heb. 10.
Esa 53.Deut. 21.
Gal. 3.

Heb. 10. 1.

THat our Lord Iesus offered himselfe a voluntarie sacrifice vnto his Father for vs, that he suffered contradiction of sinners, that he was wounded and plagued for our transgressions, that he being the cleane innocent lambe of God, was damned in the presence of an earthlie iudge, that we should be absolved before the tribunall seate of our God, that he suffered, not onelie the cruell death of the Crosse (which was accursed by the sentence of God) but also that he suffered for a season the wrath of his Father, which sinners had deserued. But yet we auow that he remained the onlie welbeloued and blessed sonne of the Father euen in the midst of his anguish and torment, which he suffered in bodie and soule, to make the full satisfaction for the sins of the people. After the which we confesse and auow, that thererremaineth no other sacrifice for sinne, which if anie affirme, we nothing doubt to auow, that they are blasphemous against Christes death, and the euermore lasting purgation and satisfaction purchased to vs by the same.

*Resurrection.*Act. 2. 3.
Rom. 6.

WE vndoubtedlie beleue, that insomuch as it was impossible that the dolours of death should retaine in bondage the author of life, that our Lord Iesus crucified, dead

dead and buried, who descended into hell, did rise againe for our iustification, and destroying of him, whoe was the author of death, brought life againe to vs that were subiect to death and to the bondage of the same: we knowe that his resurrection was confirmed by the testimonie of his verie enemies, by the resurrection of the dead, whose sepulchers did open and they did arise, and appeered to manie, within the City of Ierusalem. It was also confirmed by the testimonie of his Angells, and by the senses and iudgements of his Apostles and others, who had conuersation and did eate and drinke with him after his resurrection.

Math. 28.
Mat. 27.
Ioh. 20. 28.

Ascension.

WE nothing doubt, but the selfe same bodie, which was borne of the virgin, was crucified, dead, & buried, that it did rise againe, and ascend into the heauens, for the accomplishment of al things, where in our names, & for our comforte, he hath receiued all power in heauen and earth, where he sitteth at the right hand of the Father, crowned in his kingdome, aduocate, and onelie Mediatour for vs. Which glorie, honour, and prerogatiue, he alone amongst the brethren shal possesse, till that all his enemies be made his footestole.

Ac. 1.
Mat. 28.

1. Iohn. 2.
1. Tim. 2.
Pla. 110.

As that we vndoubtedlie beleue there shalbe a finall iudgement: to the execution wherof, we certainelie beleue that the same our Lord Iesus shall visibly returne, euen as he was seene to ascend. And then we firmelie beleue, that the time of refreshing and restitution of all things shall come, in so much that those, that from the beginning haue suffered violence, iniurie, and wrong, for righteousness sake, shall inherite that blessed immortalitie, promised from the beginning: but contrariwise, the stubborne, inobedient, cruell oppressors, filthie persons, Idolaters, and all sortes of vnfaithfull, shalbe cast into the dungeon of ytter darkenes, where their worme shall not die, neither yet the fire shalbe extinguished. The remembrance of which daie, and of the iudgement to be executed in the same, is not onelie to vs a bridle, wherby our carnall lustes are refrained, but also such inestimable comforte, that neither maie the threatening of world-

Apoc. 20.
Esa. 66.

Esa. l.
Col. 1.
Heb. 9. 10.

lie princes, neither yet the feare of temporall death and present daunger, mooue vs to renounce and forsake the blessed societie, which we the members haue, with our head & onelie mediatour Christ Iesus. Whom we confesse and auow to be the Messias promised, the onelie head of his Church, our iust lawe giuer, our onelie high Priest, aduocate, and Mediatour. In which honours and office, if man or Angell presume to intrude themselues, we viterly detest and abhor them, as blasphemous to our soueraigne and supream gouernour Christ Iesus.

Faith in the holie Ghost.

Mat. 16.
Ioh. 14. 15.
19.

THis faith and the assurance of the same, proceedeth not from flesh and bloode, that is to saie, from no naturall powers within vs, but is the inspiration of the holie Ghost: whome we confesse, God, equall with the Father & with the sonne, whoe sanctifieth vs, and bringeth vs into all veritie by his owne operation, without whome we should remaine for euer enemies to God, and ignorant of his sonne Christ Iesus. For of nature we are so dead, so blinde, & so peruerse, that neither can we feele when we are pricked, see the light when it shineth, nor assent to the will of God when it is reuealed, vnlesse the spirit of the Lord quicken that which is dead, remooue the darkenes from our mindes, and bowe our stubborne heartes, to the obedience of his blessed will. And so as we confesse that God the Father created vs, when we were not: as his sonne our Lord Iesus redeemed vs, when we were enemies to him: so also doe we confesse, that the holie Ghost doth sanctifie and regenerate vs, without all respect of anie merit proceeding from vs: be it before, or be it after our regeneration. To speake this one thing yet in more plaine wordes, as we willinglie spoile our selues of all honour, and glorie of our owne creation, and redemption, so doe we also of our regeneration, and sanctification: for of our selues we are not sufficient to thinke one good thought, but he who hath begone the worke in vs, is onelie he that continueth in vs the same, to the praise and glorie of his undeserued grace.

Rom. 5.

1. Cor. 3.

The

The cause of good workes.

SO that the cause of good workes we confesse to be not
 our free will, but the spirit of the Lord Iesus, whose dwelling in our hartes by true faith, bringeth forth such good workes, as God hath prepared for vs to walke in. For this we most boldlie affirme, that it is blasphemie, to saie, that Christ abideth in the heartes of such, as in whom there is no spirit of sanctification. And therefore we feare not to affirme, that murderers, oppressers, cruell persecuters, adulterers, whormongers, filthy persons, idolaters, dronkerds, theeuers, and all workers of iniquitie, haue neither true faith, neither anie portion of the spirit of the Lord Iesus, so long as obstinate they continue in their wickednes. For how soone that euer the spirit of the Lord Iesus (which Gods elect children receiue by true faith) taketh possession in the heart of euerie man, so soone doth he regenerate and renue the same man, so that he beginneth to hate that which before he loued, and beginneth to loue that, which before he hated. And from thence cometh that continual battel which is betwixt the flesh and the spirit in Gods children: so that the flesh and naturall man, according to the owne corruption, lusteth for thinges pleasing, and delectable vnto it selfe, grudgeth in aduersitie, is lifted vp in prosperitie, and at euerie moment is prone and readie to offende the maiestie of God. But the spirit of God which giueth witnessing to our spirit, that we are the sonnes of God, maketh vs to resist filthie pleasures, and to grone in Gods presence for deliuerance from this bondage of corruption. And finallie, so triumpheth ouer sinne, that it raigneth not in mortall bodies. This battell haue not the carnall men, being destitute of Gods spirit, but doe follow and obeie sinne with greedines, and without repentance, euen as the Deuill and their corrupt lusts do pricke them. But the Sonnes of god, as before is saide, doe fight against sinne, doe sobbe and mourne, when they perceiue themselves tempted in iniquitie: and if they fall they rise againe with vnfaigned repentance, and these things they do, not by their owne power, but by the power of the Lord Iesus, without whome they were able to doe nothing.

Ioh. 13.
Ephes. 3.

Gal. 5.

Rom. 3.

Ioh. 15.

What workes are reputed good before God.

Exod. 20.
Deut. 5.

Ephes. 6.

Ezech. 22.
Jer. 22.
Esa. 50.
1. Theff. 4.
Luc. 2.

Rom. 11.
Ezech. 22.

WE confesse and acknowledge, that God hath giuen to man his holie law, in which not onlie are forbidden all such workes as displease and offend his godlie maiestie, but also are commaunded, all such as please him, and as he hath promised to reward. And these workes be of two sortes. The one are done to the honour of God, the other to the profit of our neighbours: and both haue the reuealed will of God, for their assurance. To haue one God, to worship and honour him, to call vpon him in all our troubles, to reuerence his holie name, to heare his word, to beleue the same, to communicate with his holie Sacraments; are the workes of the first table. To honour father, mother, Princes, Rulers, and superior powers, to loue them, to support them, yea to obey their charges (not repugning to the commaundement of God) to saue the liues of innocents, to repress tyranny, to defend the oppressed, to keep our bodies cleane and holie, to liue in sobernes and temperance, to deale iustlie with all men, both in word and dede: and finally to repress all appetite of our neighbours hurt, are the good workes of the second table, which are most pleasing and acceptable to God, as those workes that are commaunded by himselfe. The contrarie whereof, is sinne most odious, which alwaies displeaseth him and prouoketh him to anger. As not to call vpon him alone, when we haue need, not to heare his word with reuerence, to contemne and despise it, to haue, or to worship Idolls, to mainteine and defend idolatrie, lightly to esteeme the reuerent name of God, to prophane, abuse, or contemne the Sacraments of Christ Iesus, to disobey or resist any that God hath placed in authoritie, (whilest they passe not ouer the boundes of their office) to murder, or to consent thereto, to beare hatred, or to suffer innocent blood to be shed, if we may withstand it: and finallie, the transgression of any other commaundement in the first or second table, we confesse or affirme to be sinne, by the which Gods hate and displeasure is kindled against the proude vnthankfull world. So that good workes we affirme to be those onelie, that are done in faith, and at Gods commaundement, who in his law hath expressed what the things be that please him.

him. And euill workes we affirme not onelie those, that expresselie are done against Gods commaundement, but those also that in matters of religion, and in worshipping of God haue no other assurance, but the inuention and opinion of man: which God from the beginning hath euer reiected, as by the Prophet Esaie, and by our Master Christ Iesus, we are taught in these wordes: In vaine doe they worship me, teaching the doctrines and precepts of men.

Esa. 26.

Mat. 23.

The perfection of the law, and imperfection of man.

THe law of God we confesse, and acknowledge most iust, most equall, most holie, and most perfect, commaunding those things, which being wrought in perfection, were able to giue light, and able to bring man to eternall felicitie. But our nature is so corrupt, so weake, and so vnperfect, that we are neuer able to fullfil the workes of the law in perfection. Yea, if we saie we haue no sinne, euen after we are regenerated, we deceiue our selues, and the verity of God is not in vs. And therefore it behoueth vs to apprehend Christ Iesus with his iustice and satisfaction, who is the ende and accomplishment of the law, by whome we are set at this libertie, that the curse and malediction of God fall not vpon vs, albeit we fulfil not the same in al points. For God the Father beholding vs, in the body of his son Christ Iesus, accepteth our imperfect obedience, as it were perfect, and couereth our workes, which are defiled with many sportes, with the iustice of his Sonne: we doe not meane, that we are so set at libertie, that we owe no obedience to the law (for that before we haue plainlie confessed) but this we affirme, that no man in earth (Christ Iesus onelie excepted) hath giuen, giueth, or shall giue in worke that obedience to the law, which the law requireth. But when we haue done al things, we must fall downe and vnfeinedly confesse, that we are vnprofitable seruantes. And therefore whosoever boaste themselves of the merites of their owne workes, or put their trust in the workes of supererogation, boast themselves of that which is nought, and put their trust in damnable Idolatrie.

Rom. 7.

Psal. 19.

Deut. 5.

Rom. 10.

1. Ioh. 1.

Rom. 10.

Gal. 3.

Deut. 26.

Eph. 1.

Rom. 4.

Luc. 10.

of

Of the Church.

Mat. 3. 8.

Ephes. 1.

Col. 1.

Ephes. 5.

Apoc. 7.

Eph. 2.

Ioh. 3. 6.

AS we beleue in one God, Father, Sonne, and the holie Ghost, so doe we most constantlie beleue that from the beginning there hath bene, and now is, and to the ende of the worlde shall be, one Church, that is to saie, a companie and multitude of men chosen of God, who rightly worship and imbrace him by true faith in Christ Iesus, who is the onelie head of the same Church, which also is the bodie and spouse of Christ Iesus, which Church is Catholike, that is vniuersall, because it containeth the elect of all ages, of all realmes, nations, and tongues, be they of the Iewes, or be they of the Gentiles, who haue communion and societie with god the father and with his Sonne Christ Iesus, through the sanctification of his holie spirit, and therefore it is called the communion, not of prophane persons, but of Saints; who as Citizens of the heauenlie Ierusalem, haue the fruition of the moste inestimable benefites, to wit, of one God, one Lord Iesus, one faith, and of one Baptisme, out of the which Church, there is neither life nor eternall felicitie. And therefore we vtterlie abhor the blasphemie of those that affirme, that men which liue according to equitie and iustice, shall be saued, what religion so euer they haue professed. For without Christ Iesus there is neither life nor saluation, so shall there none be participant thereof, but such as the father hath giuen vnto his Sonne Christ Iesus, and those in time, to come vnto him, auow his doctrine, and beleue in him (we apprehend the children with the faithful parents) This Church is inuisible knowne onelie to God, who alone knoweth whome he hath chosen, and comprehendeth as well (as said is) the elect that be departed, commonlie called the Church triumphant, as those that yet liue and fight against sinne and Satan, and shall liue hereafter.

The immortalitie of the soules.

Apoc. 14.

Apoc. 7.

THe elect departed are in peace and rest from their labours: not that they sleepe and come to a certaine obliuion, as some phantastikes doe affirme: but that they are deliuered from all feare and torment, and all temptation, to which we, and al Gods elect are subiect in this life, and there-
fore

fore doe beare the name of the Church militant, as contrariwise, the reprobate and vnfaithful departed, haue anguish, torment, and paine, that can not be expressed. So that neither are the one, nor the other in such sleepe, that they feelee not their torment, as the parable of Christ Iesus in the 16. of Luke, his wordes to the theefe, and these wordes of the soules crying vnder the Altar (*O Lorde thou art righteous and iust, how long shalt thou not reuenge our blood vpon these that dwell in the earsh*) doe testifie.

Luc. 16.

Apos. 6.

Of the notes by the which the true Church is discerned from the false, and who shall be iudge of the doctrine.

BEcause that Satan from the beginning hath laboured to decke his pestilent sinagogue with the title of the Church of God, and hath inflamed the heartes of cruell murderers, to persecute, trouble & molest the true Church and members thereof, as Caine did Abell, Ismaell Isaak, Esau Iacob, and the wholl priesthoode of the Iewes Christ Iesus himselfe and his Apostles after him: It is a thing most requisite, that the true Church be discerned from the filthie sinagogues, by cleare & perfit notes, lest we being deceiued, receiue and imbrace to our condemnation, the one for the other. The notes, signes, and assured tokens, whereby the immaculate spouse of Christ Iesus, is knowne from the horrible harlot, the Church malignant, we affirme are neither antiquitie, title vsurped, lineall descent, place appointed, nor multitude of men, approouing an error: for Caine in age and title was preferred to Abell and Seth, Ierusalem had prerogatiue aboue al places of the earth, where also were the priests lineallie descended from Aaron, and greater number followed the Scribes, Pharisies and Priestes, then vnfainedlie beleeued and approoued Christ Iesus and his doctrine: & yet, as we suppose, no man of sound iudgement will graunt, that any of the forenamed were the Church of God. The notes therefore of the true Church of God, we belecue, confesse, and auow to be, first, the true preaching of the worde of God, in the which God hath reuealed himselfe vnto vs, as the writings of the Prophets and Apostles doe declare.

Gen. 4. 21.

27.

Mat. 23.

Ioh. 11.

Act. 3.

Ioh. 1. 10.

Rom. 4.

1. Cor. 5.

Act. 16. 18.

1. Cor. 2.

Act. 20.

1. Cor. 12.

Secondlie the right administration of the Sacramentes of Christ Iesus, which must be annexed vnto the worde and promise of God, to seale & confirme the same in our hearts, Lastlie, Ecclesiasticall discipline vprightlie ministred, as Gods word prescribeth, wherby vice is repressed, and vertue nourished. Whersoeuer then these former notes are seene, and of anie time continue (be the number neuer so fewe, aboute two or three) there without all doubt is the true Church of Christ, who, according to his promise, is in the midst of them. Not in the vniuersall, of which we haue before spoken, but particular, such as was in Corinthus, Galacia, Ephesus, and other places, in which the ministry was planted by Paull, and were of himselfe named the Churches of God: and such Churches we the inhabitants of the Realme of Scotlande, professours of Christ Iesus, profess our selues, to haue in our Cities, townes, and places reformed. For the doctrine taught in our Churches is contained in the written worde of God, to wit, in the bookes of the olde and new Testaments, in those bookes we meane, which of the auncient haue beene reputed Canonically. In the which we affirme that all thinges necessarie to be beleued for the saluation of mankinde, are sufficientlie expressed. The interpretation whereof, we confesse, neither appertaineth to priuate nor publike person, neither yet to anie church, for any preheminance, or prerogatiue personal or local, which one hath aboute another, but appertaineth to the Spirit of God, by the which also the scripture was written. When controuersie the happeneth for the right vnderstanding of any place or sentence of scripture, or for the reformation of anie abuse within the Church of God, we ought not so much to looke what men before vs haue saide or done, as vnto that, which the holie ghost vniuniformlie speaketh within the bodie of the scriptures, and vnto that which Christ Iesus himselfe did, and commaunded to be done. For this is one thing vniuersally graunted, that the spirit of god, which is the spirit of vnitie, is in nothing contrarie to himselfe. If then the interpretation, determination, or sentence of anie Doctor, Church, or Councell, repugne to the plaine worde of God, written in anie other place of the scripture, it is a thing moste certaine that there is not the true vnderstanding

ding and meaning of the holie ghost : although that coun-
cels, Realmes, and nations haue approoued and receiued
the same. For we dare not receiue nor admitte anie inter-
pretation, which repugneth to anie principall point of our
faith, or to anie other plaine texte of scripture, or yet vnto
the rule of charitie.

The authoritie of the Scriptures.

AS we beleue and confesse the scriptures of God suf- 1. Tim. 3.
ficientlie to instruct, and make the man of God per-
fect: so doe we affirme and auowe the authoritie of the
same, to be of God, and neither to depende on men nor
Angels. We affirme therefore, that such as alledge the
scripture to haue no other authoritie, but that which it hath
receiued from the Church, are blasphemous against God,
and iniurious to the true Church, which alwaies heareth Iohn. 10.
and obeyeth the voice of her owne spouse and Pastour, but
taketh not vpon her to be maistresse ouer the same.

*Of the generall Councells, of their power, authoritie, and causes
of their conuention.*

AS we doe not rashlie damne that, which godlie men
assembled together in generall Council lawfully ga-
thered haue proponed vnto vs: so without iust examination
doe we not receiue whatsoeuer is obtruded vnto men vnder
the name of a general councell: for plaine it is, as they were
men, so haue some of them manifestlie erred, and that in
matters of great weight and importance. So farre then as
the Council prooueth the determination and commaunde-
ment that it giueth, by the plaine worde of God, so soone
doe we reuerence and embrace the same. But if men vnder
the name of a Council pretende to forge vnto vs newe Arti-
cles of our faith, or to make constitutions repugning to the
worde of God, then vtterlie we must refuse the same, as the
doctrine of Devils, which draweth our soules from the voice
of our onelie God, to follow the doctrine and constitutions
of men. The cause then why that generall Councels came 1. Tim. 3.
together, was neither to make anie perpetuall lawe, which

God before had not made, neither yet to forge new articles of our beliefe, neither to giue the word of God authoritie: much lesse, to make that to be his word, or yet the true interpretation of the same, which was not before his holie will expressed in his word. But the cause of councils (we meane of such as merit the name of Councils) was partlie for confutation of heresies, for giuing publike confession of their faith to the posteritie following, which both they did, by the authoritie of Gods written word, and not by anie opinion of prerogatiue, that they could not erre, by reason of their generall assemblie. And this we iudge to haue beene the chiefe cause of general Councils The other was for good pollicie and order to be constitute, obserued in the Church, wherein (as in the house of God) it becommeth all things to be done decentlie, and in order. Not that we thinke that one pollicie and one order in ceremonies can be appointed for all ages, times, and places: for as ceremonies, such as men haue deuised, are but temporall, so maie and ought they to be changed, when they rather suffer superstition, then that they edifie the Church vsing the same.

Of the Sacramentes.

AS the fathers vnder the law besides the veritie of the sacrifices, had two cheefe Sacramentes, to wit, Circumcision, and the Pascheouer, the despisers and contempters whereof, were not reputed for Gods people: so we acknowledge and confesse, that we now in the time of the Gospell haue two chiefe Sacraments onelie, instituted by the Lord Iesus, and commaunded to be vsed of all those, that will be reputed members of his bodie, to wit, Baptisme, and the Supper or table of the Lord Iesus, called the communion of his bodie and his bloode. And these Sacramentes as well of the olde, as of the new Testament, now instituted of god, not onelie to make a visble difference betwixt his people & those that were without his league, but also to exercise the faith of his children, and by participation of the same Sacramentes to seale in their heartes the assurance of his promise, and of that most blessed coniunction, vnion, and societie, which the elect haue with their heade Christ Iesus. And thus we vtterlie damne the vanitie of those, that affirme sacramentes to be nothing else but naked and bare signes. No.

we assuredlie beleue, that by baptisme we are ingrafted in Christ Iesus, to be made partakers of his iustice, by which our sins are couered, and remitted. And also that in the Supper rightlie vsed, Christ Iesus is so ioyned with vs, that he becommeth the verie nourishment & food of our soules. Nor that we imagine any transubstantiation of the bread in Christs naturall bodie, and of wine in his naturall blood as the Papists haue perniciously taught, and damnable beleue: but this vnion and coniunction, which we haue with the bodie and blood of Christ Iesus in the right vse of the Sacramente, is wrought by operation of the holie Ghost, who by true faith carrieth vs aboue all things that are visible, carnal, and earthlie, and maketh vs to feede vpon the bodie and bloode of Christ Iesus, which was once broken and shed for vs, which now is in heauen, and appeareth in the presence of his father for vs: and notwithstanding the farre distance of place, which is betwixt his bodie now glorified in the heauen, and vs now mortall in this earth, yet we must assuredlie beleue, that the breade which we breake is the communion of Christs body, and the cup which we blesse, is the communion of his bloode, so that we confesse and vndoubtedlie beleue, that the faithfull in the right vse of the Lords table, doe so eate the bodie and drinke the bloode of the Lord Iesus, that he remaineth in them, and they in him. Yea they are so made flesh of his flesh, and bone of his bones, that as the eternall Godheade giueth to the flesh of Christ Iesus (which of the owne condition and nature was mortall and corruptible) life and immortalitie, so doeth Christ Iesus his flesh and bloode eaten and drunken by vs, giue vnto vs the same prerogatiues. Which albeit we confesse are neither giuen vnto vs at this time onelie, neither yet by the proper power and vertue of the Sacrament onelie, yet we affirme, that the faithfull, in the right vse of the Lordes table, haue such coniunction with Christ Iesus, as the naturall man cannot apprehend: yea, and further we affirme, that albeit the faithfull oppressed by negligence, and manly infirmitie, doe not profit so much as they would, in the verie instant action of the Supper, yet shall it after bring fruite forth, as liuelie scede sowne in good ground. For the holie spirit, which can neuer be deuied from the right instituti-

on of the Lord Iesus, will not frustrate the faithfull of the fruite of that mysticall action: but all this we saie commeth of true faith which apprehendeth Christ Iesus, who onelie maketh his Sacraments effectuell vnto vs. And therefore whosoever slaundereth vs, as that we affirme or beleue Sacraments to be onely naked and bare signes, doeth iniury vnto vs, and speaketh against the manifest trueth. But this liberallie and frankelie we confesse, that we make distinction betwixt Christ Iesus, in his eternal substance, and betwixt the elementes, in the sacramentall signes. So that we will neither worship the signes, in place of that which is signified by them, neither yet do we despise, & interpret them as vnprofitable, and vaine, but doe vse them with all reuerence, examining our selues diligentlie before that so we doe. Because wee are assured by the mouth of the Apostle, that such as eate of that bread, & drinke of that cup vnwortheilie, are guiltie of the bodie and of the bloode of Christ Iesus.

*Of the right administration of the
Sacramentes.*

THat sacraments be rightlie ministred, we iudge two thinges requisite: the one, that they be ministred by lawful ministers, whome we affirme to be onely they, that are appointed to the preaching of the word, into whose mouthes, God hath put some sermon of exhortation, they being men lawfullie chosen thereto by some Church. The other that they be ministred in such elementes, and in such sort, as God hath appointed: else we affirme that they cease to be right sacraments of Christ Iesus. And therefore it is that we flie the societie with the papisticall Church, in participation of their sacraments, first, because their ministers are no ministers of Christ Iesus (yea, this is more horrible, they suffer women, whome the holie Ghost will not suffer to teach in the congregation, to baptize:) and secondlie, because they haue so adulterated both the one sacrament, and the other, with their owne inuentions, that no parte of Christes action abideth in the originall puritie. For oile, salte, spattle, and such like in baptisme, are but mens inuentions: adoration, veneration, bearing through streetes
and

and townes, & keeping of bread in boxes or boists, are profanation of Christes sacraments, and no vse of the same. For Christ Iesus saide, *Take eate, &c. Doe you this in remembrance of me.* By which words and charge, he sanctified bread and wine to be the Sacrament of his holy body and bloode, to the end that the one should be eaten, and that all should drinke of the other, and not that they should be kept, to be worshipped and honoured as God, as the Papists haue done heretofore: who also haue committed sacriledge, stealing from the people the one part of the sacrament, to wit, the blessed cup. Moreouer that the sacraments be rightlie vsed, it is required, that the end & cause for which sacraments were instituted, be vnderstanded, and obserued, as well of the Minister, as by the receiuers. For if the opinion be changed in the receiuer, the right vse ceaseth, which is most euident, by the reiection of the sacrifices: as also if the teacher plainlie teach false doctrine, which were odious and abominable before God (albeit they were his own ordinance) because the wicked men vse them to another end, then God hath ordained. The same we affirme of the Sacraments in the Papistical Church, in which we affirme the wholl action of the Lord Iesus to be adulterated, as well in the externall forme, as in the end and opinion. What Christ Iesus did, and commaunded to be done, is euident, by the Euangelists and by Saint Paul: what the Priest doth at his altar, we neede not to rehearse. The end and cause of Christes institution, and why the selfe same should be vsed, is expressed in these wordes: *Doe ye this in remembrance of me. As ofte as you shall eate this breade, and drinke of this cuppe, you shall shew forth,* that is, extoll, preach, magnifie, and praise *the Lordes death till he come.* But to what ende and in what opinion the Priestes saie their masse, let the wordes of the same, their owne Doctours and writings witnes: to wit, that they, as mediators betwixt Christ and his Church, do offer vnto God the father, a sacrifice propitiatory for the sinnes of the quick and the dead: which doctrine as blasphemous to Christ Iesus, and making derogation to the sufficiencie of his onelie sacrifice, once offered for purgation of all those that shall be sanctified, we vtterlie abhorre, detest, and renounce.

To

To whome sacraments appertain.

WE confesse and acknowledge, that baptisme apperteineth as wel to the infants of the faithfull, as vnto them that be of age and discretion. And so we damne the error of the Anabaptistes, who denie baptisme to apperteine to children, before they haue faith and vnderstanding. But the supper of the Lord, we confesse to appertain to such onelie, as be of the housholde of faith, and can trie & examine themselves, as well in their faith, as in their dutie towards their neighbours. Such as eat and drink at that holie table without faith, or being at dissention with their breethren, do eat vnworthelie: and therefore it is, that in our Church, our ministers take publike and particular examination of the knowledge and conuersation of such, as are to be admitted to the table of the Lord Iesus.

Of the ciuill maistrates.

WE confesse and acknowledge Empires, kingdomes, dominions, and cities, to be distincted and ordained by God: the powers and authoritie in the same, be it of Emperours in their empires, of Kinges in their realmes, Dukes and Princes in their dominions, and of other magistrates in their cities, to be Gods holy ordinance, ordained for manifestation of his owne glorie, and for the singular profite and commoditie of mankind: so that whosoever goeth about to take away, or to confound the whol state of ciuill pollicies, now long established, we affirme the same men, not onelie to be enemies to mankind, but also wickedlie to fight against Gods expressed wil. We farther confesse & acknowledge, that such persons as are placed in authoritie, are to be beloued, honored, feared, and holden in molte reuerent estimation: because they are the lieutenantes of God, in whose seates God himselfe doth sit and iudge, yet, euen the iudges and Princes themselves, to whome by God is given the sworde, to the praise and defence of good men, and to reuenge and punish all malefactours. Moreouer, to Kinges, Princes, Rulers, and Magistrates, we affirme that chiefelie and moste principallie, the conseruation and purgation of the Religion appertaineth, so that not onelie they are appointed for ciuill pollicie, but also for maintenance of
the

the true Religion, and for suppressing of idolatrie and superstition whatsoeuer. As in Dauid, Iosaphat, Ezcehias, Iosias, and others highlie commended for their zeale in that case, maie be espied. And therefore we confesse and auow, that such as resist the supream power, doing that thing which appertaineth to his charge, do resist gods ordinance, and therefore cannot be guiltles. And farther we affirme, that whosoever denie vnto them their aide, counsell, and comforte, whilest the Princes and rulers vigilantlie trauell in execution of their office, that the same men denie their helpe, support, and counsell, to God, who by the presence of his lieftenant doth craue it of them.

The giftes freele giuen to the Church.

ALbeit that the word of God truelie preached, and the Sacraments rightlie ministered, and discipline executed according to the word of God, be the certaine and infallible signes of the true Church, yet we meane not that euerie particuler person ioyned with such company, is an elect member of Christ Iesus. For we acknowledge and confesse that darnell, cockell, and chaffe maie be sowne, grow: and in great aboundance lie in the midst of the wheat, that is, the reprobate maie be ioyned in the societie of the elect, and maie externallie vse with them the benefites of the word and sacramentes. But such being but temporall professors in mouth, and not in heart, doe fall backe and continue not to the end. And therefore they haue no fruit of Christs death, resurrection, nor ascension: but such as with heart vnfaignedlie beleue, and with mouth boldlie confesse the Lord Iesus, as before we haue said, shall moste assuredlie receiue these giftes: First, in this life, the remission of sinnes, and that by onelie faith in Christes blood. In so much that albeit sinne remaine and continuallie abide in these our mortall bodies, yet it is not imputed vnto vs, but is remitted and covered with Christes iustice. Secondlie, in the generall iudgement, there shalbe giuen to euerie man and woman, resurrection of the flesh. For the sea shal giue her dead: the earth those that therein be inclosed, yea the eternall god shall stretch out his hand on the dust, and the dead shall arise vncorruptible, and that in the substance of the same
D flesh

The Confession of the Faith of Scotland.

flesh that euerie man now beareth, to receiue according to their workes, glorie, or punishment. For such as now delight in vannie, crueltie, filthines, superstition, or idolatrie, shall be adiudged to the fire vnquencheable: in which they shall be tormented for euer, as well in their owne bodies, as in their soles, which now they giue to serue the deuill in all abomination. But such as continue in well doing to the ende, boldlie professing the Lord Iesus, we constantlie beleene that they shall receiue glorie, honour, and immortallitie to raigne for euer in life euerlasting, with Christ Iesus, to whose glorified body all his elect shall be made like, when he shall appeare againe in iudgement, and shall render vp the kingdome to God his Father, who then shall be and euer shall remaine all in all things, God blessed for euer: to whome with the Sonne, and with the holie Ghost, be all honour and glorie, now and euer. So be it.

THE KINGS MA IESTIES CHARGE

TO ALL COMMISSIONERS AND MINISTERS

within his Realme.

SEeing that we and our household haue subscribed and giuen this publike confession of our faith, to the good example of our Subiectes we commaund and charge all Commissioners & Ministers, to craue the same confession of their parishioners, and proceede against the refusers, according to our lawes and order of the Church, deliuering their names, and lawfull processe to the Ministers of our house, with al haste and diligence, vnder the paine of 40. pound, to be taken from their stipend, that we with the aduise of our counsell maie take order with such proud contemners of God and our lawes. Subscribed with our hand At Holyrughous (1581.) the 2. daie of March, the 14 yeare of our reigne.



TO THE READER.

I am to desire the Godlie and Christian Reader, for whose sake I onely this worke was taken in hand, as to accept frienallie and brotherlie of these laboures, and to beare with some light fautes which might easily escape in the translating; so to pardon me a great oversight, committed especiallie and onely in the observations, wherein is was verie requisite to haue used greater diligence. This oversight is of two sortes, one in certain obseru. set downe in the margens, but yet in lasine: the other in such as should haue bin placed in the margens, and are cleane left out. These things because they be of some great weight and moment, I thought it good to admonish thee thereof, and so desire thee before thou readeest the booke, either to place euery obseruation in its proper page, or in reading to haue recourse to this place, lest otherwise thou maist think hardly of some parts of doctrine, or other matter, set downe in this Booke.

THE LATINE OBSERVATIONS are thus to be translated.

In the 12. page. against the 24 line, read the obseruation in the margin thus: *Looke the 1. obseru. vpon this Confession, both in this, and also in the second Section.*

Pag. 13. 1. *Looke the 1. obseruat. vpon this Confession.*

Pag. 19. 2. *Looke the 1. obseru. vpon this Confess.*

Pag. 44. 21. *Of the wasting of the gifts of the holie Ghost, looke the 1. obseru. vpon this Confess. Sect. 4.*

Pag. 45. 25. *Looke the first obseru. vpon the Confession of Saxonic.*

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THE OBSERVATIONS WHICH are cleane left out in the margent, are thus to be placed in their severall pages.

Pag. 7. *against the 28. line read in the margent: Looke the first obseruation
vpon this Confess.*

Pag. 20. 2. Looke the second obseruation vpon this Confess.

Pag. 23. 11. Looke the first obseruation vpon this Confess.

Pag. 26. 1. Looke the first obseruation vpon this Confess.

Pag. 27. 31. Looke the second obseruation vpon this Confess.

Pag. 27. 38. Looke the third obseruation vpon this Confess.

Pag. 37. 16. Looke the first obseruation vpon this Confess.

Pag. 43. 33. Looke the first obseruation vpon this Confess.

Pag. 44. 21. Looke the second obseruation vpon this Confess.

Pag. 94. 23. Looke the first obseruation vpon this Confess.

Pag. 103. 23. Looke the first obseruation vpon this Confess.

Pag. 223. 32. Looke the first obseruation vpon this Confess.

Pag. 223. 33. Looke the second obseruation vpon this Confess.

Pag. 232. 2. Looke the second obseruation vpon this Confess.

Pag. 233. 29. Looke the third obseruation vpon this Confess.

Pag. 396. 17. Looke the first obseruation vpon this Confess.

Pag. 523. 28. Looke the first obseruation vpon this Confess.

In the 105. page, put out in the margent, looke the 2. obseru.
etc.



Now vnto the King euerlasting, immortall, inui-
sible, vnto God only wise, be honour and glo-
rie for euer and euer, Amen.

H H T





THE CHIEFE POINTS OF CONFES- SIONS BELONGING TO THIS FIRST SECTION OF the holy Scripture.

THE LATTER CONFESSION OF
*Heluetia touching the holie Scripture, being the
true word of God.*

CHAP. I.



WE beleue and confesse the Ca-
nonicall scriptures of the holie
Prophets and Apostles of both
Testaments, to be the verie true
worde of God, and to haue suffi-
cient authoritie of them selues,
not of men. For God him selfe
spake to the Fathers, Prophets,
Apostles, and speaketh yet vnto
vs by the holie scriptures. And in this holie scripture the v-
niuersall Church of Christ hath all things fully expounded,
wharsoeuer belong both to a sauing faith, and also to the
framing of a life acceptable to God: in which respect it is
expresselie commaunded of God, that nothing be either
put to, or taken from the same. Wee iudge therefore
that from these scriptures is to be taken true wisdome and
godlines, the reformation and gouernment of Churches,
also the instruction in all duties of pietie: and to be shorr,
A the

THE FIRST SECTION

the confirmation of opinions and the confutation of errors with all exhortations, according to that of the Apostle, *Scripture inspired of God is profitable for doctrine, for reproofe, &c.* Againe, *These things I write vnto thee* (saith the Apostle to Timothie. 1. Chap. 3) *that thou maist know how is behooueth thee to be conuersant in the house of God, &c.* Againe, the selfe same Apostle to the Thesalonians, *When, saith he, yee receiued the word of us, yee receiued not the worde of men, but, as it was indeede, the word of God, &c.* For the Lord himselfe hath said in the gospell, *It is not yet that I speake, but the spirit of my father speaketh in you: therefore he that heareth you, heareth me, and he that despiseth you, despiseth me.* Wherefore when this worde of God is now preached in the Church by preachers lawfullie called, we beleue that the verie word of God is preached, and receiued of the faithfull, and that neither another worde of God is to be fayned, or to be expected from heaven: and that now the worde it selfe which is preached is to be regarded, not the minister that preacheth: who although he be euill and a sinner, neuerthelesse the worde of God abideth true and good. Neither doe we thinke therefore the outward preaching is to be thought as fruitlesse, because the instruction in true religion dependeth on the inward illumination of the spirit, because it is written *No man shall teach his neighbour. For all men shall know me. And he that warreth, or he that planteth, is nothing, but God who giveth the increase.* For albeit no man can come to Christ, unless he be drawne by the heauenlie Father, and be inwardlie lightened by the holie Ghost, yet we know vndoubtedlie, that it is the will of God, that his worde should be preached euens outwardlie. God could indeede by his holie spirite, or by the ministerie of an Angell, without the ministerie of Saine Peter haue taught *Cornelius* in the Actes, but neuerthelesse he referreth him to *Peter*: of whome the Angel speaking saith *he shall tell thee what thou must doe.* For he that illuminateth inwardlie, by giving men the holie Ghost, the selfe same waye of commaundement laid vnto his disciples, *goe ye into the whole world, and preach the gospell to euerie creature.* And *Paul* preached the word outwardlie to *Lydia* a purple seller, among the *Philippians*, but the Lord inwardlie opened the womans heart. And the same *Paul* vpon an elegant

2. Tim. 3.

2. Theſ. 2.

Mat. 10.

Luc. 10.

Iohn. 13.

Ier. 13.

1. Cor. 3.

Ioh. 6.

Mar. 16.

Act. 16.

dition shalbe placed in the 10. to the Romanes, at last infer-
 reth: *therefore faith is by hearing, and hearing by the word of God.*
 Wee knowe in the meane time that God can illuminate
 whome, and when he will, euen without the externall mi-
 nisterie, which is a thing appertaining to his power: but
 we speake of the vsuall waie of instructing men, deliuered
 vnto vs of God both by commaundement and examples.

We therefore dorest all the heresies of *Artemon*, the *Ma-
 nichees*, *Valentinians*, of *Cerdon*, and the *Marcionites*, who deni-
 ed that the scriptures proceeded from the holie Ghost, or
 else receiued not, or polished and corrupted some of them.
 And yet we doe not denie that certaine bookes of the olde
 Testament were of the auncient authors called *Apocry-
 phall*, and of others *Ecclesiasticall*, to witte, such as they would
 haue to be read in the Churches, but not alledged to a-
 ouch or confirme the authoritie of faith by them. As also
Aufine in his 18. *Booke De ciuis. Dei. C. 38.* maketh mention,
 that in the bookes of the Kinges the names and bookes of certaine
 Prophets are reckoned: but he addeth, that they are not in the
 Canon; and that those bookes which we haue, suffice vnto godlines.

OF INTERPRETING THE HOLIE SCRIPTVRES,
 and of Fathers, Councels, and Traditions.

CHAP. 2.

THE Apostle Peter hath said, *that the holy scriptures are* 2. Pet. 1.
not of anie priuat interpretation, therefore we doe not a-
 uow all expositions: whereupon we doe not acknowledge
 that which they call the meaning of the Church of Rome,
 for the true and naturall interpretation of the scriptures,
 which forsooth the defenders of the Romane Church doe
 strue to force all men simplie to receiue: but we acknow-
 ledge that interpretation of Scriptures for authenticall and
 proper, which being taken from the scriptures themselues
 (that is, from the phrase of that tongue in which they were
 written, they being also waied according to the circumstan-
 ces, and expounded according to the proportion of places
 either like or vnlike, or of moe and plainer) accordeth with
 the rule of faith and charitie, and maketh notably for Gods

glorie and mans saluation. Wherefore we do not contemne the holie treatises of the *Fathers*, agreeing with the scriptures, from whome notwithstanding we doe modestlie dissent, as they are deprehended to set downe thinges meerly straunge, or altogether contrarie to the same. Neither doe we thinke that we doe them anie wrong in this matter, seeing that they all with one consent will not haue their writings matched with the canonicall scriptures, but bid vs allowe them so farre forth, as they either agree with them, or disagree, and bid vs take those things that agree, and leaue those that disagree: and according to this order we do account of the decrees or *Canons of counsellors*. Wherefore we suffer not our selues in controuersies about Religion or matters of faith to be pressed with the bare testimonies of fathers, or decrees of Councils, much lesse with *received customes*, or *else with multitude of men being of one iudgement*, or with *prescription of long time*. Therefore in controuersies of religion or matters of faith we cannot admit anie other iudge then God himselfe, pronouncing by the holie scriptures, what is true, what is false, what is to be followed, or what to be auoided. So we do rest but in the iudgements of spiritual men, drawn from the word of God. Certainly Ieremie & the other Prophets vehementlie condemne the assemblies of Priests, gathered against the law of God: & diligentlie forewarned vs, that we should not heare the fathers or tread in their path, who were king in their owne inuentions, swarued from the law of God. We doe likewise reiect *humane traditions*, which altho they be set out with goodlie titles, as though they were diuine and Apostolicall, by the liuelie voice of the Apostles deliuered to the Church, as it were by the hands of Apostolicall men, by meane of Bishops succeeding in their roomes yet being compared with the scriptures, disagree from them and by that their disagreement bewraie them selues in no wise to be Apostolicall. For as the Apostles did not disagree among themselves in doctrine, so the Apostles scholars did not set forth thinges contrarie to the Apostles. Nay it were blasphemous to auouch, that the Apostles liuelie voice deliuered thinges contrarie to their writings. Paull affirmeth expresselie, that he taught the same thinges in all Churches. And againe. *We*, saith he, *write no other*

Excc. 20. 18.

1. Cor. 4.
2. Cor. 1.

likew
forbi

OF THE SCRIPTURE.

9

unto you, then which ye read, or also acknowledge. Also in another place he witnesseth, that he and his disciples, to wit Apostolical men, walked in the same waie, and ioynlie by the same spirit aid at things. The Iewes also in time past had their traditions of Elders, but these traditions were seuerelie confuted by the Lord, shewing that the keeping of them hindereth Gods lawe, and that God is in vaine worshipped with such.

2. Cor. 12.

Mat. 19.

Marc. 7.

OVT OF THE FORMER CONFESSION of Heluctia.

THE Canonical scripture, being the word of God, and deliuered by the holie Ghost, and published to the world by the Prophets and Apostles, being of all other the most perfect & ancient philosophie, doth alone perfectlie containe all pietie and good ordering of life. The interpretation herof is to be taken onely from herselfe, that herselfe maie be the interpreter of her selfe, the rule of charitie and faith being her guide. Which kinde of interpretation so far forth as the holie Fathers haue followed, we doe not onelie receiue them as interpreters of the scripture, but reuerence them as the beloued instruments of God. But as for the traditions of men, although neuer so glorious and receiued, how many focuer of them doe withdrawe or hinder vs, as of things vnprofitable and hurtfull, so we answere with that saying of the Lord, *They worship me in vaine, teaching the doctrine of men.* The drift of the Canonickall scripture is this: that God wisheth well to mankind: and by Christ the Lord his sonne hath declared this good will, which is receiued by faith alone, and faith must be effectual through loue, that it may be shewed forth by an innocent life.

Artic. 1.

Scriptura.

Artic. 2.

Interpretatio.

110.

Artic. 3.

Patres.

Artic. 4.

Traditio humana.

OVT OF THE CONFESSION OF BASILL.

Of things commaunded and not commaunded.

Art. 10.

WE confesse that as no man can commaund those things which Christ hath not commaunded, so likewise no man can forbid those things which he hath not forbidden. And in the margent. For it is written, *hears him.*

A iij

Also

Also section the 3. in the same place. And much lesse can any man license those things, which God hath forbidden, &c. And in the marg. God said, *I am Iehoua your god*, Leuit. 18. & by *Moses*, Deut. 10. *for Iehoua your god is God of Gods, a great god & terrible*. Who therefore among his creatures can graunt those things, which he hath forbidden? In like sorte Section 4. And againe, no man can forbid those things, which God hath graunted, &c. The other things which are contained in this article, because they belong to other sections, they are inserted, euerie one in their places.

OUT OF THE CONFESSION OF BOHEMIA OF
THE WALDENSES. *Of the holie scriptures.*

CHAP. I.

First of all the ministers of our Churches teach with one consent, concerning the holy scripture of the new and olde Testament (which is commonlie called the Bible, and is lawfullie receiued and allowed of the fathers, which are of best and soundest iudgement) that it is true, certaine, and worthie to be beleueed, whereunto no other humane writings whatsoeuer, or of what sort soeuer they be, may be compared, but that, as mans writings, they must giue place to the holie scripture: First, because it is inspired and taught of the holie Ghost, and vttered by the mouth of holie men, written by them, and confirmed by heauenlie and diuine testimonies: which spirit also himselfe openeth & discloseth the meaning how it ought to be vnderstood, and the trueth of this scripture in the Church, in what manner seemeth him best: especiallie by raising vp and giuing faithful ministers, who are his chosen instruments. Of which spirit Dauid speaketh, when he saith, *The spirit of the Lord spake by me, and his word was in my tongue*: and Peter, *For prophecie came not in olde time by the will of man, but holie men of God spake as they were moued by the holie Ghost*. and Paull, *The wholl scripture given by inspiration of God, is profitable*, &c. besides the Lord himselfe saith, *Search the scriptures*. And againe, *Ye are deceiued, not knowing the scriptures, neisher doe ye vnderstand the power of God*. And, *He opened the mindes of his Disciples, that they might vnderstand the scriptures*.

Secondlie because it is a true and sure testimonie and a
clear

2. Sam. 22.

2. Pet. 1.

2. Tim. 3.

Rom. 15.

Ioan. 5.

Mat. 22.

Luc. 24.

clear proofe of Gods fauourable good will, which he hath reueiled concerning himselfe, without which reuelation of scripture, there is no wholesome knowledge, nor faith, nor accesse to God. For in this such thinges as are necessarie to doctrine, to discipline & gouernement of the holie Church, for all and singular persons in the ordinarie ministerie of saluation (whence also springeth true faith) in this I say, are all such things fullie, absolutelie, and so farre forth, as is requisite, as in a moste excellent and moste exquisite worke of the holie Ghost, comprehended and included, then which no Angell from heauen can bring any thing more certaine, and if he should bring any other thing, he ought not to be beleueed.

And this perswasion and beliefe concerning holie scripture, namely that it is taught and inspired of God, is the beginning and ground of our Christian profession, which taketh beginning from the worde outwardlie preached, as from an ordinarie meane, ordeined of god for this purpose. Wherefore euerie one ought verie highly to esteeme of the diuine writings of the holie Prophets and Apostles, reuelatelie to beleuee them, and religiouslie to yeald vnto them in all thinges, diligentlie to reade them, to gather wholesome doctrine out of them, and according to them ought euerie man to frame and order himselfe, but especiallie they, who after an holie manner are set ouer the Church of God. For which causes in our Churches and meetings this holy scripture is rehearsed to the hearers in the common and mother tongue which all vnderstand, and especiallie (according to the auncient custome of the Church) those portions of the Gospells in scripture, which are wont to be read on solemne holie daies out of the Euangelistes and Apostles writings, & are vsually called Gospells & Epistles: out of which profitable and whollsome doctrines, and exhortations, and sermons are made to the people, as at all times occasion and neede requireth. We likewise teach that the writings of holie Doctors, especiallie of those that are auncient, are also to be esteemed for true and profitable. wherof there may be some vse to instruct the people, yet onelie in those thinges wherein they agree with the holie scripture, or are not contrarie thereunto, and so farre forth as they giue testimo-

*with first offices
of his Church*

*In proem. in
3. de sanct.
Trinit.*

nie to the excellencie thereof, to the information and example of the Apostolike Church, and swarue not from the consent, iudgement, and decrees, of the auncient Church (wherein thee hath continued vnspotted in the tructh) after what sort they themselues also haue charged men to iudge and thinke of their writings, and haue giuen warning that heede should be taken, lest that they beeing but men, too much should be ascribed to them. Of which thing *S. Augustine* speaketh in this manner. *Be not thou a seruant to my writings, as it were to the Canonical scriptures, but in the Canonical scriptures such things as thou didst not beleue, when thou hast there found them, immediately beleue. But in my writings that which thou knowest not for a certaine tructh, vntill thou perceiue it to be certain, hold it not resolutelie.* And else where he saith, *Giue not as great credit to mine or Ambrose his words, as to the Canonically scriptures.* This is the right rule to discerne writings by, which so greatly liked the Papists, that they haue cited it in their decretal. distinct. 9. Chap. *Noli meis verbis, &c.*

OUT OF THE FRENCH CONFESSION.

Artic. 2.

THis one god hath reuealed himselfe to be such a one vnto men, first in the creation, preseruacion & gouerning of his works: secondly farre more plainly in his word, which word in the beginning he reuealed to the fathers by certeine visions and oracles, and then caused it to be written in these bookes which we cal Holie scripture.

Artic. 3.

All this holie scripture is contained in the Canonically bookes of the olde and new Testament. The Catalogue whereof is this. The fve bookes of *Moses* (namelie *Genesis*, *Exodus*, *Leuiticus*, *Numbers*, *Deuteronomie*: *Iosue*, *Iudges*, *Ruth*, two bookes of *Samuell*, two bookes of the *Kings*, two bookes of *Chronicles*, or *Paralipomenon*, one booke of *Esdras*, *Nehemiah*, *Ester*, *Iob*, the *Psalmes*, *Salomons Prouerbes*, *Ecclesiastes*, The *Song of songes*, *Esaie*, *Ieremie*, with the *Lamentations*, *Ezechiel*, *Daniel*, the 12. small Prophets (namelie *Ose*, *Ioell*, *Amos*, *Abdiah*, *Ionah*, *Micheah*, *Nahum*, *Abacuc*, *Sophonie*, *Haggai*, *Zacharie*, *Malachie*) the holy Gospel of Iesu Christ according to *Matthew*, *Marke*, *Luke*, and *John*, the Acts of the Apostles, *Pauls Epistles* (namelie one to the *Romans*, two to the *Corinthians*, one to the *Galatians*, one to the *Ephesians*, one to the *Philippians*

philippians, one to the *Collossians*, two to the *Thessalonians*, two to *Timoshie*, one to *Titus*, one to *Philemon*, the Epistle to the *Hebrews*. The Epistle of *James*, two epistles of *Peter*, three epistles of *Iohn*, one epistle of *Iude*, *Iohns Renelasion*.

We acknowledge these bookes to be Canonically, that is, we account them as the rule and square of our faith, and that not onelie for the common consent of the Church, but also much more for the testimonie and inward perswasion of the holie ghost, by whose inspiration we are taught to discern them from other Ecclesiasticall bookes: which howsoever they may be profitable, yet are they not such, that any one article of faith may be builded vpon them.

Artic. 4.

We beleeeue that the worde contained in these bookes, came from one god, of whome alone, and not of men, the authoritie thereof dependeth. And seeing this is the summe of al trueth, containing whatsoever is required for the worship of God and our saluation, we holde it not lawfull for men, no not for the Angles themselves, to adde or detract any thing from that word, or to alter any whitte at al in the same. And hereupon it followeth, that it is not lawfull to oppose either antiquitie, custome, multitude, mans wisdom. and iudgement, edicts, or any decrees, or Councils, or visions, or miracles, vnto this holie scripture, but rather that al things ought to be examined, and tried by the rule and square thereof. Wherefore we doe for this cause also allow those three Creedes, namelie the Apostles, the Nicen, and Athanasius his Creede, because they be agreeable to the written word of God.

Artic. 5.

OF THE ENGLISH CONFESSION.

WE receiue and embrace all the Canonically scriptures, both of the olde and new testament, giving thanks to our God, who hath raised vp vnto vs that light, which we might euer haue before our eies: lest either by the subteltie of man, or by the snares of the deuil, we should be caried awaie to errors, and lies. Also we professe that these be the heauenlie voices, whereby God hath opened vnto vs his will: and that onelie in them mannes heart can haue settled rest: that in them be aboundantie, and

Artic. 10.

and fullie comprehended al things, whatsoeuer be needful for our helpe, as *Origen*, *Augustine*, *Chrysostome*, and *Cyrillus*, haue taught: That they be the verie might and strength to attaine to saluation: that they be the foundations of the Prophets and Apostles, VWhereupon is built the Church of God: that they be the verie sure and infallible rule, whereby may be tried, whether the Church doe swarue, or erre, and whereunto all Ecclesiasticall doctrine ought to be called to account: and, that against these scripturs neither law, nor ordinance, nor anie custome, ought to be heard: no though *Paul* him selfe, or an angel from heauen should come & teach the contrary.

*Artic. 2.
Sub finem.*

OVT OF THE CONFESSION OF BELGIA.

Artic. 3.

HE hath reuealed him selfe much more plainly in his holy worde, so farre forth as it is expedient for his owne glorie, and the saluation of his in this life.

We confesse that this worde of God was not brought or deliuered by any will of man: but that holy men of God inspired by Gods spirit spake it, as *S. Peter* witneseth: but afterward God him selfe for that exceeding tender carefullnes which he hath of his, & of their saluation, gaue in commission onto his seruants the Apostles & Prophets, that they should put those his oracles in writing: and he him selfe also wrote the two tables of the law with his owne finger: which is the cause whie we call such writings sacred & diuine scripture.

Artic. 4.

And we comprehend the holy scripture in those two books of the olde and new Testament, which are called the canonicall bookes: about which there was neuer anie ado. And of them this is the number and also the order, receiued of the Church of God. The five bookes of Moses, the booke of *Iosua*, of the *Iudges*, of *Ruth*, two bookes of *Samuell*, two of the *Kinges*, two of the *Chronicles*, which are called *Paralipomena*, the first of *Esdra*s: *Nehemias*, *Ester*, *Iob*: also *Dauides Psalmes*, three bookes of *Salomon*, namely the *Prouerbes*, *Ecclesiastes*, and the *song of songs*: the foure great Prophets, *Esay*, *Ieremie*, *Ezechiell*, and *Daniell*: and furthermore also the 12, small Prophets: moreover the Canonical bookes of the new testament are, the foure Euangelistes, namelie *Saint Matthew*, *Marke*, *Luke*, and *Iohn*, the *Actes* of the Apostles, the 14. *Epistles* of *Saint Paul*, and seuen of the

the other Apostles, the Reuelation of S. Iohn the Apostle. These bookes alone doe we receiue as sacred and canonical, whereupon our faith maie rest, be confirmed and established: therefore without any doubt we beleue also those thinges, which are contained in them, and that not so much because the Church receiue th & alloweth them for Canonical, as for that the holy ghost beareth witnes to our consciences that they came from god, & most of all for that they also testifie & iustifie by them selues this their owne sacred authority, & sanctity, seing that even the blinde may cleerly beholde, & as it were feele the fulfilling and accomplishment of all things which were foretolde in these writings.

Artic. 5.

We furthermore make a difference betweene the holie bookes, and those which they cal Apocriphall: for so much as the Apocriphall maie be read in the Church, and it is lawfull also so faire to gather instructions out of them, as they agree with the Canonickall bookes, but their authority, and certaintie is not such, as that anie doctrine touching faith or Christian Religion, maie safelie be built vpon their testimonie: so farre of is it, that they can disanull or impair the authoritie of the other.

Artic. 6.

We beleue also that this holie scripture doth most perfectly containe all the will of God, and that in it all things are abundantlie taught whatsoeuer is necessarie to be beleued of man to attaine saluation. Therefore seeing the wholl manner of worshipping God, with God requireth at the handes of the faithfull, is there most exquisitelie and at large set downe, it is lawfull for no man, although he haue the authoritie of an Apostle, no not for anie Angell sent from heauen, as Saint Paul speaketh, to teach otherwise then we haue long since beene taught in the holie scriptures. For seeing it is forbidden that anie one should adde or detract any thing from the word of God, thereby it is euident enough that this holie doctrine is perfect and absolute in all pointes and parcells thereof: and therefore no other writings of men, although neuer so holie, no custome, no multitude, no antiquitie, nor prescription of times, nor personall succession, nor anie counsell, and to conclude, no decrees or ordinances of men are to be marched or compared with these deuine scriptures and bare truth of God,

Artic. 7.

for

12 THE FIRST SECTION

for so much as Gods trueth excelleth al things. For all men of their owne nature are lyers, and lighter then vanitie it selfe: therefore we do vtterlie refuse whatsoeuer things agree not with this moste certaine rule, as we haue beene taught by the Apostles, when they saie : *Trie the spirites whesher they be of God.* And, *If anie come vnto you, and bring not this doctrine, receiue him not to house, &c.*

OVT OF THE SAXONS CONFESSION. *Of Doctrine.*

Seeing it is most vndoubtedlie true, that God out of smankinde doth gather together vnto him-selfe a Church vnto eternal life for & by his sonne, thorough preaching of that doctrine which is written in the bookes of the Prophets and Apostles, we plainlie avouch before God and the wholl Church in heauen and in earth, that we do with a true faith embrace all the writings of the Prophets and Apostles, and that in that verie naturall meaning, which is set downe in the Creedes of the Apostles, of Nice, and of Athanasius. And these selfe same Creedes, and the naturall meaning of them we haue alwaies constantlie embraced without corruption, and will by Gods helpe alwaies embrace : and in this faith do we call vpon the true God, who sending his sonne, and geuing cleare testimonies, hath reuealed himselfe in his Church : ioyning our praier with all Saints in heauen and in earth : and our declarations vpon the Creedes are abroad, conteining the wholl bodie and ground of doctrine, which shew that this our protestation is most true. We do also verie resolutelie condemne all brainsick fantasies, which are against the Creedes : as are the monstrous opinions of heathen men, of the Iewes, of the Mahometistes, of Marcion, the Manichees, of Sarmosatenus, Seruetus, Arrius, and those that denie the person of the holie Ghost, and other opinions condemned by the true iudgements of the Church.

*Vide obseru.
1. ad hanc confessionem in
hac sect. cum
in sect. secunda.*

OVT OF THE CONFESSION OF WIRTEMBERG *Of the holie scripture.*

CHAP. 30.

*Vide obseru.
1. in hanc
Confess.*

THe holie scripture we call those Canonically bookes of the olde and new testament, of whose authoritie there was neuer doubt made in the Church. This scripture we beleue and confesse to be the oracle of the holie Ghost, so confirmed by heauenlie testimonies, that *If an Angell from heauen preach anie other thing, let him be accursed.* Wherefore we do test all doctrine, worship, and religion contrarie to this scripture. But whereas some men thinke, that all doctrine necessarie to be knowne of vs to true and euerlasting saluation is not contained in this scripture, and that the right of expounding this scripture lieth so in the power of chiefe Bishops, that what they according to their owne wil giue out, is to be embraced for the meaning of the holie Ghost, it is more easilie said then prooued. *The whole scripture is giuen by inspiration of God, and is profitable to teach, to improoue, to correct, and to instruct in righteousness, that the man of God may be perfect, being thoroughly prepared to euery good worke.* 2.Tim. 3. and Iohn. 15. *I haue called you friendes, for all things that I haue heard of my father, haue I made knowne to you.* and those things which the Apostles receiued of Christ, those haue they by their preaching published in the wholl world, and by their writings deliuered them to posterity. It is a plaine case therefore that all things which are needefull to be knowen to saluation, are contained in the Prophets & Apostles writings. *He hath reueiled his owne word in due season by preaching, which is all committed to me: this is the preaching.* For the Gospell contained things, both things present, and things to come, as honour, pietie, and faith, yea and all things he hath ioynlie comprised in this one word preaching. *Againe, Without authoritie of the scriptures, babling hath no credit.* For seeing the Lord Iesus did many things, as are not written, as the same holie Euangelist himselfe witnesseth, that the Lord Christ both said and did many things which are not written. *But those things were selected to be written, which seemed to suffice for the saluation of those that beleene.* For whereas they saie that the right of expounding the scripture lieth in the power of chiefe Bishoppes, it is euident, that the gift of expounding the scripture is not of mans wisdom, but of the holie ghost. *To euerie man, saith Paull, is giuen the manifestation of the spirite to profit withall: for to one is giuen by the spirite the word of wisdom, &c.* But the holie ghost is altogether at libertie,

Chrysost. ad Titum, hom. 1.

Ierome ad Tit. Cap. 1. August. super Ioan. Ca. 11. Tract. 40.

Num. 11.

Iud. 4.

Amos. 7.

1. Cor. 12.

bertie, and is not ryed to a certaine sort of men, but giueth giftes to men according to his owne good pleasure. *Oh that all the people had power to prophetic, and that the Lord would put his spirit vpon them. Debora a woman the wife of Lapidoth is raised up to be a propheteſſe. Againe, I am no Prophet, nor Prophets ſonne, but I am a heardman, and a gatherer of wilde figges. And yet Amos receiued the holie gholt, and was made a Prophet. All theſe things worketh one and the ſame ſpirit diſtributing to euerie man as he will.* Manie examples alſo do witneſſe that chiefe Biſhops haue bene often and verie ſoulie de- ceiued. wherefore the gift of expounding the ſcripture is not ſo tied to the Popes, that whoſoeur ſhall be Pope, muſt needs rightly expound the ſcripture: but the true meaning of the ſcripture is to be ſought in the ſcripture it ſelfe, and among thoſe, that being raised vp by the ſpirit of God, expound ſcripture by ſcripture.

OF COUNCELLS.

CHAP. 34.

WE confeſſe that Councils ought to haue their iudgements in the Church concerning the holy doctrine of Religion, and that the authoritie of lawfull council is great: but the authoritie of Gods worde muſt needes be the greateſt. For although the Church haue a ſure promiſe of Chriſts continuall preſence, and be gouerned by the holie Gholt, yet not euerie aſſembly of men maie be taken for the true Church: and albeit neuer ſo manie ſeeme often times to come together in the name of Chriſt, yet few are choſen, and all haue not faith. And as it is wont to fall out in ciuill meetings, ſo doth it alſo in meetings of the Church, that for the moſte part the greater ſide ouercommeth the better. Hetherto may be added, that the holy Gholt doeth not make men in this life not ſubiect to ſinne, but leaueth in them manie and ſundrie infirmities. Examples alſo witneſſe, that not onelie the Popes, but alſo Councils haue bene deceiued. Wherefore ſeing that the doctrine of the Apoſtles and Prophets is confirmed of god, the ſentence of no one mā, nor of anie aſſembly of men, iſt to be receiued ſimplie without trial, for the oracle of the holie Gholt

ghost: but it is to be laid to the rule of the Prophets & Apostles doctrine, that that which agreeth therewith may be acknowledged, and that which is contrarie thereunto maie be confuted. If we or an Angell from heauen preach vnto you a gospell beside that, which we haue preached vnto you, let him be accursed. And, beleue ye not euerie spirit, but trie the spirits whether they be of God. Againe, Trie all shinges, and keepe that which is good. Augustine against Maximius a Bishop of the Arrians in his 3. booke. Chap. 14. saith. But now am I neyther to cite the councell of Nice, nor you the councell of Arimine, as it were to preindice the matter, neither am I bound by the authoritie of the one, nor you by the authoritie of the other: with authorities of scripture, which are wisnesse not proper to anie one, but common to vs both, let matter with matter, Cause with cause, Reason with reason, &c. And Panormitane in the Chapter significasti. Extr. de electio. In things concerning faith, euen the verdit of one priuat man were to be preferred before the Popes, if he were lead with better warrants of the old & new Testament then the Pope. And Gerson in the first part about triall of doctrines. The first truth shoud stand, that if there were a plaine private mā sufficiently instructed in holie scripture, more credit were to be giuen in a case of doctrine to his assertion, then to the Popes definitiue sentence. For it is plaine, that the gospell is more to be beleued then the Pope. If then a man so learned teach anie truth to be contained in the Gospell, where the Pope were either ignorant, or willingly deceiued, it is cleare whose iudgement were to be preferred. And a litle after. Such a learned man ought in that case, while a generall councell were holden, at which he him selfe were present, to set him selfe against it, if he shoulde perceine the greater part of malice or ignorance to incline to that which is contrarie to the Gospell.

Gal. 1.

1. Ioh. 4.

1. Thess. 5.

Of Ecclesiasticall writers.

CHAP. 34.

Rise up before an hoare head, saith the scripture, and reuerence the person of an old man. We do therefore reuerence the graie heares of our ancetours, who euen since the Gospell beganne to be reuealed and published haue in the world taken vpon them the trauel of furthering the Church, not only by preaching, but also by publike writings that the posteritie might from the Apostles, euen vnto this time, haue

Iob. 12.

Tursl. Lib. de
scrip. heret.Epist. ad For
mian. Dist.
8.In Proc. in
Lib. 3. de
Trinit.Ad Vincen.
Lib. 2.In epist. ad
Ierom.De unico
baptismo in
Epist. ad
Vincen.

haue manifest and certaine testimonies of the holie Do-
ctrine. And we so embrace their writings, as both the holie
scripture alloweth vs to vse mans authoritie, and as them-
selues would haue their writings acknowledged. (You my
friends say) that in the auncient is wisdom, & in the length of daies
is understanding (but I saie unto you) that with him, to wit with the
Lord our God is wisdom & strength he hath counsell & understand-
ing. And 1. Corinth. 4. Let the Prophets speake two or three, and
let them iudge. And, Trie all things, and keepe that which is good.
1. Thess. 5. It is not lawfull for vs to bring in any thing of our owne
head, no not so much as to take that which any man hath brought in
of his owne head. We haue the Apostles of the Lord for auithors, who
chose nothing of their owne heads which they might bring in: but the
discipline which they receiued of Christ, they faithfullie deliuered to
all nations. And Augustine saith. Neither ought we to esteeme of the
writings of any men, although they be Catholike & commendable per-
sons, as of the Canonical scriptures, as though it were not lawfull (yea-
ding the that reuerence which is due unto such men) to disallow & re-
fuse something in their writings, if perchance we finde that they haue
thought otherwise then the trueth is understoode either of others, or
of our selues, thorough the gift of God. Such am I in other mens wi-
tings, as I would haue them construers of mine. Againe, Be thou not
tied to my writings as it were to the Canonickall scriptures: but in the
Canonickall scriptures, that which thou didst not beleue, when thou
hast found it, beleue it incontinentlie: but in myne that which thou
thoughtest to be undoubtedly true, unlesse thou perceiue it to be true
indeede, hold it not resolutely. And againe, I neither can nor ought
to denie that as in those who haue gone before, so also in so many slender
workes of mine there are many things, which may with upright
iudgement and no rashnes be blamed. And againe, I haue lear-
ned to giue this reuerence to these writers alone, which are now cal-
led Canonickall. Againe, But I so read others, that be they neuer so
holie, or neuer so learned, I doe not therefore thinke it true, because
they haue so thought, but because they could perswade me by other au-
thors, or by Canonickall, or at least by probable reasons, which disagree
not from the truth. And in another place, Who knoweth not that
holie scripture, &c. And, Doe not brother against so many diuinites,
&c. For these places are knowen euen out of the Popes owne
decrese.

OVT OF THE CONFESSION OF SVEVELAND.

Art. I. ff. I.

Whence sermons are so be taken.

First, a controuerſie being raiſed amongſt the learned about certaine articles of Chriſtian doctrine, when as the people with vs were daungerouſlie deuided by reaſon of contrarie preachings, we charged our preachers, that they ſhould henceforth broach no thing to the people in anie ſermon, which either is not taught in the ſcriptures of God, or hath not ſure ground thereout: as it was openlie decreed in the aſſembly holden at Norimberge in the 22. yeare after the ſmaller account: which moreouer is alſo the opinion of all the holie fathers. For ſeeing S. Paull writeth, *That the ſcripture giuen by inſpiration of God is profitabſe to teach, to improoue, to correct, and to inſtruct, that the man of God maie be abſolute, being made perfect to euerie good worke,* wee could not determine anie otherwiſe, but that it was meete, that we alſo being in daunger of ſchiſme ſhoulde flie to that holie ſcripture, to which in times paſt not onelie the holie fathers, Biſhops, and Princes, but alſo the children of God euery where in ſuch extremitie haue alwaies reſorted. For S. Luke witneſſeth, not without ſingular commendation of the Theſſalonians, that they compared the Goſpel they had heard of the Apoſtle with the ſcripture, and tried it. Paul alſo warneth his ſcholler *Timothie*, that he exerciſe himſelfe very diligentlie in the ſcriptures. and this holie ſcripture was had in ſo high reputation of all holie Biſhops and Doctours, that neither anie Biſhop deſired to haue his ordinances obeyed, nor anie Doctor his writings beleeued, except he had thereout approoued them. And ſurelie ſeing Saint Paull doeth plainelie teſtifie, that *by the holie ſcripture the man of God is made abſolute and perfect to euerie good worke,* no part of Chriſtian truth and ſound doctrine can be wanting to him who with al his miſht laboureth to follow and embrace the ſcripture of God.

B

THE

THE SECOND SECTION

OF GOD, IN ESSENCE ONE, IN
persons thre, and of his true wor(hip.

THE LATTER CONFESSION OF HELVETIA.
Of God, his unitie, and the Trinitie.

CHAP. 3.



W E beleue & teach, that God is one in essence or nature, subsisting by himselfe, al sufficient in himselfe, inuisible, without bodie, infinite, eternal, the creator of all things both visible & inuisible, the chiefest good, living, quickning and preteruing all things, almightie, and exceeding wise, gentle or mercifull, iust and true. And we desire the multitude of Gods, because it is expresse written, *The Lorde thy God is one God. I am the Lord thy God, thou shalt haue no straunge Gods before my face. I am the Lord, and there is none other, beside me there is no God. Am not I the Lorde, and there is none other beside me alone? a iust God, and a Saviour, there is none beside me. I the Lord, Iehoua, the mercifull God, gracious, & long suffering, and abundant in goodnes and truth, &c. Exod. 34.*

We neuertheles beleue and teach, that the same infinite, one, and indiuisible God is in persons inseparable and without confusion distinguished into the Father, the Sonne and the holie Ghost, so as the Father hath begotten the Sonne from euerlasting, the Sonne is begotten by an vnspeakeable manner, and the holie Ghost proceedeth from them both, and that from euerlasting, and is to be worshipped with them both. So that there be not three Gods, but three persons, consubstantiall, coeternall, and coequal, distinct, as touching their persons, and in order one

Dent. 6.
Exod. 20.

Isa. 54.

going before another, yet without anie inequalitye. For as touching their nature or essence they are so * ioyned together, that they are but one God, and the diuine essence is common to the Father, the sonne, and the holy Ghost. For the scripture hath deliuered vnto vs a manifest distinction of persons, the Angell among other thinges saying thus to the blessed Virgine: *The holie Ghost shall come vpon thee, and the power of the highest shall ouershadow thee, and that holie thing which shall be borne, shall be called the sonne of God.* Also in the baprisme of Christ a voice was heard from heauen, saying, *This is my beloued Sonne.* The holie Ghost also appeared in the likenes of a doue. And when the Lord himselfe commaunded to baptize, he commaunded *To baptize in the name of the Father, and of the Sonne, and of the holie Ghost.* In like sort else wherein the Gospell he saide, *The Father will send the holie Ghost in my name.* Againe he saith, *When the comforter shall come, whome I will send vnto you from the Father, the spirit of truth, who proceedeth from the Father, he shall beare witness of me, &c.* To be short, we receiue the Apostles Creede, because it deliuereth vnto vs the true faith.

We therefore condemne the Iewes and the Mahometistes, and all those that blaspheme this Trinitie, that is sacred, and onelie to be adored. VVe also condemne all heresies and heretiks, which teach that the sonne and the holie Ghost are God onelie in name, also that there is in the Trinitie some thing created, & that serueth and ministrerth vnto an other: finally that there is in it some thing vnequal, greater or lesse, corporall, or corporally fashioned, in manners or in will diuers, either confounded, or sole by it selfe: as if the sonne and holie Ghost were the affections & proprieties of one God the Father, as the Monarchistes, the Nouatians, Praxeas, the Patripassians, Sabellius, Samosatenus, Aëtius, Macedonius, Arrius, and such like haue thought.

Of Idolls or Images of God, of Christ, and of Saints.

CHAP. 4.

ANd because god is an inuisible spirit, & an incomprehensible essence, he can not therefore by anie arte or image

80 THE SECOND SECTION

2. of the
confess.

Math. 5.

Deut. 4.

Isa. 40.

Ioh. 16.

2. Cor. 5.

1. Cor. 3.

2. Cor. 6.

Act. 3. & 14.

Mar. 16.

Psal. 115.

image be expressed. For which cause we feare not with the scripture to tearme the Images of God *meere lies*. VVe doe therefore reiect not onelie the Idols of the Gentles, but also the images of Christians. For although Christ tooke vpon him mans nature, yet he did not therefore take it, that he might set forth a patterne for caruers and painters. He denied that he came *To destroye the law and the Prophets*: But images are forbidden in the lawe & the Prophets. He denied that his *Bodelie presense should anie whit profit* the Church. He promised that *He would by his spirit be present with vs for ever*: who would then belecue that the shadow or picture of his bodie doth anie whit benifit the godlie? & seeing that he abideth in vs by his spirit, *We are therefore the Temples of God*. But *what agreement hath the temple of God which imagi* And seeing that the blessed spirites, and saints in heauen, while they liued here, abhorred all worship donne vnto themselues, and spake against images, who can thinke it likely, that the saints in heauen, and the Angells are delighted with their owne Images, whereunto men doe bow their knees, vncouer their heades, and giue such other like honour? But that men might be instructed in Religion, & put in minde of heauenlie things, and of their owne saluation, the Lord commaunded *To preach the Gospell*, not to paint, and instruct the laytie by pictures: he also instituted Sacraments, but he no where appointed Images. Furthermore, in euerie place, which waie soeuer we turne our eies, we maie see the liuelie and true creatures of God, which if they be marked, as is meete, they do much more effectuellie moue the beholder, then all the Images, or vaine, vnmooueable, rotten, and dead pictures of all men whatsoeuer, of which the Prophet spake truelie, *They haue eies & see not, &c.* Therefore we approoue the iudgement of Lactantius an auncient writer, who saith, *Vndoubtedly there is no religion, where soeuer there is a picture*. And we affirme that the blessed Bishop Epiphanius did wel, who finding on the church dores a vaile, that had painted in it the picture as it might be of Christ, or of some other Saint, he cut and tooke it awaie: For that contrarie to the authoritie of the scriptures he had seene the picture of a man to hang in the Church of Christ: and therefore he charged that from thence forth no such vailes, which were contrarie to our religion,

religio, should be hanged up in the Church of Christ, but that rather such scruple should be taken awaie, which was unworthie the Church of Christ, and all faithfull people. Moreover we approoue this sentence of S. Augustine, Cap. 55. *de vera relig.* Let not the worship of mens workes be a religion vnto vs. For the workmen them. seimes that make such things are better, whome yet we ought not to worship.

Of the adoring, worshipping, and innocating of God, through the onelie Mediator Iesus Christ.

CHAP. 5.

WE teach men to adore and worship the true God alone: this honour we impart to none, according to the commaundement of the Lorde, *thou shalt adore the Lorde thy God, and him alone shalt thou worship, or, him onelie shalt thou serue.* Surelie all the Prophets inueighed earnestlie against the people of Israel, whensoever they did adore and worship straunge Gods, and not the one onelie true God. But we teach that God is to be adored and worshipped, as him selfe hath taught vs to worship him, to weete in spiritie and truely, not with any superstition, but with sinceritie, according to his worde, lest at any time he also saie vnto vs, *who hath required these things at your hands?* For Paull also saith, *God is not worshipped with mans hands, as though he needed any thing, &c.* We in all daungers, and casualties of our life, call on him alone, and that by the mediation of the onelie Mediatour, and our intercessour Iesus Christ. For it is expressly commaunded vs, *Call vpon me in the daie of trouble, and I will deliuer thee, and thou shalt glorifie me.* Moreover the Lord hath made a moste large promise, saying, *whatsoeuer ye shal aske of my father, he shall giue it you.* And againe, *Come vnto me all ye that labour and are heauie loaden, and I will refresh you.* And seeing it is written, *How shall they call vpon him, in whome they haue not beleened?* and we doe beleue in God alone, therefore we call vpon him onelie, and that thorough Christ. For there is one God (saith the Apostle) and one Mediatour, betweene God and men, Christ Iesus. Again, *If anie man sinne, we haue an aduocate with the Father Iesus Christ the righteous, &c.* Therefore we doe neither adore, worshippe, nor praie vnto the Saints in heauen, or to other Gods: neither do we acknowledge them for our intercessours or Mediatours, before

Math. 4.

Ioh. 4.

Ira. 66.

Iere. 7.

Aas. 17.

Psal. 50.

Ioh. 16.

Math. 12.

Rom. 10.

1. Tim. 2.

1. Ioh. 2.

12 THE SECOND SECTION

Isa. 42:

Act. 4.

the father in heauen . For God and the Mediatour Christ do suffice vs, neither do we imparte vnto others the honour due to God alone and to his sonne, because he hath plainlie said, *I wil not giue my glorie to another:* and because Peter hath said, *There is no other name giuen vnto men, whereby they muste be saued, but the name of Christ.* In which doubtles they that rest by faith, doe not seeke aniething without Christ.

Yet for all that we doe neither despise the Saints, nor thinke baselie of them. For we acknowledge them to be the liuelie members of Christ, the friends of god, who haue gloriouslie ouercome the flesh and the world. We therfore loue them as brethren, and honour them also, yet not with any worship, but with an honourable opinion of them, and to conclude, with their iust praises. We also doe imitate them. For we desire with most earnest affections and praiers to be followers of their faith & vertues, to be, partakers also with them of euerlasting saluation, to dwell together with them euerlastingle with God, & to reioyse with them in Christ. And in this point we approoue that saying of Saint Augustine, in his booke *De vera relig.* *Let not the worship of men be compared be any religion vnto vs. For if they haue liued holily, they are not so to be esteemed, as that they seek such honours, but they wil haue vs to worship him, by whose illuminatiō, they reioice that we are fellow seruants, as touching the reward. They are therefore to be honoured for imitation, not to be worshipped for religions sake. &c.* And, we muchlesse belecue that the reliques of Saints are to be adored or worshiped. Those auncient holie men seemed sufficientlie to haue honoured their deade, if they had honestlie committed their bodies to the earth, after that the soule was gone vp into heauen: and they thought that the moste noble reliques of their ancerours were, their vertues, doctrine, & faith: which as they commended with the praise of the dead, so they did endeuour to expresse the same so long as they liued vpon earth. Those auncient men did not swear but by the name of the only Ichoua, as is it commaunded in the lawe of God. Therefore as we are forbidden *To sweare by the names of strange Gods,* so we do not sweare by Saints, although we be requested thereunto. We therefore in all these things doe reiect that doctrine which giueth too much vnto the Saintes in heauen.

Deut. 10.
Exod. 23.

OVT OF THE FORMER CONFESSION OF HELVETIA.

WE thus thinke of God, that he is one in substance, three in persons, and almightie. Who as he hath by the worde, that is, his sonne, made all thinges of nothing, so by his spirite and prouidence, he doth iustlie, truely, and molte wiselie gouerne, preserue, and cherish all things.

Artic. 6.

Who as he is the onelic Mediatour, intercessour, and sacrifice, also our high priest, Lord, and King, so we acknowledge, and with the wholl heart beleue, that he alone is our attonement, redemption, satisfaction, expiation, wisdom, protection, and deliuerance, simplie relying herein all meanes of life and saluation, besides this Christ alone.

Artic. 10.

*And 5. i. observe:
upon this Confess.*

OVT OF THE CONFESSION OF BASILL.

WE beleue in God the father, in God the sonne, in God the holie Ghost, the holie diuine Trinitie: three persons, and one eternall, almightie God, in essence and substance, and not three Gods. *And in the marginall note is added.* This is prooued by manie places of the wholl scripture of the olde and new testament. Therefore we mislike the worship and inuocation of dead men: the worshipping of Saintes, and setting vp of Images, with such like thinges. *And in the same place in the marginall note upon the worde Saintes.* Neuerthelesse we confesse that they serue in Gods presence, and that they reigne with Christ euerlastingly, because they acknowledged Christ, and both in deede & word confessed him to be their sauour, redemption, and righteousness, without any addition of mans merit. For this cause doe we praise and commend them, as those who have obtained grace at Gods hand, and are now made heires of the euerlasting kingdome: Yet doe we ascribe all this to the glorie of God and of Christ.

Artic. 2.

Artic. 10.

We plainlie protest that we condemne and renounce, al straunge and erronious doctrines, which the spirits of errors bring forth, &c. And *ff. 2. of the selfe same article:* We condemne that doctrine which saith, that we may in no case sweare, although Gods glorie and the loue of our neighbour require it. *And in the marginall note upon the worde sweare.* It is lawfull to vse an oath in due time. For God

Artic. 12.

hath commaunded this in the olde testament, and Christ hath not forbidden it in the new: yea Christ and the Apostles did sweare.

OUT OF THE CONFESSION OF BOHEMIA OF
THE WALDENSES.

Of the vnitie of the diuine essence, and of the three persons.

CHAP. 3.

OF this fountaine of holie scripture, and Christian instruction, according to the true and sound vnderstanding and meaning of the holie ghost, our men teach by faith to acknowledge, & with the mouth to confesse, that the holie Trinitie, to wit, god the father, the sonne, and the holie ghost, are three distinct persons: but in essence one onelie, true, alone, eternall, almightie, and incomprehensible God: of one equall indiuisible diuine essence, *Of whom, thorough whome, and in whome are all things:* who loueth and rewardeth righteousnes and vertue, but hateth and punisheth all iniquitie and sinne. According to this faith men are taught, to acknowledge the wonderfull workes of god, and those properties which are peculiar to each person of the holie Trinitie, and of the diuine vnitie, and to acknowledge the soueraigne and infinite power, wisdom, and goodnes of the one onelie God: out of which also ariseth & proceedeth the sauing knowledge aswel of the essence, as of the wil of god. One kinde of works or properties of the three persons of the godhead (by which they are discerned one from the other) are the inward, eternall, and hypostaticall proprieties, which alwaies remaine immutable, and are onelie apprehended by the eies of faith, and are these.

That the father, as the fountaine & wellspring of the godhead, from all eternity begetteth the son, equal to himselfe, and that himselfe remaineth not begotten, neither yet is he the person of the sonne, seeing he is a person begetting not begotten. The sonne is begotten of the eternall father from all eternitie: true god of god: and as he is a person, he is not the father, but the sonne begotten of the essence or nature of the father, and consubstantiall with him: which sonne in the fulnes of time, which he had before appointed

Rom. 11.
Exod. 20.

for this purpose, himselfe alone (as he is the sonne) tooke vnto him our nature of the blessed Virgine Marie, & vnited it into one person with the godheade, whereof we shall speak afterward. But the holie Ghost proceedeth from the father and the sonne, & so he is neither the father, nor the sonne, but a person distinct from them, eternal, and the substantiall loue of the father and of the sonne, surpassing all admiration: these three persons are one true God, as is aforesaid.

The other kinde of works in these persons, & in the vnitie of the godhead issueth as it were into open sight out of the diuine essence & the persons thereof, in which being distinct they haue manifested themselves: & these are three. The first is the wonderfull worke of creation, which the Creedes doe attribute to the father. The second is the work of redemption, which is proper to Christ. The third is the worke of sanctification, which is ascribed to the holie Ghost, for which cause he in the Apostles Creede is peculiarly called *holie*. And yet all these are the proper workes of one true God, & that of him alone, & none other: to wit, the father, the sonne and the holie Ghost. This true and absolute faith, and difficult knowledge of God, as well concerning his nature, as his will, is comprehended, and conteyned in the aforesaid Catholike and Apostolike Creede, and in the decree of the Nicene Councell, agreeing therewith, and in manie other sound decrees, and also in Athanasius his confession. All which we iudge and professe to be true. But it hath euermore & sure groundes on which it relieth, and most weightie reasons, by which it is out of the holy scripture conuincid to be true: as by that manifestation wherein the whol Trinitie shewed it selfe, when Christ the Lord was baptized in Iordane: by the commaundement of Christ, because in the name of the persons of the same holie Trinitie al people must be baptized and instructed in the faith. Also by Christes words, when he saith, *the holy ghost the comforter whome the father will sende in my name, shall teach you all these shinges*: and before these wordes he saith: *I will pray the father, and he will giue you an other comforter, who shall be with you for ever, even the spirit of truth*. Besides we teach, that this onelie true God, one in essence and in diuine nature, and three

Math. 3.

Math. 28.

Ioh. 14.

i. obferu
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Deut. 6.
Deut. 6.
Math. 22.
Mat. 12.
Luc. 10.

three in perfons, is aboue all to be honoured with high wor-
ship, as chiefe Lord and King, who ruleth and raigneth al-
waies and for euer, and especiallie after this sorte, that we
looke vnto him aboue al, and put all our confidence in him
alone, and offering vnto him all subiection, obedience,
feare, al faith, loue, and generallie the seruice of the whole
inward and outward diuine worship, do indeed sacrifice and
performe it, vnder paine of loosing euerlasting saluation: as
it is written *Thou shalt worship the lord thy god, & him onely shalt
thou serue*: and againe, *thou shalt loue the lord thy god with all thy
heart, with all thy soule, with all thy minde, & to be short, with all
thy might*, as well of the inward as outward powers, to whom
be glorie from this time forth for euermore. Amen.

Of holy men and their worshippinge.

Chap. 17.

Exod. 34.

Iob. 15.

Eph. 2.
Gal. 14.

Rom. 3.

AS touching holie men, it is taught, first, that no man
from the beginning of the world vnto this time, ei-
ther was, is, or can be henceforth vnto the end sanctified by
his workes or holie actions: according to the saying of Mo-
ses, the faithfull seruant of the Lord, when he cried out vnto
the Lord, *O Lord in thy sight no man is innocent*, that is, per-
fectlie holie. And in the book of Iob it is written, *what is man,
that he should be undefiled, and he that is borne of a woman, that he
should appeare iust?* (to wit, before God.) Beholde among his
Saints, none is immutable, and the heauens are not cleane in his
sight: how much more abominable and unprofitable man, who drinketh
in iniquitie as water? And the holie scripture plainelie
witnesseth throughout all the bookes thereof, that all men
euen from their birth are by nature sinners, and that there
neither is, nor hath bene anie one, who of himselfe and by
himselfe was righteous and holie, but *all haue gone aside from
God, and are become unprofitable*, and of no account at all. And
whereas some are made holie and acceptable vnto God,
that is purchased vnto them without anie worthines or
merit of theirs, by him, who alone is holie. God himselfe, of
the meere grace, and vspeakeable riches of his goodness
hath ordained, and brought them to that state, that they be
blessed, and called redeemed by Christ, clensed and conse-
crated by his blood, annointed of the holie Ghost, made
righteous

righteous and holie by faith in Christ, and adorned with commendable vertues and good deedes or workes, which becomme a Christian profession: Of whome manie hauing finished their life and course in such workes, haue now receiued and doe enioy by grace eternall felicitie in heauen, where God crowneth those that be his. Some of them also God hath indued with a certaine peculiar grace of his, and with diuine giftes, vnto the ministerie, and to the public and common good of the Church, such as were the Patriarches, Prophets, and other holie fathers, also Apostles, Euangelists, Bishops, and manie Doctors and Pastors: and also other famous men, and of rare excellencie, and verie well furnished with the spirite, whose memorie, monuments of their labours, and the good thinges which they did, are extant and continue euen vntill this daie in the holie Scriptures and in the Church.

But especiallye it is both beleueed, and by open confession made knowne, as touching the holie Virgin Marie, that she was a daughter of the blood royall, of the house and familie of Dauid that deare seruant and friend of God: and that she was chosen & blessed of God the Father, consecrated by the holie Ghost, visited, and sanctified aboue other of her sexe: and also replenished with wonderfull grace and power of God to this ende, that she might become the true mother of our Lord Iesus Christ the sonne of God: of whom he vouchsafed to take our nature: and that shee was at all times, before her birth, in the same, and after it, a true, chaste, & pure Virgin: & that by her best beloued sonne, the sonne also of the liuing God, through the price of his death, and the effusion of his moste holie blood, she was dearelie redeemed and sanctified, as also made one of the deare^{vid. 2. observe:} partakers of Christ by the holie Ghost through faith, be-^{vid. 3. observe:} ing adorned with excellent giftes, noble vertues, and fruites of good workes, renowned as happie before all others, and made moste assuredlie a ioynt heire of euerlasting life. *And a litle after.* Furthermore, it is taught in the church, that no man ought so to reuerence holy men as we are to worship God, much lesse their Images, or to reuerence them with that worship and affection of minde^{vid. 3. observe:} which onelie are due to god alone. And, to be short, by no^{vid. 3. observe:} meanes

Esa. 42. 48.

1. Tim. 2.

Heb. 9.

1. Tim. 2.

1. Ioh. 2.

meanes to honour them with deuine worship, or to giue vnto them. For god saith by the Prophet Esaie, *I am the Lord thy God, this is my name, I wil not giue mine honour to another, nor my glorie to Images. Againe a litle after.* But euen as this thing is gainesaid, that the honour due to God should be giuen to Saints, so it is byno means to be suffered, that the honour of the Lambe Christ our Lord, and things belonging to him, and due to him alone, and appertaining to the proper and true Priestthoode of his nature, should be transferred to them: that is, lest of them, and those torments which they suffered, we should make redeemers or merites in this life, or els aduocates, intercessours, and Mediatours in heauen, or that we should inuocate them, and not them onely, but not so much as the holie Angells, seeing they are not God. For there is one onely redcemer, who being once deliuered to death, sacrificed himselfe both in his bodie and in his bloode: there is also one onely aduocate, the most merciful Lord of vs all.

And they are not onely to be reputed & taken for saints who are gone before vs, and are fallen a sleepe in the Lord, and dwell now in ioyes, but also they, who (as there haue alwaies bene some vpon earth) so doe likewise liue now on the earth: such are all true & godlie Christians, in what place or countrie soeuer, here or there, and among what people soeuer they lead their life: who by beeing baptized in the name of the Lord may be sanctified, and beeing indued with true faith in the sonne of God, and set on fire, are mutuallie enflamed with affection of diuine charitie and loue: who also acknowledging the iustification of Christ, doe vse both it and absolution from their sinnes, and the communion of the sacrament of the bodie and bloode of Christ, and diligently applie themselves to all holie exercises of pietie becomming a Christian profession: as also the Apostles cal such beleeuers in Christ (which as yet like strangers are conuersant heere on earth according to the state of mortall men) *Saints.* As for example, *Ye are a chosen generation, a royal priest-hoode, an holie nation, a peculiar people.* Againe, *al the Saints greet you.* In like manner, *Salute all those that haue the ouersight of you and al the Saints,* that is, all faithfull Christians.

1. Pet. 2.

2. Cor. 13.

Heb. 13.

For this cause it is taught that we ought, with intire loue

and fauour of the heart to embrace all Christians, before all other people, and when neede is, from the same affection of loue to afforde vnto them our seruice and to helpe them. further, that we ought to mantaine the societie of holie friendship with those that loue and follow the trueth of Christ, with all good affection to conceiue well of them, to haue them in honour for Christes sake, to giue vnto them due reuerence from the affection of Christian loue, and to studie in procuring all good by our duetie & seruice to pleasure them, and finallie to desire their praiers for vs. And that Christians going astraie, and entangled with sinnes, are louinglie and gentlie to be brought to amendment: that compassion is to be had on them, that they are with a quiet minde in loue, so as becommeth, to be borne withall, that praier is to be made vnto God for them, that he would bring them againe into the waie of saluation, to the ende that the holie Gospell maie be spread farther abroad, and Christes glorie maie be made knowne and enlarged among all men.

Rom. 12.

Gál. 6.

1. Cor. 12.

OVT OF THE FRENCH CONFESSION.

WE belecue and acknowledge one onelie God, who is one onelie and simple essence, spirituall, eternall, inuisible, immutable, infinite, incomprehensible, vnspeakeable, almightie, moste wise, good, iust, and mercifull.

The holie scripture teacheth vs that in that one and simple diuine essence, there be three persons subsisting, the father, the sonne, and the holie Ghost. The father, to wit, the first cause in order, & the beginning of all thinges: the sonne, his wisdom and euerlasting word: the holie ghost, his vertue, power, & efficacie: the sonne begotten of the father from euerlasting, the holie Ghost from euerlasting proceeding from the father and the sonne: which three persons are not confounded, but distinct, & yet not deuided, but coessentiall, coeternall, & coequal. And to conclude, in this mysterie we alow of that which those foure auncient Councils haue decreed: and we detest all sectes condemned by those holie auncient doctors, Athanasius, Hylarie, Cyrill, Ambrose, and such as are condemned by others agreed

able

ablie to Gods word. Hetherto also belongeth the 2. Art.

Artic. 2.

This one God hath reuealed himselfe vnto men to be such a one, first by the creation, preservation, & gouernment of his workes, then much more clearlie in his worde, &c. Seek the rest in the 3. diuision.

Art. 19.

We belecue, that we by this one meanes obtaine liberie of praying to god with a sure confidence, & that it wil come to passe that he will shew him selfe a Father vnto vs. For we haue no entrance to the Father, but by this Mediatour.

Art. 24.

We belecue because Iesus Christ is the onelic aduocate giuen vnto vs, who also commaundeth vs to come boldlie vnto the Father in his name, that it is not lawfull for vs to make our praers in anie other forme, but in that which god hath set vs downe in his worde: and that whatsoeuer men haue forged of the intercession of Saints departed, is nothing but the deceites & sleights of Sathan, that he might withdrawe men from the right manner of praying. We also reiect all other meanes whatsoeuer men haue deuised to exempt them selues from the wrath of God. So much as is giuen vnto them, so much is derogated from the sacrifice & death of Christ.

OUT OF THE ENGLISH CONFESSION.

Art. 1.

WE beleue, that there is one certaine nature and diuine power, which we call God: and that the same is diuided into three equall persons, into the father, into the sonne, and into the holie ghost: and that they all be of one power, of one maiestie, of one eternitie, of one Godhead, and one substance. And although these three persons be so deuided, that neither the Father is the sonne, nor the sonne is the holie ghost, or the father, yet neuertheless we beleue, that there is but one verie God: And that the same one god hath created heauen, and earth, and all things contained vnder heauen.

Art. 2.

We beleue, that Iesus Christ the onelic sonne of the eternall father, &c. *The rest of this article you shall finde in the 6 section, whereunto those things doe properlie pertaine, which are contained in this second article, of the Person and office of Christ.*

Art. 3.

We beleue that the holie Ghost, who is the third person in the Trinitie, is verie God, not made, not created, not begotten

gotten, but proceeding both from the Father, & the Sonne, by a certaine mean vnknown vnto man, and vnspakeable: and that it is his verie propertie to mollifie and soften the hardnes of mans heart, when he is once receiued into the hearts of men, either by the wholesome preaching of the Gospel, or by any other waie: that he doth giue other men light, and guide them vnto the knowledge of God, to all way of truth, to newnes of life, and to euerlasting hope of saluation.

Neither haue we anie other *Mediatour*, and *Intercessor*, by whom we may haue access to God the father, then Iesus Christ, in whose onlie name al things are obtained at his fathers hande. But it is a shamefull part, & full of infidelitie, that we see euery where vsed in the Churches of our aduersaries, not onelie in that they will haue innumerable sortes of *Mediatours*, & that vtterlie without the authoritie of Gods word (so that, as *Ieremie* saith, the *Sainctes be now as manie in number, or rather aboue the number of the Cities*: And poore men cannot tell, to which saint it were best to turne them first: and though there be so manie, as they cannot be tolde, yet euerie of them hath his peculiere durie and office assigned vnto him by these folkes, what to giue, and what to bring to passe) But besides this also, in that they doe not onelie wickedlie, but also shamefullie call vpon the *Blessed Virgine* Christs Mother, to haue her remember, that shee is the Mother, And to Command her Sonne, and to vse a Mothers authoritie ouer him. Art. 3.

OUT OF THE CONFESSION OF BELGIA.

WE beleue in heart, and confesse with the mouth, that there is one onely and simple spiritual essence which we call God, eternall, incomprehensible, inuisible, immutable, infinite, who is whollie wise, and a most plentiful wellspring of all good things. Art. 1.

We know God by two meanes: first by the creation, and preservation and gouernment of the wholl world. For it is vnto our eies as a moste excellent booke, wherein all creatures from the least to the greatest as it were certaine characters and letters are written, By which the inuisible thinges of God may be seene and known vnto vs, Namelie his euerlasting power and Godhead, as Paull the Apostle speaketh, Rom. Art. 2.

Chapter

32 THE SECOND SECTION

Chaper 1. 20. which knowledge sufficeth to conuince men and make them without excuse But much more clea-
lie and plainlie he afterward reuealed him-selfe vnto vs
in his holie and heauenlie word, so farre forth as it is expe-
dient for his owne glorie, and the saluation of his in this
life.

According to this truth and word of god we belecue in one
only god (who is one essence, truelie distinguished into three
persons from euerlasting by meane of the incommunicable
properties) to wit, in the father, in the sonne, and in the holie
ghost. For the father is the cause, fountaine, and beginning
of all things visible, and inuisible: the sonne is the word, wis-
dome, and Image of the father, the holie ghost is the might
and power which proceedeth from the father and the sonne.
Yet so, that this distinction doth not make god as it were di-
uided into three parts: seeing the scripture teacheth, that the
father, & the sonne, & the holie ghost, haue a distinct per-
son or subsisting in their properties, yet so, that these three
persons be one onelie god. Therefore it is certaine, that nei-
ther the father is the sonne, nor the sonne the father, nor
the holie ghost either the father, or the sonne. Neuertheless
these persons thus distinguished, are neither deuided, nor
confounded, nor mingled. For neither the father nor the ho-
lie ghost haue taken vnto them mans nature, but the sonne
alone. The father was neuer without his soone, nor without
his holie Ghost, because euerie one in one and the same es-
sence is of the same eternitie. For none of these is either
first or last, because al three are one, both in trueth and pow-
er, and also in goodnes and mercie.

And all these thinges we know as well by the testimonies
of holie scripture, as by the effects: and chieflie those
which we feele in our owne selues, and the testimonies of
holie scripture, which teach vs to beleue this holy Trinitie,
are verie common in the olde testament: which are not so
much to be reckoned vp, as with sound iudgement to be
selected, such as are these: in the first of Genesis God saith,
Let vs make man according to our Image and likenes, &c.
and straight after: *Therefore God made man according to
his owne Image and likenes, male, I saie, and female created
he them. Again, Beholde the man is become as one of vs*

For by that which is said, *Let vs make man after our owne likenes*, it appeareth that there are more persons in the god-head. But when it is saide, *God creased*, &c. the vnitie of the godhead is signified. For although it be not here expresselic set downe how many persons there are, yet that which was obscurely deliuered in the old Testament, in the new is made clearer vnto vs then the none daie. For when our Lord Iesus Christ was baptized in Iordane, the voice of the father was heard saying, *This is my beloued Sonne*: and the sonne himselfe was seene in the waters, and the holie ghost appeared in the likenes of a doue. Therefore are we also commaunded in the common baptisme of al the faithfull to vse this forme, *Baptize ye all nations in the name of the fasher, and the sonne, and the holie Ghost*. So also in Luke, the Angell Gabriell speaketh to Marie the mother of our Lord. *The holie Ghost shall come vpon thee, and the power of the highest shall ouersha-
dow thee, therefore that holie thing which shall be borne of thee, shall be called the Sonne of God*. In like manner, *The grace of our Lord Iesus Christe, and the loue of God, and the fellowship of the holie Ghost be with you*. Againe, *There are three that beare wises in heauen, the father, the worde, and the holie Ghost, which three are one*. By all which places we are fullie taught, that in one onelie God there are three persons. And although this doctrine passe al the reach of mans wit, yet we now stedfastlie beleue it out of the word of God, looking when we shall enioy the full know-ledge thereof in heauen. The offices also & effects of these three persons, which euerie of them sheweth towards vs, are to be marked. For the father by reason of his power is called our Creator: the sonne our Sauour and redeemer, because he hath redeemed vs by his bloode: the holie Ghost is called our Sanctifier, because he dwelleth in our heartes. And the true Church hath allwaies euen from the Apostles age vntill these times kept this holie doctrine of the blessed Trinitie, and manteineth it against Iewes, Mahometanes, and other false Christians, and heretikes, such as were Marcion, Manes, Praxeas, Sabellius, Samosate-nus, and the like: all which were worthelie condemned by the fathers of most sound Iudgement. Therefore we do here willinglie admit those three Creedes: namelic that of the

C

Apostles,

Apostles, of Nice, and of Athanasius, and whatsoever things they, according to the meaning of those Creeds, have set downe, concerning this point of doctrine.

Artic. 10.

We beleue that Iesus Christ in respect of his diuine nature is the onelie sonne of God, begotten from euerlasting, not made or created (for then he should be a creature) but of the same essence with the father, and coeternall with him: who also is the true Image of the fathers substance, and the brightnes of his glorie, in all things equall vnto him. But he is the sonne of god, not onely since the time he took vpon him our nature, but from euerlasting, as these testimonies being laid together teach vs. Moses saith, that God created the worlde: but Saint Iohn saith, *That all thinges were made by the worde*, which he calleth God: so the Apostle to the Hebrewes auoucheth, that *God made all thinges by his sonne Iesus Christ*. It followeth therefore, that he who is called both God, and the word, and the Sonne, and Iesus Christ, had his being euen then, when all thinges were made by him. Therefore Micheah the Prophet saith, *He going out hath beene from the beginning, from the daies of eternitie*: againe, *He is without beginning of daies, and without end of life*. He is therefore that true God, eternal, almightie, whome we praie vnto, worship, and serue.

Artic. 11.

We beleue also and confesse, that the holie Ghost proceedeth from the father & the sonne from euerlasting, & therefore he was neither made, nor created, nor begotten, but onelie proceeding from them both, who is in order the third person of the Trinitie, of the same essence, glory & maiesty with the father and the sonne, and therefore he also is true and euerlasting God, as the holie scriptures teach vs.

Artic. 26.

We also beleue that we haue no access: to God, but by that one onelie Mediatour and Aduocate Iesus Christ the righteous, who was therefore made man (vniting the humanity to the diuine nature) that there might be an entrance made for vs miserable men to the maiestie of God: which had otherwise beene shut vp against vs for euer. Yet the maiestie and power of this Mediatour (whome the father hath set betweene himselfe and vs) ought in no case so much to fray vs, that we should therefore thinke another is to be sought at our owne pleasure. For there is none either
among

among the heauenlie or earthlie creatures, who doth more entirelie loue vs then Christ himselfe, who when he was in the shape of God, humbled himselfe by taking vpon him the shape of a seruant, and for our sakes became like vnto his brethren in all points. and if we were to seeke an other Mediator, who would vouchsafe vs some good will, whome I praie you, could we finde, that would loue vs more earnestlie then he, who willinglie laid his life downe for vs, when as yet we were his enemies? If moreouer we were to seeke another that excelleth both in foueraigne authority & also power, who euer obtained so great power, as he himselfe, who sitteth at the right hand of God the father, & to whome all power is giuen in heauen & in earth? To conclude, who was more likelie to be heard of God, then that onely begotten and dearelie beloued sonne of God? therefore nothing but distrust brought in this custome, wherby we rather dishonor the Saints (whome we thinke to honour) in doing these things, which they in their life time were euer so farre from doing, that they rather constantlie and according to their dutie abhorred them, as their owne writings beare witnes. Neither is our owne vnworthines here to be alledged for excuse of so great vngodlines. For we at no hand offer vpon our prayers trusting to our owne worthines, but resting vpon the only worthines & excellency of the Lord Iesus Christ, whose righteousness is ours by faith, whereupon the Apostle for good cause to exempt vs from this vaine feare (or rather distrust) saith, that Christ was in all things made like vnto his brethren, that he might be a mercifull and faithfull high priest in those things that were to be done with God for the cleansing of the peoples sinnes. *For in as much as he beeing tempted hath suffered, he is also able to helpe those that are tempted.* And that he might encourage vs to come the more boldlie to this high Priest, the same Apostle addeth, *Having therefore a great high priest, who hath entred the heauens, euen Iesus the son of god, let vs hold fast this professio.* For we haue not an high priest that can be touched with the feeling of our infirmities, but he was in all things tempted in like sort, yet without sin. Let vs therefore with boldnes approach vnto the throne of grace, that we may obtaine mercie & finde grace to help in time of need. The same Apostle saith, that we haue liberty to enter into the holy place thorough the blood of Iesus. Let vs therefore

draw neare with a constant perswasion of faith, &c. And againe, Christ hath an everlasting priesthood. Wherefore he is able alwaies to save them, that come unto God by him, seeing he ever liveth to make intercession for them. What need manie wordes? when Christ himselfe saith, I am the way, the truth, and the life. No man cometh to the father but by me. VVhy should we seeke unto our selues any other Aduocate? speciallie seeing it hath pleased God himselfe to giue vs his owne sonne for our Aduocate, there is no cause why forsaking him we should seeke another, lest by continuall seeking we neuer finde any other. For God vndoubtedlie knew, when he gaue him vnto vs, that we were miserable sinners. VVhereupon it is, that according to Christes owne commaundement, we onelie call vpon the heauenlie father by the selfe same Iesus Christ our onelie Mediatour, euen as he himselfe also hath taught vs in the Lords praier. For we are sure that we shall obtaine all those things, which we aske of the father in his name.

OVT OF THE CONFESSION OF AVSPVRGE

CHAP. 3.

Artic. 1.

THE Churches with common consent among vs do teach, that the decree of the Nicene Councell, concerning the vnitie of the diuine essence, and of the three persons, is true, and without all doubt to be beleued: To wit, that there is one diuine essence, which is called, and is God, eternall, without bodie, indiuisible, of infinite power, wisdom, goodnes, the creator and preseruer of all things visible and inuisible: and that there be three persons, of the same essence, & power, which also are coeternal the father, the Sonne, and the holie Ghost. And they vse the name of person in that signification, in which the Ecclesiastical writers haue vsed it in this cause to signify not a part or quality in another, but that which properlie subsisteth.

They condemne all heresies sprong vp against this article, as the Manichees, who set downe two beginnings, Good and Euill: they doe in like sort condemne the Valentinians, Arrians, Eunomians, Mahometistes, and all such like. They condemne also the Samosatenes, olde and new, who when they earnestlie defend that there is but one person, doe craftilie and wickedlie dallie after the manner of Rhetoricians about

about the *Word* and the *holie Ghost*, that they are not distinct persons, but that the *worde* signifieth a vocall word, and the *spirit* a motion created in things.

Artic. 21.

We have found this 21. Article set forth three diuers waies.

The first edition 1559. goeth thus.

INuocation is an honour, which is to be giuen onelie to God almightie, that is, to the eternall father, and to his sonne our sauour Iesus Christ, and to the holie Ghost. And God hath proposed his sonne Iesus Christ for a Mediatour, and high Priest that maketh intercession for vs. He testifieth, that for him alone our prayers are heard & accepted, according to that saying, *whatsoener you aske the father in my name, he shall giue it to you.* Againe, *There is one Mediatour betwene God and men.* Therefore let them that call vpon God offer vp their prayers by the sonne of God, as in the end of prayers it is accustomed to be said in the Church, *through Iesus Christ, &c.* These thinges are needfull to be taught concerning Inuocation, as our men haue elsewhere more at large written of Inuocation. But contrariwise the custome of inuocating Saintes that are departed out of this life is to be reprobued and quite throwne out of the Church, because this custome transferreth the glorie due to God alone vnto men, it ascribeth vnto the dead an omnipotencie, in that Saintes should see the motions of mens hearts, yea it ascribeth vnto the dead the office of Christ the Mediatour, and without al doubt obscureth the glory of Christ. Therefore we condemne the wholl custome of inuocating Saintes departed, & thinke it is to be auoided. Norwithstanding it profiteth to recite the true histories of holie men, because their examples doe profitable instruct, if they be rightly propounded. When we heare that Dauids fall was forgiven him, faith is confirmed in vs also. The constancie of the auncient Martyrs doth now likewise strengthen the mindes of the godlie. For this vse it is profitable to recite the histories. But yet there had neede be discretion in applying examples.

The second edition is thus.

Artic. 21.

Concerning the worship of Saints they teach, that it is profitable to propose the memory of Saints, that by their examples we may strengthen our faith, and that we may follow their faith and good works, so far as every man calling requireth, as the Emperour may follow Dauids example in making warre to beat backe the Turkes, for either of them is a King: we ought also to giue God thanks, that he hath propounded so many & glorious examples of his mercie in the Saints of his Church, & that he hath adorned his Church with molte excellent giftes and vertues of holie men. The Saints themselves also are to be commended, who haue holilie vsed those giftes which they employed to the beautifying of the Church. But the scripture teacheth not to inuocate Saints, or to aske helpe of Saints, but layeth onelie Christ before vs for a Mediatour, propitiatour, high priest and intercessour. Concerning him we haue commandements & promises, that we inuocate him, & should be resolved that our prayers are heard, when we flie to this high priest and intercessour, as Iohn saith, Chap. 16. *Whatsoever ye shall aske the Father in my name, he wil giue it you, &c.* and Ioh. 14. *Whatsoever ye shall aske in my name, that I will doe.* These testimonies bid vs flie vnto Christ, they commaund vs to beleue that Christ is the intercessour and peace maker, they bid vs trust assuredlie that we are heard of the father for Christs sake. But as touching the Saints, there are neither commandements, nor promises, nor examples for this purpose in the scriptures. And Christs office and honour is obscured, when men flie to Saints, and take them for Mediatours, and inuocate them, and frame vnto themselves an opinion, that the Saints are more gracious and so transferre the confidence due to Christ vnto Saints. But Paull saith, *There is one Mediatour betweene God and men.* Therefore Christ especiallie requireth this worship, that we should beleue that he is to be sought vnto, that he is the intercessour, for whose sake we are sure to be heard, &c.

In the third edition these things are thus found.

Artic. 21.

Touching the worship of Saints they teach, that the memorie of Saints maie be set before vs, that we may follow their faith and good workes according to our calling as the Emperor maie followe Dauids example in making warre to driue awaie the Turkes from his countrie: for either of them is a King. But the scripture teacheth not to inuocate Saints, or to aske helpe of Saints, because it propoundeth vnto vs one Christ the Mediator, propitiator, high Priest, and intercessour. This Christ is to be inuocated, and he hath promised that he wil heare our praiers, and liketh this worshippe especiallie, to wit, that he be inuocated in all afflictions. 1. Ioh. 2. *If anie man sinne, we haue an aduocate with God,*

OUT OF THE CONFESSION OF SAXONY.

Of Inuocating godly men that are departed out of this life. Artic. 22.

IN the 42. Chapter of Esaie it is written, *I am the Lorde, this is my name, I will not giue my glorie to another.* Inuocation is a glorie moſte properlie belonging to God, as the Lord ſaith Math. 4. *Thou shalt worship the Lord thy God, and him onlie shalt thou ſerue.* And it is an immooueable & eternal decree of the firſt commaundement, *Thou shalt haue no ſtrange Gods.* It is neceſſary therfore that the doctrine touching Inuocation ſhould be moſt purely vpholden in the Church, for the corrupting of which the Deuill, euen ſince the beginning of mankind, hath and will diuers waies ſcatter ſeedes. Wherefore we ought to be the more watchfull, and with greater care to reſeigne the manner of inuocation or adoration ſet downe in Gods word, according to that ſaying, *whatſoener yee ſhall aſke the father in my name, he will doe it.* In theſe words there is an order eſtabliſhed, which we ought moſt coſtantly to mainteine, not to mingle therewith other meanes contrarie to gods word, or which are warranted by no example approoued in the ſcriptures. There is no greater vertue, no comfort more effectuell, then true inuocation. They there-

fore must needs be reproofed, who either neglect true inuocation or corrupt it, as there be diuers corruptions. Manie doe not discerne their owne inuocation from that which is heathenish, neither indeede consider what it is which they speake vnto. Of these the Lord saith, Iohn Chapter 4. *You worship yee know not what*. He will haue the Church to consider whereto it speaketh, saying, *We worship that we know*. Manie consider not whether or wherefore they shall be heard. They recite praiers, and yet they doubt, although it be written, *Let him aske in faith without waivering*. Of these matters we will speake elsewhere. In this place we reproofe this heathenish corruption, whereby the custome of those that call vpon men departed out of this life, is defended, and helpe or intercession is sought for at their handes. Such inuocation swarueth from God, and giueth vnto creatures vertue, helpe, or intercession. For they that speake somewhat modestlie, speake of intercession alone. But humane superstition goeth on farther, and giueth vertue to them, as manie publike songes declare. *O Marie Mother of grace, defend vs from the enimie, & receiue vs in the houre of death*. These short verses haue we heard a Monke of their diuinitie saie before one that laie a dying, and often repeating them, whereas he made no mention of Christ: and manie such examples might be rehearsed.

There are yet also other brainfick opinions. Some are thought to be more gracious with such or such images: these frantike imaginations seeing they are at the first sight like heathenish conceits, do vndoubtedly both greatlie prouoke the wrath of God, and are to be reproofed by the teachers, and sharpelie to be punished by Godlie magistrates, which reproofe containeth these three manifest reasons: To ascribe vnto creatures omnipotencie, is impietie: Inuocation of a creature, which is departed from the societie of this life, ascribeth vnto it omnipotencie, because it is a confession, that it beholdeth all mens hearts, and discerneth the true sighes thereof from feined and hypocriticall. These are onelie to be giuen to the eternall Father, to his sone our Lord Iesus Christ, and to the holie Ghost. Inuocation therefore is not to be made to men that are departed out of this life. It is to be lamented that these

euils are not perceiued : but looke to thy selfe , and weigh what thou doest: in this inuocation thou forsakeſt God, and doest not conſider what thou doest inuocate, and thou knowest that those patrones which thou seekest , as Anne and George, see not the motions of thy heart, who if they knew themselves to be inuocated, they would euen tremble , and would not haue this honour, due to God, giuen to any creatures. But what kinde of inuocation is there of the deafe? Albeit we know what answer the Aduersaries make (for they haue coyned cauills to delude the trueth) yet Gods testimonies are wanting to their answer, and praier which is without faith (that is , when thou canst not be resolued whether God allow and admit such kinde of praying) is in vaine.

We remember that Luther often said , that *in the olde testament is a cleere testimonie of the Messiah his Godhead, which affirmeth that he is to be inuocated, & by this propertie is the Messias there distinguished from other Prophets* : he complained that that most weightie testimonie was obscured and weakened by transferring praier to other men . And for this onelie cause he said, that the custome of praying to other was to be misliked.

The second reason is, Inuocation is vaine without faith, & no worship is to be brought into the church without gods commaundement: but there is no one sentence to be scene, which sheweth that this praier made to me, which they maintain, pleaseth God, and is effectually: the praier therefore is vaine. For what kinde of praying is it, in this sort to come vnto Anne or George? I praie vnto the, but I doubt whether thy intercession do me good, I doubt whether thou hearest me, or healest me. If men vnderstood these hidde finnes, they would curse such kinde of praiers , as they are indeede to be cursed, and are heathenish. Afterward of such faultes what outrages ensue? flocking and praying to particular images, craving certaine benefits of euery one, of Anne riches are begged, as of Iuno, of George conquests, as of Mars, of Sebastian & Paul freedome from the plague, of Anthonie sauegard for swine, although the aduersaries saie they like not these things, yet they keepe them still for gaine sake, as plainelie appeareth.

Now

Now let vs adde the third reason: it is expresselie written *there is one Mediator betweene God and men the man Christ Iesus*, on him ought we in all praier to cast our eies, and to know the doctrine of the Gospell concerning him, that no man can come vnto God but by confidence in the Mediator, who together maketh request for vs, as himselfe saith. *No man commeth to the father, but by the sonne.* And he biddeth vs the vnto him-selfe, saying. *Come vnto mee all ye that labour and are heauie laden, and I will refresh you:* and he him-selfe teacheth the manner of Inuocation, when he saith. *Whatsoeuer ye shall aske the father in my name, he will giue it you.* He nameth the father, that thou maiest distinguish thy inuocation from heathenish, and consider what thou speakest vnto that thou maiest consider him to be the true God, who by sending his sonne, hath reuealed himselfe, that thy minde maie not wander, as the heathenish woman in the tragedie speaketh, *I praie vnto thee O God, whatsoeuer thou art, &c.* But that thou maiest knowe him to be the true God, who by the sending, crucifying, and raising vp againe of his sonne hath reuealed himselfe, and maiest knowe him to be such a one as he hath reuealed himselfe. Secondlie that thou maiest knowe, that he doth so for a certaine receiue and heare vs, making our praiers when we fly to his sonne the mediator, crucified and raised vp againe for vs, and desire that for his sake we maie be receaued, heard, helped, and saued, neither is anie man, receiued or heard of God by anie other meanes. Neither is this praying certaine, but he biddeth those that praie on this sort to be resolu'd through a strong faith, that this worship pleaseth God, and that they who praie on this manner are assuredlie receiued and heard: therefore he saith, *Whatsoeuer ye shall aske in my name*, that is, acknowledging, and naming or calling vpon me as the redeemer, high Priest, and intercessor: this high Priest alone goeth into the holiest place, that is, into the secret counsell of the deitie, and seeth the minde of the eternal father, and maketh request for vs, and searching our hearts presenteth our sorrowes, sighes, and praiers vnto him.

It is plaine that this doctrine of the Mediatour was obscured and corrupted, when men went to the mother Vir-

gine, as more mercifull, and others sought other Mediators. And it is plaine that there is no example to be seene in the Prophets or Apostles, where prayer is made vnto men, heare me Abraham, or heare me O God for Abrahams sake: but prayer is made vnto God, who hath reuealed himselfe, to wit, to the eternall father, to the sonne our Lorde Iesus Christ, and to the holie Ghost, that he would receiue, heare and saue vs for the sonnes sake. It is also expresselie made to the sonne, as 2. Thess. 2. *Our Lord Iesus Christ himselfe, and God and our father, who hath loued vs, strengthen you, &c.* and Gen. 48. Iacob nameth God, and the sonne the Mediator; when he saith. *God before whome my fathers walked, and the Angell that deliuered me out of all troubles (that is the promised Saviour) blesse these children.* Therefore we vse these formes of inuocation. I call vpon the O Almighty God, eternall father of our Lord Iesus Christ, maker of heauen & earth, together with thy sonne our Lord Iesus Christ, and thy holie spirite, O wise, true, good, righteous, most free, chaste, and mercifull God, haue mercie vpon me, and for Iesus Christes sake, thy sonne, crucified for vs, and raised vp againe, heare and sanctifie me with thy holie spirit. I call vpon the O Iesus Christ, the sonne of God, crucified for vs, and raised vp againe: haue mercie on me, pray for me vnto the euerlasting father, and sanctifie me with thy holie spirite. In these formes we know what we praie vnto. And seing there are testimonies of Gods word to be seene, which shewe that this praying pleaseth God, and is heard, such praying maie be made in faith, These things are not to be found in that inuocation which is made vnto men. Some gather testimonies out of Augustine and others, to shewe, that the Saintes in heauen haue care of humane affaires. This may more plainlie be shewed by Moses and Elias talking with Christ. And there is no doubt but that such as are in happines praie for the Church, but yet it followeth not thereupon that they are to be praied vnto.

And albeit we teach that men are not to be praied vnto, yet we propound the histories of those that are in blessed state vnto the people. Because it is necessary that the history of the Church be by some meanes knowne vnto all, by what testimonies the Church is called together & founded, and how

*in i. observation
vnto his Confess:*

how it is preserued, and what kinde of doctrine hath been published by the fathers, Prophets, Apostles, and Martyrs. In these histories we commaund all to giue thanks vnto God, for that he hath reuealed himselfe, that he hath gathered together his Church by his son, that he hath deliuered his doctrine vnto vs, and hath sent teachers, and hath shewed in them the witnesses of him selfe: we commaund all to consider of their doctrine, & to strengthe their faith by those testimonies, which God hath shewed in them. That they likewise consider the examples of iudgement and punishments, that the feare of God may be stirred vp in them: we commaund them to follow their faith, patience, and other vertues, that they learne that in God is no respect of persons, and desire to haue themselves also receiued, heard, gouerned, saued, and helped, as God receiued Dauid, Manasses, Magdalene, the theefe on the Crosse. We also teach how these examples are to be followed of euery man in his vocation: because error in imitation, and preposterous zeale is oft times the cause of great euills. We also commend the diligence of the Saintes themselves, who tooke heede of * wasting Gods giftes in vaine. And to conclude, they that are moste fooles maie gather great store of doctrine out of these histories, which doctrine is profitable to be published to the people, so that superstition be set aside.

* De effusione
ne Sp. sancti,
2. ob: wide obser-
uat. ad hanc
Confess. Sect.
+

OUT OF THE CONFESSION OF WITTEMBERG CHAP. I.

WE beleeue and confesse that there is one onely God, true, eternall, and infinite, almightie, maker of all thinges visible and inuisible, and that in this one eternall godhead there are three properties or persons of them selues subsisting, the Father, the sonne, and the holie Ghost. As the Prophetical and Apostolicall scriptures teach, and the Creedes of the Apostles of Nice and of Athanasius declare.

Of the sonne of God.

CHAP. 2.

WE belecue and confesse that the sonne of God our Lord Iesus Christ, was begotten of his father from euerlasting, true and euerlasting God, consubstantiall with his Father, &c. *Looke the rest in the 6. diuision.*

Of the holie Ghost.

CHAP. 3.

WE belecue and confesse that the holie Ghost proceedeth from God the Father, from euerlasting, that he is true and eternal God, of the same essence, & maiestie, & glorie with the Father, and the sonne, as the holie Fathers, by authoritie of the holie scripture, wel declared in the Council of Constantinople against Macedonius.

Of Inuocation of Saints.

CHAP. 23.

THere is no doubt but the memorie of those Saintes, who when they were in this bodelie life furthered the Church either by doctrine, or writings, or by miracles, or by examples, and haue either witnessed the trueth of the gospell by Martyrdome, or by a quiet kinde of death fallen on sleep in Christ, ought to be sacred with al the Godlie: and they are to be commended to the Church, that by their doctrine and examples, we maie be strengthened in true faith, and inflamed to follow true godlines.

We confesse also, that the Saintes in heauen doe after their certaine manner pray for vs before God, as the Angels also are carefull for vs, and all the creatures doe after a certaine heauenlie manner groane for our saluation, and trauell together with vs, as *Paul* speaketh. But as the worship of inuocation of creatures is not to be instituted vpon their gronings, so vpon the praier of Saintes in heauen, we may not alow the inuocation of saints. For touching the inuocating of them, there is no commaundement, nor example in the holy scriptures. For seeing al hope of our saluation is to be put, not in the saints, but in our Lord god alone, through his sonne our Lord Iesus Christ, it is cleere, that not the Saintes, but God alone is to be praied vnto. *How shall they call one him, saith Paul, in whome they beleue not? but we must not beleue in the saints: how then shal we pray*

**Vide obseru. 1.*

ad confess. Saxon. sect. 1.

vnto them? And seeing it must needes be, that he who is praied vnto be a searcher of the heart, the Saints ought not to be praied vnto, because they are no searchers of the heart.

*Contra Colly-
ridianos.*

*De vera re-
lig. cap. ult.*

Ibidem.

*De ciuit. Dei
l. 8. cap. 27.*

Epiphanius saith, *Maries bodie was holy indeed, but yet not god, shee was indeed a Virgin, & honorable, but shee was not propounded for adoration, but her selfe worshipped him, who as concerning his flesh was borne of her.* Austine saith. *Let not the worship of dead men be any religion vnto vs, because if they haue liued holily, they are not to be accounted of, as that they should seeke such honour, but rather they will haue him to be worshipped of vs, by whom themselves being illuminated reioyce, that we should be fellowe seruantes of their ward. They are therefore to be honoured for imitation, not to be worshipped for Religion sake. And againe in the same place, We honour them with loue, not with seruice. Neither doe we erect temples vnto them, for they will not haue themselves so to be honoured of vs, because they know that we our selues being good, are the temple of the high God. And againe, Neither doe we consecrate temples, Priesthoodes, holie rites, ceremonies, and sacrifices vnto the same Martyrs, seeing not they, but their God, is our God, &c. We will not ordaine Priests for our Martyrs, nor offer sacrificer. Ambrose vpon the Romans, Chap. i. They are wont to use a miserable excuse saying, that by these men maie haue acceſſe vnto God, as to a king by Earles. Goeto: is anie man so madde, I praie you, thinking forgetfull of his owne saluation, he will challenge, as fit for an Earle, the roialtie of a King? And straight after. These men thinke them not guiltie, that giue the honour of Gods name to a creature, and leauing the Lord worshippinge their fellow seruants.*

But we, saie they, worshippinge not the saints, but onely desire to be holpen afore God by their praiers. But so to desire, as the seruice of Letanies sheweth, and is commonlied, is nothing else but to call vpon and worshippinge saintes for such desiring requireth, that he whoe is desired, be enerie where present and heare the petition. But this Maiestie agreeth to god alone, and if it be giuen to the creature, the creature is worshipped.

Some men saie that the Saints see in Gods word, what thinges God promisseth, and what thinges seeme profitable for vs: which thing although it be not impossible to the maiestie of God, yet Esai plainlie auoucheth, *That Abra-*

ham knoweth vs not, and Israell is ignorant of vs: where the ordinarie glosse citeth Augustine saying, *that the dead, euen saints, know not what the lining do, &c.*

For that the auncient writers often times in their praiers turne themselves to Saints, they either simplie without exact iudgement followed the error of the common people, or vsed such manner of speaking, not as diuine honour, but as a figure of Grammar, which they call *Prosopopæia*: VVherby godlie and learned men doe not meane that they worship and praie to Saints, but doe set out the vnspeakeable groaning of the Saints, and of al creatures, for our saluation: and signifie that the godlie praiers, which Saints thorough the holie ghost powred out in this world before God, doe as yet ring in gods eares, as also the bloode of Abell after his death still cried before god: and in the Reuelation the soules of the Saints that were killed cry, that their bloode may be reuenged: not that they now resting in the Lord, are desirous of reuenge, after the manner of men, but because the Lord euen after their death, is mindefull of the praiers, which while they yet liued on earth, they powred out for their owne and the wholl Churches deliuerance.

Epiphanius himselfe against *Aerius*, doth also somewhat sticke in the common error, yet he reacheth plainelie, that the saints are mentioned in the church, not that they should be praied vnto, but rather that they should not be praied vnto, nor marched in honour with Christ. *We*, saith he, make mention of the righteous *Fathers, Patriarches, Prophets, Apostles, Euangelists, Martyrs, Confessours, Bishops, Anachoretes*, and the wholl companie, that we may single out the Lord Iesus Christe from that companie of men, by the honour which we giue vnto him, and that we may giue him such worship, as by which we may signifie that we thinke, that the Lord is not to be made equalⁱ with any among men, although euerie of them were a thousand times, and a-boue, more righteous then they are.

OUT OF THE CONFESSION OF SVEVELAND.

Artic. 1. ff. 2.

Since sermons began with vs to be taken out of the holie scriptures of God, and those deadlie contentions ceased, so manie as were led with anie desire of true Godli-
nes

nes, haue obtained a farre more certaine knowledge of Christes doctrine, and farre more feruentlic expressed in the conuersation of their life. And euen as they declined from those thinges, which had peruerselie crept into the doctrine of Christ: so they were more and more confirmed in those thinges, which are altogether agreeable therunto: Of which sort are the Articles, which the Christian Church hath hetherto stedfastlie beleueed touching the holie Trinitie: to wit, that God the father, the sonne, and the holie ghost are one essence and three persons, and admit no other diuision or difference, then the distinction of persons.

Artic. II.

Of Inuocating and worshipping of Saints.

Moreouer, that abuse also was reprocued and confuted, by which some thinke they can so, by fastings and prayers, winne and binde vnto themselves both the blessed Virgine Marie that bare God, and other Saints, that they hope by their intercession and merites they may be deliuered from all aduersities, as well of soule as of bodie, and be enriched with all kinde of good thinges. For our Preachers haue taught by the commaundement of Christ the saviour, that that heavenly father alone is by the same Christ in the holy spirite to be praied vnto, as he who hath promised that he will neuer denie vs any of those thinges, which we by a true faith aske of him thorough his sonne. And seeing the scripture it selfe setteth before vs one onelie Mediator betweene God and men, to wit, the man Iesus Christ, 1. Tim. 2. who both loueth vs more entirelie, and can by authoritie doe more with the father then any other, they rightlie thinke, that this onelie intercessour and aduocate ought to suffice vs. Yet they do therewithall teach, that the most holie mother of God and Virgine Marie, and other beloved Saints, are with great diligence to be honoured. But that that thing cannot otherwise be done, then if we studie to be conuersant in those thinges, to which they especiallie gaue themselves (namelie, to innocencie and sanctification,) and of which they set before vs so worthie examples. For sith they with all their heart & soule, & with al their strength doe loue God, we can in norhing please them better, then if we also with them loue God from the heart, and by all means

meanes possible to make our selues conformable to him, so farre of are they from ascribing their owne saluation to their merites: how therefore should they presume to helpe anie other with their merits? Nay rather euerie one of them while they liued here said with Paull, *the life which I now live in the flesh I live by the faith of the sonne of God, who loued me, and gave himselfe for me. For I despise not the grace of God.* seeing therefore they them selues attribute whatsoeuer they either be or haue to the goodnes of god and to the redemption of the Lord Iesus Christ, we can please them no way better, then if we also wholly rest in the same things alone: which very thing Saint Augustine also teacheth toward the ende of his booke, *De vera religione.*

CHAP. 22.

Of Images.

AS touching Images, our preachers reprooued this especially out of the holie scriptures, that adoring and inuocating of them is so openlie graunted to the simple people against the expresse commaundement of God. Secondly that so great coste is bestowed for their worship & ornament: by which rather the hungry, thirsty, naked, fatherles, sicke, and those that are in bonds for Christ, ought to haue beene relieved. Lastlie because the moste part are so perswaded, that with such worship and cost bestowed vpon Images, (both which things God abhorreth) they deserue much at gods hand, & that they obtaine special help by this meanes. Contrariwise the same men doe teach, that the auncient writers (so long as christian faith remained somewhat pure) vnderstood the scriptures, which forbid worshiping & praying to Images, in this sense, that they thought it an abominable thing to admit any Images, either grauen or painted, in the Church, although they were not otherwise ignorant, what our libertie is, as in all externall things, so likewise in Images. For they nothing doubted but that it was flat contrarie both to the commaundements of scripture, & also to the holie religion. Which may especially be prooued euen by those things which blessed Epiphanius in times past Bishop of Salaminium in Cyprus, writeth of himselfe in an epistle to Iohn Bishop of Ierusalem, which also S. Ierome turned out of Greeke into Latine, because he thought it both Christi-

an, & profitable to be read, & these are *Epiph.* his own words.

When we went together to the holy place which is called Bethel, that there I might make a collectiō with thee, after the custome of the Church, and was come to the village which is called Anabotha, and passing by sawe there a lampe burning, and had asked what place it was, and had learned that it was a Church, and was gone in to praye, I found there a vaile hanging at the ent' y of the same Church, stained and painted and having the image as it might be of Christ or some saint: (for I doe not well remember whose picture it was) when therefore I had seene this in Christs Church contrary to the commandments of the scriptures, that there hong a mans picture, I cast it: and more over I counseled the keepers of that place that they should winde and bury some poore bodie in it. And a litle after, when he had brought an excuse for his delaie in sending another vaile that he had promised, he addeth, And now I have sent that I could finde, and I praie thee bed the Elders of the same place take the vaile, that we have sent, of the bearer, and bid that henceforth such vailes as be contrarie to our religion be not hangd up in the Church of Christ. Loc this godlie Bishoppe writeth, that it is against the holy scriptures, & Christian religion to haue euen Christs owne picture in the Church: and that in so plaine words, that it may appeare to them, that as well the bishop of Ierusalem himselfe, & Ierome, as al other men of that age thought the same, & that that faith & custome of detesting images hath beene alwaies of olde in the Church of Christ, & brought in by the Apostles themselves.

Whereas some say further, that *Images be profitable for the instruction of the Lay people*, it appeareth first of all, that almost all Images were set vp for pompe and superstition rather then for any other vse. Secondlie neither is that reason very sound. For although the Lord would instruct and bring to the knowledge of his goodnes the Iewes (farre more dull then becommeth Christians to be) by diuerse outward ceremonies & pedagogies, yet he was so farre from thinking that the vse of Images, was fitte and conuenient for that purpose, that he did euen by name forbid it vnto them. For whoesouer is not instructed & stirred vp to the worship of God by the word of God, and by so excellent works of his (which he laieth before vs both in heaven and earth, and which are continuallie before our eies and at hand, and

which to conclude we so plenrifullie enioy) surely the forme of Gods creatures altered by mans cunning, and so shapen, that stones, trees, mettalls, and other like matter doe no longer retaine their owne shape. such as they receiued it of God, but carie the countenance either of men or of beastes, or of other thinges, will doe him no good. Yea it is certaine, that by the workmanship of such Images men are more withdrawne from the view of Gods workes to their owne workes, or to mens inuentions: so that they doe not euerie where thinke alike of God, but keepe in religious cogitations vntill such time as they light vpon some Image. But surely if a man marke it well, the heauen and the earth, and whatsoeuer is contained in them, are excellent and worthis Images of God.

The heathens also vsed a pretence of instruction & teaching, to mainteine their Idolls, but the holie fathers rested not in such excuses (Of which matter Lactantius treateth at large in his second booke of Institut.) neither could the heathens better abide to be vpbraided for that they worshipped stones, and stockes, then can the men of our age, as they which oftentimes confidentlie affirmed, that they tooke the Images to be nothing els but Images: and that they sought nothing els, but to be instructed and admonished by them.

And these thinges doth Athanasius controll in these words: *Go so, let them tell me how God is knowne by Images, that is whether it be for the matter whereof they consist, or for the forme imprinted in that matter. If the matter serue the turne, what neede is there I praie you of the forme? For God himselfe shineth forth euen in the matter, before that anie thing be framed thereof by mans handes: for all things shew forth gods glorie. But if the forme is selfe, which is fitted to the matter, giueth occasion to knowe God, what neede such Images? might not God be knowne farre more excellently by the things themselves, whereof Images be made? surely the glorie of God might much more visiblie be seene, by the liuing creatures themselves, either reasonable, or unreasonable, set before our eyes, then by dead Images which can not mooue. And if anie man shall saie, these things might well be brought against Images, by which men thinke they maie come to the knowledge of God, but we are to thinke otherwise of the Images*

of our Lord Iesus Christ, and other Saints. Let him in like sort thinke that God did manie externall workes in Israell, of which he commaundeth them to be mindeful for ever: & that he raised vp vnto them not a few famous & holie men, whose fairh he woulde neuer haue them to forget. Yet he neuer established the memorial of them by such Images: that he might giue no occasion of backsliding or Apostasie, which is wont to follow the worshipping of Images. Wherefore in the purer primitiue church it was abomination to haue euen the Image of Christ, as hath bene afore shewed. To be short our Preachers confes that Images of themselves are indifferent, so that no worship or adoration be done vnto them. But it is not inough for a christian man to haue a thing free, but he ought alwaies to haue a diligent respect hereunto, whether the same be profitable for edification, 1. Cor. 10. for nothing is to be suffred or assayed in the Church, which hath not in it some certaine vse of edifying. Seing then it plainelie appeareth what greuous offences Images in times past brought forth, and doe as yet bring forth; and seing it cannot be shewed, what profite can be hoped for thereof (vnles peraduenture we will be counted quicker sighted then God himselfe, and the auncient christians that were truelie Godlie, who were so farre from taking anie profite thereby, that they euen abhorred Images in Churches) all Images and Idolls are wortheles to be abhorred in the Church. Neither can the workmanship of the Cherubins vpon the arke of the couenant or other Ornaments of the Temple, which the Patroncs of Images are wont to obiekt vnto vs, hinder this truth among Christians. For God had expresselie commaunded the Cherubins to be made, but he would not haue them seene of the people. And al the other things were ordeined rather for the beautie of the Temple, then to learne anie knowledge of God thereby: although from them (as from all the rest of Gods workes) they which were spirituall, might take occasion to meditate vpon the goodnes of god. But it is requisite also to call this to minde, that we are much more bound to worship God in spirit and truth then they of olde time were: for that we are more plentifullie enriched with Christes spirit, if we truelie beleue in him.

THE THIRD
SECTION. OF THE E-
TERNALL PROVIDENCE OF
God, and the creation of the world.

THE LATTER CONFESSION OF HELVETIA.
Of the providence of God.

CHAP. 6.



E belceue that all things, both in heauen
and in earth, and in al creatures are sustei-
ned and gouerned by the prouidence of
this wise, eternall, and omnipotent God.
For Dauid witnesseth, and saith, *The Lord
is high aboue all nations, and his glorie aboue the
heauens. VWho is as our God who dwelleth on
high and yet humbleth him selfe, so beholde the shinges that are in
heauen and earth? Againe he saith, Thou hast foreseene all my
waies. For there is not a worde in my tongue, which thou knowest not
whollie, O Lord, &c. Paul also witnesseth and saith, By him we
line, mooue, and haue our being. And, of him, and through him,
and for him, are all shinges. Therefore Augustine both truelie
and according to the scriprure saide in his booke de agone
Christi, cap. 8. The Lord said, Are not two sparrowes solde for a far-
thing, and one of them shall not fall on the ground without the will of
your father? By speaking thus he woulde giue vs so vnderstand that
whatsoeuer men count most vile, that also is gouerned by the almigh-
tie power of God. For the trueth which saide, that all the haire
of our heads are numbred, saith also that the birdes of the aere*

Psal. 139. 3.

Acts. 17. 28.

Rom. 11. 36.

are fed by him, and the lilies of the field are clothed by him.

Psal. 94.

We therfore condemne the Epicures who denie the providence of God, and all those, who blasphemously affirme, that god is occupied about the poles of heauen, and that he neither seeth nor regardeth vs or our affaires. The princelie prophet Dauid also condemned these men, when as he said, *O Lord, How long, how long shall the wicked triumph, they say the Lord doeth not see, neither doth the God of Iacob regarde it. Vnderstand ye vnwise among the people, and ye fooles when will ye be wise. He that hath planted the eare, shall he not heare, and he that hath formed the eie, how should he not see?* Notwithstanding we doe not contemne the meanes whereby the providence of God worketh, as though they were vnprofitable, but we reach, that we must applie our selues vnto them, so farre as they are commended to vs in the word of God. Whence we mislike the rash speeches of such as saie, that if by the providence of God all things are gouerned, then all our studies and endeouours are vnprofitable. It shall be sufficient, if we leaue or permit all things to be gouerned by the providence of God, & we shall not need hereafter to be careful or to be taught in any matter. For though Paul did confesse that he did saile by the providence of god, who had said to him, *Thou must testifie of me also at Rome, who moreover promised & said, There shall not so much as one soule perish. Neither shall an haire fall from your heads.* Yet the mariners deuising how they might finde a waie to escape, the same Paul said to the Centurion, & to the souldiers, *Vnlesse these remaine in the ship, ye can not be safe.* For God who hath appointed euery thing his end, he also hath ordained the beginning and the meanes by which we must attaine vnto the end. The heathens ascribe thinges to blinde fortune and vncertaine chaunce, but Saint Iames would not haue vs saie, *To day or to morrow we will go into such a Citie, and there buie and sell:* but he addeth, *for that which you should saie, if the Lord wil, and if we liue, we will doe this or that.* And Augustine saith, *All thinges which seeme to vaine men to be done vnadvisedlie in the world, they doe but accomplish his word, because they are not done, but by his commandements.* And in his exposition on the 148. Psal. *It seemed to be done by chaunce, that Saull seeking his fathers Ases should light on the Prophet Samuell: but the Lord*

Acts. 23. 11.

Acts. 27. 34.

Iames. 4.

had before said to the Prophet, to morrowe I will send unto thee a man of the Tribe of Benjamin, &c.

Of the creation of all thinges, of the Angells, the Deuill, and man.

CHAP. 7.

THIS good and almightie God created all things both visible and inuisible by his eternall word, and preseruethe same also by his eternal spirit: as David witnesseth, saying: By the word of the Lorde were the heavens made, and all the host of them by the breath of his mouth. And (as the scripture saith) *All thinges that the Lord created were verie good,* And made for the vse and profit of man. Now we saie, that all those thinges doe proceed from one beginning: and therefore we detest the Manichees & Marcionites, who did wickedly imagine two substances and natures, the one of good, the other of euill; and also two beginnings, and two gods, one contrarie to the other, a good, and an euill.

Psal. 33. 6.

Amongest al the creatures, the Angels and men are most excellent. Touching Angells the holie scripture saith, *Who maketh his Angells spirites, and his ministers a flame of fire.* Also, *Are they not ministering spirites sent forth to minister for their sakes, which shalbe the heires of saluation?* And, the Lord Iesus him selfe testifieth of the Deuill saying, *He hath bene a murderer from the beginning, and abode not in the truerh, because there is no truerh in him. When he speaketh a lie, he speaketh of his owne; for he is a lier, and the Father thereof.* We teach therefore that some Angels persisted in obedience, & were appointed vnto the faithfull seruice of god & men, and that other some fell of their owne accord, and ranne headlong into destruction, & so became enemies to all good, & to all the faithfull, &c.

Psal. 104. 4.
Heb. 5. 14.

Now touching man, the spirit saith, that in the beginning he was created good according to the image, and likenes of God, that god placed him in paradise and made all thinges subiect vnto him: which David doth most noblie set forth in the 8. Psal. Moreouer God gaue vnto him a wife, and blessed them. VVee saie also, that man doth consist of two and those diuers substances in one person, of a soule immortall (as that which being separated from the bodie, doth neither sleepe, nor die) and a bodie mortal, which notwithstanding at the last iudgement shall be raised againe from the

dead that from thenceforth the wholl man maie continue
foreuer, in life or in death. VVe condemne all those, which
mocke at, or by subtill disputations call into doubt the im-
mortality of the soules, or say that the soule sleepeth, or that
it is a part of God. To be short, we condemne all opinions of
all men whatsoeuer, which thinke otherwise of the creation
of Angels, deuils, and men, then is deliuered vnto vs by the
scriptures in the Apostolike Church of Christ.

Artic. 1.

OVT OF THE CONFESSION OF BASILL.

WE also belecue, that God made all thinges by his
euerlasting word: that is, by his onelie begotten
sonne: and that he vpholdeth and worketh all thinges by
his spirit, that is, by his owne power. And therefore that
God, as he hath created, so he foreseeeth and gouerneth all
thinges. And albeit man by the same fall became subiect to
damnation, & so was made an enimie to god, yet that God
neuer laid aside the care of mankinde. The Patriarks, the
promises before and after the flood, likewise the law of God
giuen by Moses & the holie Prophets, do witnes this thing.

Art. 3.

Artic. 1.

OVT OF THE FRENCH CONFESSION.

THIS one onelie God hath reuealed himselfe vnto
men: first, both in the creation, and also in the prefer-
uation, and gouernement of his workes, &c. *Looke the rest
in the first Section, of the scripture, and the second Section, of
God.*

Artic. 7.

WE belecue that God, the three persons working toge-
ther, by his vertue, wisdom, and incomprehensible
goodnes hath made all thinges, that is, not onelie hea-
uen and earth, and all thinges therein contained, but also
the inuisible spirits, of which some fell headlong into destru-
ction, and some continued in obedience. Therefore we saie
that they, as they are through their owne malice corrupted,
are perpetuall enimies to all good, and therefore to the wholl
Church: but that these, preserved by the meere grace of
God, are ministers for his glorie, and for the saluation of
the Elect.

Art.

Art. 8.

We belecue that God hath not onlie made all things, but
also ruleth and gouerneth them, as he who according to his
will

will disposeth and ordereth whatsoeuer happeneth in the world. Yet we denie that he is the author of euill, or that anie blame of thinges done amisse, can be laid vpon him, seeing his will is the soueraigne and moste certaine rule of all righteousness, but he hath wonderfull rather then explicable meanes, by which he so vseth al the deuiles and sinnefull men as instruments, that whatsoeuer they doe euillie, that he as he hath iustlie ordeined, so he also turneth it to good. Therefore while we confes that nothing at all is to be done, but by the meanes of his prouidence and appointment, we doe in al humility adore his secrets that are hid from vs, neither doe we search into those thinges which be without the reach of our capacitie. Nay rather we applie to our owne vse that which the scripture teacheth for our quietnes and contentation sake, to wit, that God, to whome all thinges are subiect, with a Fatherlie care watcheth for vs, so that not so much as a haire of our head falleth to the ground, without his will: and that he hath Satan and all our aduersaries so fast bound, that vnles leaue be giuen them, they cannot do vs anie litle harme.

OUT OF THE CONFESSION OF BELGIA.

WE know God by two manner of waies, first by the making, preserving, and governing of this wholl worlde. For that to our eyes is as a moste excellent booke, in which al creatures from the least to the greatest are grauen, as it were characters, and certaine letters, by which the inuisible thinges of God may be seene and knowne of vs: namelie his euerlasting power and godheade, as Paull the Apostle speaketh, Rom. 1. Chap. 10. which knowledge sufficeth to conuince and make all men without excuse, &c. *Art. 2.*
Looke for the rest in the first Section, of the scripture, and in the second Section, of God.

Artic. 12.

WE beleue that the father by his worde, that is, by the sonne, made heauen, earth, and al other creatures of nothing, when he saw it fit and conuenient, and gaue to euerie one his beeing, forme, and diuers offices, that they might serue their creator, & that he doth now cherish, vpholde,

vpholde, and gouerne them al, according to his euerlasting prouidence and infinite power: and that to this ende, that they might serue man, and man might serue his God. He also made the Angels, all good by nature, that they might be his ministers, and might also attend vpon the elect: of which notwithstanding some fel from that excellent nature in which God had created them, into euerlasting destruction: but some by the singular grace of God abode in the first state of theirs: but the Deuills, and those wicked spirits, are so corrupted and defiled, that they be sworne enemies to good & all goodnes, which as theeues out of a watch tower lie in waite for the Church and al the members thereof, that by their iuglings and deceits they may destroe and lue waste all things. Therefore beeing through their owne malice addicted to euerlasting condemnation, they looke curie daie for the dreadful punishments of their mischeifes. We therefore in this place reiect the errour of the Saduces, who denied that there were any spirits or Angels, as also the errour of the Manichees, who holde that the Deuills haue their beginning of themselues, and are of their owne nature euill, and not corrupted by willfull disobedience.

We beleue that this moste gracious and mightie God, after he had made al things, left them not to be ruled after the will of chaunce or fortune, but himselfe doth so continually rule and gouerne them, according to the prescrip-
 rule of his holie will, that nothing can happen in this world without his decree and ordinance, and yet God cannot be said to be either the author, or guilty of the euils that happen in this world. For both his infinite and incomprehensible power and goodnes stretcheth so farre, that euen then he decreeth and executeth his workes and deedes iustlie and holily, when as both the deuill and the wicked doe vniu-
 filie. And whatsoever things he doth passing the reach of mans capacitie, we will not curiously and aboue our capacitie inquire into them: Nay, rather we humbly and reuerentlie adore the secret, yet iust iudgements of God. For it sufficeth vs (as being Christs disciples) to learne onely those things which he himselfe teacheth in his word, neither doe we thinke it lawfull to passe these boundes. And this doctrine affordeth vs exceeding great comforte. For by it we know that
 nothing

nothing befalleth vs by chaunce, but all by the will of our heauenlie father, who watcheth ouer vs with a fatherly care in deede, hauing all things in subiection to him selfe, so that not a haire of our heade (which are euerie one numbred) can be plucked awaie, nor the least sparrow light on the ground, without the will of our father. In these things therefore doe we wholly rest, acknowledging that God holdeth the Deuills and all our enemies so bridled as it were with snaffles, that without his will and good leaue they are not able to hurt any of vs: and in this place we reiect the detestable opinion of the Epicures, who fained God to be idle, to do nothing, and to commit all things to chaunce.



THE FOVRTH SECTION. OF MANS FALL, SINNE, AND FREE WILL.

THE LATTER CONFESSION OF HELVETIA.

Of mans fall, sinne, and the cause of sinne.

CHAP. 8.



A N was from the beginning created of God after the Image of God, in righteousness and true holines, good, and vpright: but by the instinct of the serpent and his owne fault, falling from goodnes and vprightnes, became subiect to sinne, death, and diuers calamities, and such an one as he became by his fall, such are all his offspring, euen subiect to sinne, death, and sundrie calamities. And we
take

Math. 12.

take sinne to be that naturall corruption of man, deriued & spread from those our first parents vnto vs al, through which we being dorned in euil concupiscenses, and cleene turned awaie from God, but prone to all euill, full of all wickednes, distrust, contempt, & hatred of God, can do no good to our selues, no not so much as thinke of any. And that more is, euen as we do grow in yeares, so by wicked thoughts, wordes, and deedes committed against the law of God, we bring forth corrupt fruites, worthe of an euill tree: in which respect, we through our owne desert, being subiect to the wrath of God are in daunger of iust punishments: so that we had all beene cast awaie from God, had not Christ the deliuerer brought vs backe againe.

Eph. 2.

Rom. 5.

By death therefore, we vnderstand not onlie bodily death which is once to be suffered of all vs for sinnes, but also uerlasting punishmentes due to our corruption and to our sinnes. For the Apostle saith, *we were dead in trespasses & sinnes, and were by nature the children of wrath, as well as others, in God which is rich in mercie, euen when we were dead by sinnes, quickened vs together in Christ.* Again, *As by one man sinne entered into the world, and by sinne death, and so death went on all men, for as much as all men haue sinned, &c.*

Mar. 3.

1. Ioh. 5.

Math. 10. 37.

We therefore acknowledge that originall sinne is in all men: we acknowledge, that all other sinnes, which spring hereout, are both called, and are in deede sinnes, by what name soeuer they be termed, whether mortall or veniall, & also that which is called sinne against the holy Ghost, which is neuer forgiven: we also confesse that sinnes are not equal, although they spring from the same fountaine of corruption and vnbeliefe, but that some are more greuous then others, euen as the Lord hath said, that *It shall be easier for Sodom, then for the Citie that despiseth the word of the Gospell* we therefore condemne all those that haue taught things contrarie to these, but especiallie *Pelagius* and all the *Pelagians*, together with the *Iovinianister*, who with the *Scorians* count all sinnes equal. we in this matter agree fullie with *Augustine*, who produced and mainteined his sayings out of the holie scriptures. Moreouer we condemne *Florinus* and *Blasius* (against whome also *Irenaeus* wrote) and all those that make god the author of sinne: seeing it is expressly written,

Thou art not a god that louest wickednes, thou hatest all them that worke iniquitie, and wilt destroy all that speak lies. And againe, when the Devil speaketh a lie, he speaketh of his owne, because he is a liar, & the father of lying. Yea there is euen in our selues sin & corruption enough, so that there is no need that god should infuse into vs eyther a new or greater measure of wickednes. Therefore when God is saied in the scripture, *to harden, to blinde, and to deliuer vp into a reprobate sense,* it is to be vnderstood, that God doth it by iust iudgement, as a iust iudge & reuenger. To conclude, as often as god in the scripture is saide and seemeth to doe some euill, it is not thereby meant, that man doth not commit euill, but that god doth suffer it to be done, and doth not hinder it, and that by his iust iudgement, who could hinder it, if he would: or because he maketh good vse of the euill of men, as he did in the sinnes of Iosephes brethren: or because himselve ruleth sinnes, that they breake not out and rage more violentlie then is meete. Saint Augustine in his Enchiridion saith, *After a wonderfull and unspeakeable manner that is not done beside his wil, which is done contrarie to his wil, because it could not be done, if he should not suffer it to be done, and yet he doth not suffer it to be done unwillinglie, but willinglie: neither would he being God suffer any euil to be done, vnles being also almightie he could make good of euill.* Thus saith Augustine. Other questions, as, whether god would haue Adam fall, or whether he forced him to fall, or why he did not hinder his fall, and such like, we account amongst curious questions. (vnlesse perchance the frowardnes of heretikes, or of men otherwise importunate, doe compell vs to open these points also out of the word of God, as the godly Doctours of the Church haue often times done) knowing that the Lord did forbid that man should not eate of the forbidden fruite, and punished his transgression: and also that the things done are not euill in respect of the prouidence, will, and power of God, but in respect of Sathan, and our will resisting the will of God.

*Psa. 44.
Ioh. 8. 44.*

Of free will, and so of mans power and abilitie.

CHAP. 9.

WE teach in this matter, which at all times hath bin the cause of many conflicts in the Church. that there

Math. 12.

take sinne to be that naturall corruption of man, deriued
spread from those our first parents vnto vs al, through wh
we being dorned in euil concupiscences, and cleene turn
awaie from God, but prone to all euill, full of all wick
nes, distrust, contempt, & hatred of God, can do no good
our selues, no not so much as thinke of any. And that mo
is, euen as we do grow in yeares, so by wicked thought
wordes, and deedes committed against the law of God,
bring forth corrupt fruites, worthe of an euill tree: in wh
respect, we through our owne desert, being subiect to
wrath of God are in daunger of iust punishments: so th
we had all beene cast awaie from God, had not Christ
deliuerer brought vs backe againe.

Eph. 2.

Rom. 5.

By death therefore, we vnderstand not onlie bodily death
which is once to be suffered of all vs for sinnes, but also
uerlasting punishmentes due to our corruption and to
sinnes. For the Apostle saith, *we were dead in trespasses & sinnes*
and were by nature the children of wrath, as well as others.
God which is rich in mercie, euen when we were dead by sin
quickened vs together in Christ. Againe, *As by one man sinne*
red into the world, and by sinne death, and so death went
men, for as much as all men haue sinned, &c.

Mar. 3.

1. Ioh. 5.

Math. 10. 37.

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hereout, are both called, and are in deede sinnes, by wh
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Psal. 44.
Ioh. 8. 44.

Of free will, and so of mans power and abilitie.

CHAP. 9.

WE teach in this matter, which at all times hath bin the cause of many conflicts in the Church. that there

there is a triple condition or estate of man to be considered. First what man was before his fall, to wit, vpright and free, who might both continue in goodnes, and decline to euil: but he declined to euil, & hath wrapped both himselfe & al mankind in sinne and death, as hath bin shewed before. Secondlie, we are to consider, what man was after his fall. His vnderstanding indeed was not taken from him, neither was he deprived of will, and altogether chaunged into a stone or stocke. Neuettheles these thinges are so altered in man, that they are not able to doe that now, which they could doe before his fall. For his vnderstanding is darkned, and his will which before was free, is now become a seruile wil for it serueth sinne, not nilling, but willing: for it is called a wil, and not a nilling. Therefore as touching euil or sin, man doth euil, not compelled either by god or the deuil, but of his owne accord: and in this respect he hath a moste free wil: but whereas we see, that often times the moste euill deedes and counsells of man are hindered by god, that they cannot attaine to their end, this doth not take from man's libertie in euil, but God by his power doth preuent that, which man otherwise purposed freelie: as, Iosephes brethren did freelie purpose to sleie Iosephe: but they were not able to doe it, because it seemed otherwise good to God in his secret counsell. But as touching goodnes and vertues, mans vnderstanding doth not of it selfe iudge aright of heauenlie thinges. For the Euangelicall and Apostolicall scripture requireth regeneration of euerie one of vs that will be saued. Wherefore our first birth by Adame doth nothing profit vs to saluation. Paull saith, *The naturall man perceiueth not the thinges which are of the spirit, &c.* The same Paull elswhere denieth, *That we are fit of our selues, to thinke anie good.* Now it is euident, that the minde or vnderstanding, is the guide of the will: and seeing the guide is blinde, it is easie to be seene how farre the will can reach. Therefore man not as yet regenerate hath no free will to good, no strength to performe that which is good. The Lord saierh in the Gospell, *Verilie, verilie I say vnto you, that euerie one that committeth sinne, is the seruant of sinne.* And Paule the Apostle saith, *The wisdom of the flesh is enmitie against God. For it is not subiect to the law of God, neither indeed can be.* Furthermore there

1. Cor. 2.

2. Cor. 3.

Ioh. 8.

Rom. 8.

there is some vnderstanding of earthlie thinges remaining in man after his fall. For God hath of mercie left him wit, though much differing from that which was in him before his fall. god commaundeth vs to garnish our wit, and their- withal he giueth gifts & also the increase thereof. And it is a cleare case, that we can profit verie litle in al artes without the blessing of God. The scripture doubtles referreth all artes to God. Yea and the Ethnikes also did ascribe the beginniges of artes to the Gods, as to the authors thereof.

Lastlie we are to consider, whether the regenerate haue free will, and how farre forth they haue it. In regeneration the vnderstanding is illuminated by the holie Ghost, that it maie vnderstand both the mysteries and will of God. And the will it selfe is not onelic chaunged by the spirit, but is also endued with faculties, that of it owne accord it may both will & do good. Vnles we graunt this, we shall denie christian libertie, and bring in the bondage of the law. Besides, the Prophet bringeth in god speaking thus, *I wil put my lawes in their mindes, and write them in their heartes.* The Lord also saith in the gospell. *If the sonne make you free, then are you free indeede* Paull alio to the Phillip. *Vnto you it is giuen, for Christ not onely so beleene in him, but also to suffer for his sake.* And againe, *I am perswaded that he that began this good worke in you, will preforme it untill the daie of the Lord Iesus: Also, It is God that worketh in you the will and the deede.* Where neuerthelesse we teach, that there are two thinges to be obserued: First, that the regenerate, in the choice & working of that which is good, do not onelic work passiuiely, but actiuelly. For they are moued of God, that them selues maie doe that which they doe. And Augustine doth trulie alledge that saying, *that God is said to be our helper. For no man can be helped, but he, that doth somewhat.* The Manichees did bereeue man of all action, and made him like a stone and a blocke.

Secondlie, that in the regenerate there remaineth infirmitie. For seeing that sinne dwelleth in vs, and that flesh in the regenerate striueth against the spirit, euen to our liues end, they do not redilie performe in every point that which they had purposed. These thinges are confirmed by the Apostle, Rom. 7. Gal. 5. Therefore, our free wil is weak, by reason of the reliques of the old Adā remaining in vs so long as we liue, and

Iere. 31.
Ezech 36

Ioh. 7.

Phil. 1.
Phil. 2.

& of the humane corruption, which so neerely cleaveth to them. In the meane while because that the strength of the flesh and reliques of the olde man are not of such great force that they can whollie quench the worke of the spirit, therefore the faithfull are called free, yet so, that they do acknowledge their infirmitie, & glorie no whit at al of their free wil. For that which Saint Augustine doth repeate so often out of the Apostle, ought alwaies to be kept in minde by the faithfull: *What hast thou, that thou hast not received? and if thou hast received it, why dost thou boast, as though thou hadest not received it?* Hetherto may be added, that that cometh the straight way to passe, which we haue purposed. For the events of things are in the hand of god. For which cause Paul besought the Lord that he would prosper his iournie. Wherefore in this respect also free wil is very weak. But in outward things no man denieth but that both the regenerate and vnregenerate haue their free will. For man hath this constitution common with other creatures (to whome he is not inferior) to wil some things, and to nill other things. So he may speake, or keepe silence, go out of his house or abide within. Although herein also Gods power is euermore to be marked, which brought to passe that Balaam could not goe so farre as he would, and that Zacharias coming out of the Temple, could not speake as he would haue done. In this matter we condemne the Manichees whoe deny, that the beginning of euill vnto man, beeing good, came from his free will. We condemne also the Pelagians, who affirme that an euill man hath free will sufficient to performe a good precept. Both these are confuted by the scripture, which saith to the former, *God made man upright*, and to the latter, *If the sonne make you free, then are you free indeede.*

Rom. 1. 19.

Numb. 24.
Luc. 1.

OVT OF THE FORMER CONFESSION OF HELVETII

MAN being the most perfect Image of God in earth and hauing the chiefdome of all visible creatures consisting of soule and bodie, whereof this is mortall, that immortall, after he was made holie of the Lorde, he by his owne fault falling into sinne, drue wholl mankind with him into the same fall, and made him subiect to the same calamitie.

And this infection, which men rearme *Originall*, hath so *Artic. 2.*
 inuaded the wholl stocke, that the childe of wrath and the
 enemie of God, can by none other, then by the diuine help
 of Christ, be cured. For if there be anie sparke of good fruit
 remaining here, it being weakned dailie by our sinnes, de-
 clineth to the worse. For the force of euil doth get the vpper
 hand, neither doth it suffer reason to beare the sway, nor the
 most deuine faculty of the minde to haue the preheminence.

Whereupon we doe so attribute free will to man, as that *Artic. 9.*
 knowing and hauing a will to doe good and euill, we finde
 notwithstanding by experience, that of our owne ac- *Gen. 1.*
 cord we maie doe euill, but we can neither imbrace
 nor follow anie good thing, except, being illuminated
 by the grace of Christ, we be stirred vp and effectually moou-
 ed thereunto. For God *is he which worketh in vs both* *Eph. 2.*
to will, and to bring to passe, according to his good will. And, Salua-
tion is of the Lord, destruction of our selues.

OUT OF THE CONFESSION OF BASIL.

Art. 2. Of man.

WE confesse that in the beginning man was made
 of god, in righteousness and true holines, after the
 true Image of God: but he fel into sinne of his owne accord,
 by the which fall wholl mankind is made corrupt and sub-
 iect vnto damnation. Hence is it that our nature is defiled,
 and become so prone vnto sinne, that except it be renued
 by the holic Ghost, man of himselfe can neither doe, nor
 will anie good.

Gen. 3. & 5.
Rom. 5.
1. Cor. 15.
Eph. 2.
Gen. 6. & 8.
Ioh. 3.
Rom. 3.
Psal. 143.
Eph. 2.

OUT OF THE CONFESSION OF BOHEMIA, OR THE WALDENSES.

*Of the knowledge of a mans selfe. Also, of sinne, the causes
 and fruites thereof, and of the promise
 of God.*

CHAP. 4.

Fourthlie touching the knowledge of himselfe, man is
 taught, and that after two sortes. First the know-
 ledge of his estate, yet being in his innocencie, or voide
 of all fault, that is, of his nature being perfect, from
 whence

Gen. 1.

whence he fell: Secondlie the knowledge of his sinne and mortalitie, into which he fell. The estate and condition of his innocencie and righteousness consisteth in these points: that the Lorde in the beginning made man after his owne Image and likenes, and adorned him with the giftes of his grace or bountie: that he engrafted in him righteousness and his spirit, a soule and a bodie, together with all the faculties and powers thereof, and so made him holie, iust, wise, immortall, and a moste pleasant temple for his heauenlie spirit, in the minde, will, memorie, and iudgment, and bestowed vpon him cleare light of vnderstanding, integritie, and a verie ordinate or lawfull loue towards God and all his creatures: also a full and absolute obedience, or habilitie to obey God, the true fear of God, and a sincere heart and nature, that man might be his owne possession, and his proper and peculiar workmanship, created vnto the praise of his glorious grace. Man being placed in this estate had left vnto him free will, so that if he would, he was able to fulfill that commandment which god gaue him, and thereby to retaine righteousness both for himselfe and for all his posteritie after him, and euerie waie to enioy a spirit, soule, bodie, and an eternall moste blessed; and further also to make a waie vnto a far more excellent glorie, by considering that fire and water, life and death, were set before him: which if he would consider, nor doe his endeavour therein, by choosing his will, he might loose all those good giftes.

The second part of the knowledge of a mans selfe (namelie before iustification) standeth in this, that a man acknowledge aright the state of his fall, sinne, and mortalitye. For that free liberty of choice which God permitted to the wil of man, he abused, and kept not the lawe of his iustice, but swarued therefrom, and therein transgressed the commandement of God, insomuch as he obeyed the deuill in those lying speeches of his, and gaue credit vnto them, and performed to the deuill such faith and obedience as was due to God alone: whereby he stripped and bereaued himselfe and his posteritie of the state of perfection and goodnes of nature: and the grace of God, and those good giftes of iustice, and the Image of God, which in his creation were engrafted

Eccles. 17.
Ephes. 1.

Eccles. 15.

engressed in him, he partlie lost them, and partlie, corrupted & defiled them, as if with horrible poyson one should corrupt pure wine, and by this meanes he cast headlong both himselfe and all his offspring into sinne, death, and all kinde of miseries in this life, and into punishments eternall after this life.

Wherefore the spring and principall author of all euill is that cruell and detestable deuill, the tempter, lyer, and manslayer: and next the free will of man, which notwithstanding being conuerted to euil, through luste and naughty desires and by peruerse concupiscense, chooseth that which is euill.

Hereby sinnes according to these degrees and after this order maie be considered & iudged of. The first and weightiest or moste greiuous sinne of all was without doubt that sinne of Adam, which the Apostle calleth *Disobedience*, for the which death reigneth ouer al, euen ouer those also, which haue not sinned with like transgression as did Adam. A second kinde is originall sinne, naturallie ingendered in vs and hereditarie, wherein we are all conceiued and borne into this world. Behold, saith Dauid, *I was borne in iniquitie, and in sinne hath my mother conceived me.* And Paull, *We are by nature the children of wrath.* Let the force of this hereditarie destruction be acknowledged and iudged of by the guilt and fault, by our prones and declination, by our euill nature, and by the punishment which is laide ypon it. The third kinde of sinnes are those which are called *Actuall*, which are the fruites of originall sinne, and doe burst out within, without, priuilie and openlie, by the powers of man, that is, by all that euer man is able to doe, and by his members, transgressing all those thinges which God commaundeth and forbiddeth, and also running into blindness and errors worthie to be punished with all kinde of damnation. This doctrine of the true knowlede of sinne, is of our men diligentlie handled and vrged; and to this end were the first and second tables of the law deliuered to Moses of God, that men especiallie might knowe themselues, that they are conceiued and borne in sinne, and that forthwith, euen from their birth, and by nature, they are sinners, full of lustes, and euill inclinations.

For hereof it commeth, that straight euen from the beginning of our age, & so forth in the wholl course of our life, being stained & ouercome with manie sins, men doe in heart, thoughtes, and euil deedes breake and transgresse the commandements of God; as it is written, *The Lorde looked down from heauen to behold the children of men, so see if there were any that would vnderstand, and seeke God: all are gone out of the way, they haue bene made altogether unprofitable, there is none that doth good, no nor one.* And againe, *When the Lorde saw the wickednes of man was great in the earth, and all the cogitations of his heart were onelie euill continuallie.* And againe, *The Lord saide, the imagination of mans heart is euill euen from his youth.* And Saint Paull saith. *We were by nature the children of wrath as well as others.*

Psa. 14.

Rom. 3.

Gen. 6.

Gen. 8.

Ephes. 2.

Herewithall this is also taught, that by reason of that corruption and deprauation common to all mankind, and the sinne, transgressions, and iniustice, which ensued thereof, all men ought to acknowledge, according to the holy scripture, their owne iust condemnation, and the horrible & seuerer vengeance of God, and consequentlie the most deserued punishment of death, and eternall torments in hell whereof Paull teacheth vs, when he saith, *The wages of sin is death: And our Lord Christ, They which haue done euill, shall be into the resurrection of condemnation, that is, into paines eternall, Where shall be wailing and gnashing of teeth.*

Rom. 6.

Ioh. 5.

* Looke the
1. obseruat.
vpon this
confess.

They teach also that we must acknowledge * our weakness, and that great myserie which is ingendered in vs, & also those difficulties from which no man can euer deliver or ridde himselfe by any meanes, or iustifie himselfe (that is, procure or get righteousness to himselfe) by any kinde of works, deeds, or exercises, seeme they neuer so glorious. For that wil of man which before was free, is now so corrupted, troubled, and weakened, that now from hence forth of it selfe, and without the grace of God, it cannot chuse, indige, or wish fullie, nay it hath no desire, nor inclination, much lesse any ability, to chuse that good wherewith God is pleased. For albeit it sell willinglie and of it owne accord, yet it selfe, and by it owne strength it could not * rise againe, or recouer that fall, neither to this daie, without the meritt full helpe of God, is it able to doe any thing at all. And a little

* Looke the
2. obseruat.
vpon this
confess.

after. Neither can he which is man onelic, and hath nothing about the reach of this our nature, helpe another in this point. For since that originall sinne proceeding by inheritance possesseth the wholl nature, and doth furiously rage therein, and seeing that all men are sinners, and doe want the grace and iustice of God, therefore saith God by the mouth of the Prophet Esaias, *Put me in remembrance, Let vs be indged together, count thou if thou haue any thing that thou mayest be iustified: thy first father hath sinned, and thy interpreters (that is, they which teach thee iustice) haue transgressed against me.* & a litle before, speaking of works in the seruice of god after the inuention of man, he saith: *Thou hast not offered vnto me the Ramme of the burnt offrings, neither hast thou honoured me with thy sacrifices: I haue not caused thee to serue with an offering, nor wearied thee with incense.* And vnto the Hebrewes it is written: *Sacrifice, & offering, and burnt offerings, and sinne offerings thou wouldest not haue.* Neither didest thou approoue those things, which were offered according to the law.

Rom. 3:
Esa. 43.

Heb. 10.

This also must we know that the Lord God for sinne doth permit and bring all kindes of afflictions, miseries, and vexations of minde in this life, vpon all men, such as are heat, colde, hunger, thirst, care, and anguish, sore laboures, calamitie, aduersitie, dolefull times, sword, fire, diseases, griefes, and at the last also that intollerable and bitter death, whereby nature is ouerthrowen, as it is written, *Thou shalt die the death.* Againe, *Cursed is the earth for thy sake, in sorow shalt thou eate of it all the daies of thy life; thornes also and thistles shall it bring forth to thee.* And yet it is taught, that men must & ought to beare all these punishments patientlie, seeing that they owe vnto God, & haue deserued a farre more cruell punishment: Yet they must not be so perswaded as though they deserued any thing by suffering this punishment, or should receiue from God any grace or reward in recompense for the merit of these punishments, seeing that Paull speaking of a much more worthie crosse and sufferings which the true beleuers take vpon them for Christs sake, saith, *that they be not comparable to the glorie, which shall be shewed vnto vs:* And these punishments are laied vpon vs, & are patientlie to be borne, that we may acknowledge the greatnes of our sinne & how greivous a thing it is, & therewithal our own weakenes,

Gen. 3.
Gen. 3.

needes, and miserie, and that by experience we may know how wicked, foull, and bitter a thing it is, euen aboue all that we are able to conceiue, for a man to forsake the Lord his God, as saith the Prophet. And moreouer that they which beeing plunged in these miseries, and oppressed with these burthens, may againe be stirred vp to repentance, and seeke for fauour and helpe from God, which is a father full of mercie and compassion. Howbeit this is also expressely added, that the laboures and torments which holie men suffer for the name of Christ, that is, in the cause of eternal saluation, for the holie trueth of Christ, are an acceptable and pleasant sacrifice to God, and haue great and large promises, especiallie in the life to come: the which thing also diuine euens so fall out with Christ our heade, of whome the epistle to the Hebrewes speaketh thus, that *for the ioy that was set before him, he endured the crosse*: who also by himselfe confessed and hallowed the crosse to them, euen to this ende, that those sufferings which we indure for Christ his names sake, might be pleasant and acceptable vnto God.

OVT OF THE FRENCH CONFESSION.

Art. 9.

WE beleue that man being created pure and right, and conformable to the image of God, through his owne fault fell from that grace which he had receiued, and therby did so estraunge him selfe from God the fountaine of all righteousness and of all good things, that his nature is become altogether defiled, and being blinde in spirit, and corrupt in heart, hath vtterlie lost all that integritie. For although he can somewhat discern betweene good and euill, yet we affirme that whatsoeuer light he hath, is straightwaies becommeth darkenes, when the question is of seeking God, so that by his vnderstanding and reason he can neuer come to God. Also, although he be endued with will, whereby he is mooued to this or that, yet insomuch as that is altogether captiuated vnder sinne, it hath no liberty at all to desire good, but such as it hath receiued by grace and of the gift of god. We beleue that all the offspring of Adams is infected with this contagion, which we call *Originall sinne*, that is, a steine spreading it selfe by propagation, and not by imitation onelie, as the Pelagians thought, all whose errors

Art. 10.

we doe detest. Neither doe we thinke it necessarie to search, how this sinne may be deriued from one vnto another. For it is sufficient that those thinges which God gaue vnto Adam, were not giuen to him alone, but also to all his posteritie: and therefore we in his person being depriued of all those good giftes, are fallen into all this miserie and curse.

We beleue that this steine is indeed sinne, because that it maketh all and euerie man (not so much as those litle ones excepted, which as yet lie hide in their Mothers wombe) guiltie of eternall death before God. We also asseuerie, that this steine, euen after baptisme, is in nature sin, as concerning the fault: howbeit they which are the children of God, shall not therefore be condemned, because that God of his gracious free goodnes and mercie, doth not impure it to them. Moreouer we saie, that this frowardnes of nature doth alwaies bring forth some fruites of malice and rebellion, in such sorte, that euen they which are most holie, although they resist it, yet are they defiled with manie infirmities and offences, so long as they liue in this world.

Art. 12.

OUT OF THE ENGLISH CONFESSION.

WE saie also, that euerie person is borne in sinne, and leadeth his life in sinne: that no bodie is hable trulie to saie, *His heart is cleane*. That the most righteous person is but an *unprofitable seruant*: That the law of God is perfect, and requireth of vs, perfect, and full Obedience: That we are hable by no meanes to fulfill that law in this worldlie life, that there is no mortall creature, which can be iustified by his owne desertes in Gods sight.

Art. 12.

OUT OF THE CONFESSION OF BELGIA.

WE beleue that God of the slime of the earth created man, after his Image, that is to saie, good, iust, and holie, who had power by his owne free will, to frame and conforme his will vnto the will of God. But when he was advanced to honour he knew not, neither did he wel vnderstand his excellent state, but wittinglie and willinglie did make himselfe subiect to sinne, and so consequentlie vnto

Art. 14.
Gen. 1. 26.
Ephes. 4. 22.

Gen. 3. 17.

Rom. 5. 12.

Acts. 14. 16.

Ro. 1. 20. 21.

Ioa. 1. 5.

*Looke the
1. obseru.
vpon this
confession.
Ioh. 3. 27.

Ioh. 6. 44.

Rom. 8.

1. Cor. 1. 14.

2. Cor. 3. 5.

Phil. 2. 12.

Ioh. 15. 5.

Art. 15.

eternall death and malediction, whilst that giuing earre to the wordes and subtelties of the deuill, he did transgreesse that commaundement of life, which he had receiued of the Lord, and so did withdraw and alienate him-selfe from God (his true life) his nature being altogether defiled and corrupted by sinne, whereby it came to passe, that he made him selfe subiect both to corporall and to spirituall death. Wherefore being made wicked, and peruerse, and also corrupt in all his waies and endeaours, he lost those excellent giftes wherewith the Lord had adorned him, so that there were but a few litle sparkes and small steps of those graces left in him, the which notwithstanding are sufficient to leaue men without excuse, because that what light soeuer we haue, is turned into palpable darkenes, euen as the scripture it selfe teacheth, saying, *The light shined in darkenes, and the darkenes comprehended it not*: For there Iohn doth manifestlie call men darkenes. Therefore* whatsoeuer things are taught, as touching mans free will, we do worthelie reiect them, seeing that man is the seruant of sinne, *neither can he do anie thing of himselfe, but as it is giuen him from heauen*. For who is so bolde as to bragge that he is able to performe whatsoeuer he listeth, when as Christ him-selfe saith, *Ye man can come vnto me, except my father, which hath sent me, draw him*? Who dare boast of his will, which heareth, that *All the affections of the flesh are enmities against God*? Whoe will vaunt of his vnderstanding, which knoweth, that *The naturall man can not perceiue the thinges of the spirit of God*? To conclude, whoe is he that dare bring forth anie one cogitation of his owne, which vnderstandeth this, that we are not *Able of our selues to thinke anie thing, but That we are sufficient in is altogether of God*? Therefore that saying of the Apostle must needs remaine firme and steadfast, *It is God which worketh in vs both so will, and so doe, euen of his good pleasure*. For no mans minde, no mannes wil is able to rest in the wil of God, wherein Christ himselfe hath wrought nothing before. The which also he doth teach vs, saying, *Withous me ye can do nothing*.

We beleeue, that thorough the disobedience of Adam, the sinne, that is called *Originall*, hath beene spread and poured into all man kinde. Now *Originall sinne*, is a corruption

ruption of the whole nature, and an hereditarie euill, where-
 with euen the verie infantes in their Mothers wombe are
 polluted: the which also as a moste noysome roote doth
 branch out moste aboundantie all kinde of sinne in man,
 and is so filthie and abominable in the sight of God, that it
 alone is sufficient to the condemnation of all man-kinde.
 Neither are we to beleue that this sinne is by baptisme vt-
 terlie extinguished or plucked vp by the rootes, seeing that
 out of it, as out of a corrupt fountaine, continuall floudes &
 riuers of iniquitie do dailie spring and flow, how be it to the
 children of God it doth not tend, neither is it imputed to
 condemnation, but of the meere fauour and mercie of God
 it is remitted vnto them, not to this end, that they trusting
 vnto this remission should be rocked a sleepe in securitie,
 but that it may stirre vp often sighes in the faithfull by the
 sense and feeling of this corruption, and that they should
 somewhat the more earnestlie desire, *To be deliuered from this
 bodie of death* Therefore we doe condemne the error of the
 Pelagians, which affirme, that this *Originall sinne* is nothing
 else but a certaine kinde of imitation.

Phil. 1.
 Rom. 3.
 Gen. 6.
 1083
 Rom. 5.
 Eph. 2.

Ro. 7. 18. 24.

OF THE CONFESSION OF AVSPURGE.

ALso they teach that after the fall of Adam all men de-
 scended one from another after a naturall manner,
 haue originall sinne euen when they are borne. We meane
 by originall sinne that which the holie fathers, and all of
 sounde iudgement and learning in the Church doe so
 call, namely that guilt, whereby all that come into the
 world, are through Adams fall subiect to Gods wrath and e-
 ternall death, and that verie corruption of mans nature de-
 riuied from Adam. And this corruption of mans nature
 comprehendeth both the defect of originall iustice, integri-
 tie, or obedience, and also concupiscence. This defect is
 horrible blindness, and disobedience, that is to witte, to
 want that light and knowledge of God, which should haue
 bene in our nature beeing perfect, and to want that vp-
 rightnes, that is, that perpetuall obedience, that true,
 pure, and chiefe loue of God, and those other gifts of per-
 fect nature. Wherefore those defectes and this concupis-
 cence are things damnable, and of their owne nature wor-
 thie

Art. 2.

thie of death. And this originall blot is sinne indeede, condemning, and bringing eternall death, euen now also, vpon them, which are not borne againe by baptisme and the holie Ghost,

They condemne the Pelagians, who deny original sinne, and thinke that these defects or this concupiscence are things indifferent, or punishments onelie, and not of their owne nature damnable and dreame that man maie satisfy the law of God, and maie for that peculiar obedience be pronounced iust before God.

These thinges are thus found in another edition,

Art. 2.

Also they teach that after Adams fall all men begotten after the common course of nature are borne with sinne, that is, without the feare of God, without trust in him, and with concupiscence, And that this disease or originall blot is sinne indeed, condemning and bringing eternal death euen now vpon all that are not borne againe by baptisme and the holie Ghost.

They condemne the Pelagians and others, that deny the originall blotte to be sinne in deede, and that they maietenuate the glorie of the merit and benefits of Christ, they do reason that a man maie by the strength of his owne reason, be iustified before God.

Art. 18.

* looke the
* obseruat.
vpon this
* confession.

* looke the
* obseruat.

Concerning free will, they do teach, that mans will hath some freedome to * performe a ciuill iustice, and to make choise of things that are within the reach of reason: but it hath no power to performe a spiritual iustice, without the holie spirit, because Paul saith, *The naturall man perceiueth not the things which are of the spirit of God*: and Christ saith, *without me ye can do nothing*. Now this spiritual iustice is wrought in vs, when we are * helped of the holie Ghost. And we receiue the holy Ghost, when we assent vnto the word of God, that we maie be comforted through faith in all terrors of conscience, as Paul teacheth, when he saith, *That ye maien-ceiue the promise of the spirit through faith*. These things almost in as manie words saith Saint Augustine lib. 3. *Hypognos*.

We confesse that there is in all men a free will, which hath indeed the iudgement of reason, not that it is thereby apt without god either to begin, or to performe any thing, in matters pertaining to God, but only in works belonging to this present life, whether they be good,

or euill. In Good workes I affirme those to be, which arise of the goodnes of nature, as to be willing to labour in the fildes, to desire meate or drinke, to desire to haue a freind, to desire apparell, to desire to build an house, to marie a wife, to nourish castell, to learne the art of diuerse good things, to desire any good thing pertaining to this present life, all which are not without Gods gouernment, yea they now are, and had their beginning from God. In euill thinges I account such as these, to desire to worship an image, to desire manslaughter. This sentence of Augustine doth notable teach what is to be attributed to free will, and doth put a plaine difference betweene ciuill discipline or the exercises of humane reason, and spirituall motions, true feare, patience, constancie, faith, inuocation in moste sharpe tentations, in the midst of Satans subrill assautes, in the terrours of sinne. In these surelie we had great neede to be guided and * helped of the holie spirit, according to that saying of Paul, *The spirit helpeth our infirmities.*

* looke the
2. obseruat.

We condemne the Pelagians & all such as they are, who teach that by the onelie powers of nature without the holie spirit, we may loue God aboue all, and fullfill the law of god, as touching the substance of our actions. We doe freeleie and necessarilie mislike these dreames: for they doe obscure the benefits of Christ. For therefore is Christ the Mediatour set forth, and mercie promised in the Gospell, because that the lawe cannot be satisfied by mans nature, as Paull witnesseth, when he saith, Rom. 8. *The wisdom of the flesh is enmities against God. For it is not subiect to the law of God, neither in deede can be.* For albeit that mans nature by it selfe can after some sort * performe externall workes (for it can containe the handes from theft & murther) yet can it not make those inward motions, as true feare, true faith, patience, and chastitie vnlesse the holie ghost doe gouerne and helpe our hearts. And yet in this place also doe we teach, that it is also the commaundement of God, that the carnall motions should be restrained by the industrie of reason and by ciuill discipline, as Paul saith, *The law is a schoolemaster to Christ.* Also, *The law is giuen to the vnjust.*

Looke the
3. obseru.
pon this
confess.

These things are thus found in another edition.

As touching free wil they teach, that mans wil hath some libertie to worke a ciuill iustice, and to chuse such things as
reason

Art. 12.

reason can reach vnto. But that it hath no power to worke the righteousness of God, or a spirituall iustice, without the spirit of God: Because that *the naturall man perceiveth not the things that are of the spirit of God.* But this power is wrought in the heart, when as men do receiue the spirit of God through the worde. These things are in as many wordes affirmed by Saint Augustine. *Lib. 3. Hypognost: &c.* as before. They condemne the Pelagians, and others, who teach, that one lie by the power of nature, without the spirit of God, we are able to loue God aboue all, also to performe the commandements of God, as touching the substance of our actions. For although that nature be able in some sorte to do the externall workes (for it is able to withhold the hands from theft and murder) yet it cannot worke the inward motions, as the feare of God, trust in God, chastitie, patience.

Touching the cause of sinne, they teach, that albeit God doth create and preserue nature, yet the cause of sinne is the will of the wicked, to wit of the Deuil, and of vngodlie men, which turneth it selfe from God vnto other things, against the commandements of God: *when he speaketh a lie, he speaketh of his owne.*

This is found thus in an other edition.

TOUCHING the cause of sinne, they teach, that albeit God doth create and preserue our nature, yet the cause of sinne is the will of the wicked, to witte of the Deuill, and of vngodlie men: which will beeing destitute of Gods helpe, turneth it selfe from God, as Christ saith, *Iohn. 8. When he speaketh a lie, he speaketh of his owne.*

OUT OF THE CONFESSION OF SAXONY.

AND seeing the controuersies, which are sprong vp, do chiefly pertaine vnto two articles of the creed, namely lie to the article, *I beleene the remission of sinnes,* and, *I beleene the Catholike Church,* we wil shew the fountaines of these controuersies, which beeing well weighed, men may easilie vnderstand, that our expositions are the verie voice of the Gospell, and that our aduersaries haue sowed corruptions in the Church. And first of the article.

I beleene

Here manie and great corruptions are deuised of our
 Haduerfaries. *I beleene*, nay, saie they, I doubt: also, Then
 I wil beleue, when I shall haue merites enow. Also, they
 do not say, I beleue certainly that remission is giuen freely
 for the Sonne of God, not for anie merites of ours, or anie
 worthines of ours. Also, They doe not rightlie shew what
 sinne is, and feigne that man is able to satisfie the law of god,
 and that by the fullfilling of the lawe, he becommeth iust
 before God, in this life. Therefore first, as touching sinne,
 and the cause thereof, we do faithfullie retaine the doctrine
 of the true Church of God. Seeing that God in essence is
 one, the eternall Father, the coeternall Sonne, being the
 image of the Father, and the coeternall holie Ghost, pro-
 ceeding from the Father and the sonne, of infinit wisdom,
 power, and goodnes, true, iust, bountiful, chaste, moste free,
 as he describeth him selfe in his lawe; and seeing he hath
 therefore made the Angells & men, that being frō a eternity
 he might impart vnto them his light, wisdom, & goodnes,
 and that they should be the temples of God, wherein god
 might dwell, that God might be all in all, as Paull speaketh:
 he therefore created them at the beginning good and iust,
 that is, agreeing with the minde and will of God, and plea-
 sing him. He also gaue them a cleare knowledge of God, and
 of his wil, that they might vnderstand that they were made
 of God, that they might be obedient, as it is written in the
 fift Psalm: *Thou art not a God that lonest wickednes.* But the
 deuilles and men abused the libertie of their will, swarued
 from God, and by this disobedience they were made sub-
 iect to the wrath of God, and lost that vprightnes, wherein
 they were created. Therefore freewill, in the Deuill and in
 men was the cause of that fal, not the wil of god, who neither
 willeth sinne, nor alloweth it, nor fundereth it, as it is writ-
 ten, *When the Deuill speaketh a lie, he speaketh of his owne, and
 he is the Father of lying.* And 1. Ioh. 3. *He that committeth sinne, is
 of the deuill, because the deuill sinneth from the beginning.* Now
 sinne, is that, whatsoeuer is contrarie to the iustice of God,
 which is an order in the minde of god (which he did aser-
 wa manifest by his owne voice in the lawe and in the gos-
 pel!)

pell) whether it be originall disobedience, or actuall, for the which the person is both guiltie, and condemned with everlasting punishment, except he obtaine remission in this life, for the Sonne the Mediatours sake. We doe also condemne the madnes of Marcion, the Manichees, & such like, which are repugnant in this wholl question to the true consent of the Church of God.

Of Originall sinne, Artic. 2.

As touching originall sinne, we doe plainelie affirme, that we doe retaine the consent of the true Church of God, deliuered vnto vs from the first Fathers, Prophets, Apostles & the Apostles schollers, euen vnto Augustine, & after his time: & we doe expresselie condemne Pelagius, & all those who haue scattered in the Church like doting folies to those of the Pelagians. And we saie, that all men, since the fall of our first parents, which are borne by the coupling together of male and female, doe together with their birth bring with them Originall sinne, as Paul saith, Rom. 5. *By one man sinne entred into the world, and by sinne death.* And Ephes. 2. *We were by nature the children of wrath as well as others.* Neither doe we dislike that vsuall definicion, if it be well vnderstoode; *Originall sinne is a want of Originall iustice which ought to be in vs:* Because that Originall iustice was not onelie an acceptation of mankind before God, but in the verie nature of man a light in the minde, whereby he might assuredlie belecue the worde of God: and a conuersion of the will vnto God, and an obedience of the heart agreeing with the iudgement of the lawe of God, which was graffed in the minde: and, as we saide before, man was the temple of God. That *Originall iustice* doth comprehend all these things, it maie be vnderstood by this saying, *Man was created after the Image and likenes of God,* which Paul doth thus interpret, Ephes. 4. *Put ye on the new man, which after God is created in righteousness and true holines,* where vnderstandlie by true holines he vnderstandeth all those vertues, which shine in our nature, and are given by God, not ascited by arte, or gotten by instruction (as now those shadowes of vertues, such as they are in men be ascited) because that then God dwelling in man did gouerne him. And when we consider what *Originall iustice* signific,

signify, then the priuation opposite therunto is lesse obscure. Therefore *Originall sinne* is, both for the fall of our first parents, and for the corruption which followed that fall, euen in our birth to be subiect to the wrath of God, and to be worthie of eternall damnation, except we obtaine remission for the Mediatours sake. And this corruption is, to want now the light or the presence of God, which should haue shined in vs: and it is an estranging of our will from God, and the stubbornnes of the heart resisting the lawe of the minde, as Paull speaketh; and, that man is not the Temple of God, but a miserable Masse, without God, and without iustice. These wants, and this wholl corruption, we saie to be sinne, not onelie a punishment of sinne, and a thing indifferent, as manie of the Sententiaries doe saie, *That these euils are onelie a punishment, and a thing indifferent, but not sinne.* And they doe extenuate this Originall euill, and then they feigne that men maie satisfie the lawe of God, and by their owne fulfilling of the law become iust. The Church must auoide ambiguities. Therefore we doe expresselie name these euils, *Corruption*, which is often named of the auncient writers, *Euill concupiscence*. But we distinguish those desires which were created in our nature, from that confusion of order which hapned after our fall, as it is saide, Iere. 17. *The heart of man is wicked.* And Paull saith, *The wisdom of the flesh is enemie against God.* This euill Concupiscence we say to be sinne, and we affirme, that this wholl doctrine of sinne, as it is propounded and taught in our Churches, is the perpetuall consent of the true Church of God.

Of free will. Art. 4.

NOwe let vs make manifest also the doctrine of free will. Men truelie instructed in the Church haue allwaies distinguished betweene discipline, and the newnes of the spirit, which is the beginning of life eternall: and they haue taught, that in man there is such freedome of will, to gouerne the outward motions of the members, that thereby euen the vnregenerate maie after a sorte performe that outward discipline, which is an externall obedience according to the law. But man by his naturall strength is not able to free himselfe from sinne and eternall death: but this freewill and conuersion of man vnto God, and this spirituall

tuall newnes wrought by the sonne of God, quickning by his holie spirit, as it is saide, *If any man hath not the spirit of Christ, the same is not his*: & the wil hauing receiued the holie Ghost, is not now idle. And we giue God thanks for this vnspeakeable benefite, that for the sonne his sake, and thorough him he giueth vs the holie Ghost, and doth gouerne vs by his spirit. And we condemne the Pelagians, and the Manichees, as we haue at large declared in another place.

Of the difference of sinne.

Artic. 10.

Looke the
3. obseru.
vpon this
confession.

Seeing it is said, that sinnes remaine in the regenerate, it is necessarie to haue a difference of sinnes deliuered vnto vs. For out of that saying, *Luc. 11. He went and called vnto him seauen other spirites worse then himselfe, and they came in, and dwell there, &c.* And of such like sayings it is manifest, that some, who are regenerate, doe greeue and shake of the holie ghost, and are againe reiected of God, and made subiect to the wrath of God and eternal punishment. And *Ezech. 18.* it is written, *when the righteous man shall turne from his righteousness, and commit iniquitie, he shall die therein, and, when the wicked man shall turne from his wickednes, and do iudgement and iustice, he shall liue therein.* Therefore it is necessarie that those sinnes, which remaine in holie men in this mortall life, and yet doe not shake of the holie Ghost, be distinguished from other sinnes, for the which man is againe made subiect to the wrath of God, and to eternal punishments. So *Paull, Rom. 5.* distinguisheth betweene sinne that raigneth, and sinne that raigneth not. And *Rom. 8.* he saith, *If yee liue after the flesh, yee shall die: but if yee mortifie the deceder of the bodie by the spirit, yee shall liue.* And in the first Epistle to *Timothie, Chap. 1.* he giueth a rule: *Fight a good fight, keeping faith and a good conscience.* Therefore when a man doth not keepe the faith, but either wittinglie, or by some error looseth some part of the foundation, that is, some article of faith, or alloweth Idoles (as manie doe, which are deceiued with false opinions, or doe not vpholde themselves by the comfort of faith, but are overcome by doubting or by dispaire, or against their conscience doe break anie commaundement of God) he doth shake of the holie Ghost, and is made againe subiect to the wrath of God.

to euermlasting punishments. Of these men saith Paull, Rom. 8. If ye live according to the flesh, ye shall die. And, 1. Cor. 6. Neither fornicators, nor adulterers, nor Idolaters, &c. shall inherit the kingdom of God. And that the oth Ezech. 18. doth clearly saie, *As I liue, saith the Lord, I doe not desire the death of a sinner, but rather that he be conuerted, and liue.* In this oath two parts are ioyned together, conuersion, & life. God doth desire, and chat with an oath, the conuersion of man: therefore they doe not please him, which retaine a purpose to sinne. Now in this number we comprise both the sinnes of affectate omission (that is, affectate negligence in a duetie, which is contrarie to that saying, *This is required, that we be faithfull*) And also affectate ignorance, such as is Pharisaicall, and is to be seene in an infinite multitude, which endeuoreth not to search out the doctrine of the Church, and ignorantlie retaineth Idolls, or doth also further the rage which is vsed in the defence of Idolls. Thus much of those falls, whereby the holie Ghost is shaken of. There be also other sinnes in the regenerate, who keepe faith & a good conscience, which doe not corrupt the foundation, * neither are sinnes against the conscience, but are the reliques of Originall sinne, as, darkening, doubting, carnall securitie, wandring flames of vitious affections, and omissions, or ignorances not affected. Some extenuate these euills, and name them deformities beside the lawe of God. But this blindnes is greatlie to be reprobued, and we muste consider both the greatnes of the euill in this wholl pollution, which is contrarie to the lawe and will of God, and also the greatnes of the mercie and benefit of the Sonne of God, whose couereth these great and lamentable woundes in this miserable nature. And Paull commaundeth vs to *Resist those euillies by the spirit*: that is, Atticus and Scipio doe bridle their corrupt affections by reason, but Ioseph and Paull doe bridle them by the spirit, that is, by the motions of the holie Ghost, by true griefe, true faith, feare of God, and inuocation. Paull, feeling in him selfe doubtles and other wandring motions, is sorowfull, and by faith perswaded, that this pollution is couered by the Mediatour, and by the feare of God doth staie himselfe, that he giue no place to anger, or to other wandring motions: and there withall he doth in-

*Looke the
2. obseru.
pon this
confession

Psa. 50.

uocate God, and desire his helpe, saying, *O Lord create in me a new heart.* When we doe after this sorte withstand that corruption, which as yet remaineth in the regenerate, these euills are couered, & it is called sinne that doth not raigne, or veniall sinne, and the holie Ghost is not shaken of.

It is euident that this doctrine concerning the difference of sinnes, is true, plaine, and necessarie for the Church. And yet manie know, what manner of intricate disputations are to be found in the bookes of our aduersaries touching the same, &c. Hauing thus brieftly declared the summe of the doctrine of iustification, we should now also declare and confute the arguments, which are objected against this iudgement of ours; but because diuers men doe object diuers things, we haue onelie recited our confession, and offer our selues to larger declarations in euery member of the confession.

OUT OF THE CONFESSION OF WIRTEMBERG.
Of sinne. CHAP. 4.

WE beleue and confesse that in the beginning man was created of God, iust, wise, endued with free will, adorned with the holie Ghost, and happie: but afterward for his disobedience he was deprived of the holie Ghost, and made the bondman of Satan, and subiect both to corporall and eternall damnation: and that euill did not staie in one onelie Adam, but was deriued into all the posteritie. And whereas some affirme, that so much integritie of minde was left to man after his fall, that by his naturall strength and good workes he is able to conuert and prepare himselfe to faith and the inuocating of God, it is flatlie contrarie to the Apostolike doctrine & the true consent of the Catholike Church. Rom. 5. *By one mans trespasse euill was deriued into all men to condemnation.* Eph. 2. *When ye were dead in trespases and sinnes, wherein in times past ye walked according to the course of this world, and after the prince, &c.* And a litle after, *We were by nature the children of wrath as well as others.* He saith, *Deade in sinnes,* and, *the children of wrath,* that is, strangers from the grace of God. But as a man being corporallie dead, is not able by his owne strength to prepare himselfe to receiue corporall life, so he which is spirituallie

allie dead is not able by his owne power to conuert himself, to receiue spirituall life. Augustine saith. The Lorde, that he might answer Pelagius to come, doth not saie, without me ye can hardlie doe anie thing, but he saith, without me ye can doe nothing.

And that he might also answer these men that were to come, in the verie same sentence of the Gospell, he doth not saie, without me ye can not persit, but, without me ye can not do anie thing. For if he had said, ye can not persit, then these men might saie, we haue neede of the helpe of God, not to begin to do good, for we haue that of our selues, but to persit it. And a litle after, The preparation of the heart is in man, but the answer of the tongue is of the Lord. Men not well understanding this, are deueined, thinking that it apperteineth to man to prepare the heart, that is, to begin anie good thing without the helpe of the grace of God. But farre be it from the children of promise so to understand it, as when they heard the Lord saying, without me ye can do nothing, they should as it were reprove him, and saie, Beholde, without thee we are able to prepare our hearts: or when they heare Paul the Apostle saying, Not that we are fitte to thinke anie thing, as of our selues, they should also reprove him and saie, Beholde we are fitte of our selues, to prepare our hearts, and so consequentially to thinke some good thing. And againe, Let no man deceiue him-selfe: it is of his owne, that he is Sathan, it is of God, that he is happie. For what is that, of his owne, but of his sinne? take awaie sinne, which is thy owne, and righteousness, saith he, is of me. For what hast thou, that thou hast not received? Ambrose saith, Although it be in man, so will that which is euill, yet he hath not power, so will that which is good, except it is be giuen him. Bernard saith, If humane nature, when it was perfect, could not stand, how much lesse is it able of is selfe to rise up againe, beeing now corrupt?

Tom. 7. contra
Ira duas e-
pist. Pelag.
ad Bonifaciu
l. 2. Cap. 8.

Tom. 9. in
Io. tract. 49.

De inuocat.
gen. l. 1. c. 9.
Hom. 1. de
annuntiat.
beate Marie.



THE FIFT SE- CTION. OF ETER- NALL PREDESTINATION.

THE LATTER CONFESSION OF HELVETII

*Of the Predestination of God, and the election
of the Saints.*

CHAP. IO.



Eph. 1. 4.

2. Tim. 1. 9.

2. Cor. 13. 5.

OD hath from the beginning free lie, and of his meere grace, without anie respect of men predestinated or elected the Saintes, whome he wil saue in Christ, according to the saying of the Apostle, *And he hath chosen vs in him before the foundation of the world.* And againe. *Who hath saved vs, and called vs with an holie calling, not according to our workes, but according to his owne purpose and grace, which was given vnto vs thorough Christ Iesus before the world was, but is made manifest by the apparance of our Sauiour Iesus Christ.* Therefore though not for any merit of ours, yet not without a meanes, but in Christ, and for Christ did God choose vs, & they who are now engrafted into Christ by faith, the same also were elected. But such as are without Christ, were reiected, according to that of the Apostle, *Prooue your selues whesher you be in the faith. Know you not your owne selues how that Iesus Christ is in you? except you be reprobates.* To conclude, the Saintes are chosen in Christ by God vnto a sure ende, which ende the Apostle declareth, when

ETERNAL PREDESTINATION. 85

when he saith, *He hath chosen vs in him, that we should be holie,* Ephe. 1. 4
and without blame before him thorough loue, who hath predestinated
vs to be adopted through Iesus Christ unto himselfe, for the praise of
his glorious grace. And although God knoweth who are his, &
 now & then mention is made of the small number of the e-
 lect, yet we must hope wel of al, & not rashlie iudge any man
 to be a reprobate: for Paul saith, to the Philippians, *I thank* Phi. 1. 3. &c.
my God for you all (Now he speaketh of the wholl Church of
the Philippians) that you are come into the fellowship of the Gos-
pell, and I am perswaded, that he that hath begon this worke in you,
will performe it, as it becometh me to iudge of you all. And when
 the Lorde was demaunded, whether there were few that
 should be saued? he doeth not answere and tell them, that
 few or more should be saued, or damned, but rather he ex-
 horteth euerie man, to *Striue to enter in at the streight gate.* As
 if he should saie, it is not for you rashlie to inquire of these
 matters, but rather to endeouour that you maie enter into
 heauen, by the straight way. Wherefore we do not alow of the
 wicked speeches of some, who saie, Few are chosen, and se-
 ing I know not whether I am in the number of those fewe,
 I will not defraud my nature of her desires. Others there
 are which saie, If I be predestinated and chosen of God, no-
 thing can hinder me from saluation, which is alreadie cer-
 tainlie appointed for me, whatsoeuer I doe at anie time.
 But if I be in the number of the reprobate, no faith or repen-
 tance wil help me, seeing the decree of god cannot be chan-
 ged. Therefore all teachings and admonitions are to no
 purpose. Now against these men, the saying of the Apostle
 maketh much. *The seruants of God must be apt to teach, instru-* 2. Tim. 2. 24.
ing them which are contrarie minded, prouoing if God at any time &c.
will giue them repentance, that they may know the truesh, and that
they maie come to amendment out of the snare of the deuill, which Li. de bono
are taken of him at his pleasure. Beside Augustine also teacheth, *preseruati-*
 that both the grace of free election & predestination, and also hol-
 some admonitions and doctrines are to be preached. sic. Cap. 14.

We therefore condemne those, who seeke other where,
 then in Christ, whether they be chosen from all eternity,
 and what God hath decreed of them before all beginning.
 For men must first heare the Gospel preached, and belecue
 it: If thou belecue, and be in Christ, thou maist vndoubted-

86 THE FIFT SECTION OF

lie reckon of it, that thou art elected. For the father hath reuealed vnto vs in Christ his eternall sentence of predestination, as we euen now shewed out of the Apostle, 2. Tim. 1. This is therefore aboue all to be taught and well waied, what great loue of the Father towards vs in Christ is reuealed: we must heare what the Lord doth dailie preach vnto vs in his Gospell, how he calleth, and saith, *Come vnto me all ye that labour & are burthened, and I will refresh you.* And, *So God loved the world, that he gaue his onely begotten Sonne for it, that at which beleue in him should not perish, but haue life everlasting.* Also, *It is not the will of the Father, that any of these little ones should perish.* Let Christ therefore be our looking glasse, in whome we maie beholde our predestination. We shall haue a moste euident & sure testimonie that we are written in the booke of life, if we communicate with Christ, and he be oures, and we his by a true faith. Let this comfort vs in the temptati- on touching predestination, then which there is none more dangerous, that the promises of God are generall to the faithfull, in that he saith, *Aske, and ye shall receiue:* Euerie one that asketh, receiueth: and to conclude, in that we prae with all the Church of God, *Our father which art in heauen:* and for that in baptisme we are ingrafted into the bodie of Christ, and are fedde in his Church, often times with his flesh and bloode vnto everlasting life. Thereby we being strengthened, we are commaunded to *worke our saluation with feare and trembling*, according to that precept of Paul.

Mat. 11. 18.

Iohn. 3. 16.

Mat. 18. 14.

LUC. 11.

OUT OF THE CONFESSION OF BASILL.

Artic. 1 ff. 3.

Hereupon we confesse, that God, before he had created the worlde, had chosen all those, to whome he would freele giue the inheritance of eternall blessednes.

OUT OF THE FRENCH CONFESSION.

WE beleue that out of this vniuersall corruption & damnation, wherein by nature all men are drowned, God did deliuer and preserue some, whome by his eternall and immutable counsell, of his owne goodnes and mercie, without anie respect of their workes, he did chuse in Christ Iesus, and others he left in that corruption and damnation, in whome he might as well make manifest his iustice,

ETERNAL PREDESTINATION. 87

iustice, by condemning them iustlie in their time, as also declare the riches of his mercie in the others. For some are not better then others, til such time as the Lord doth make a difference, according to that immutable counsell, which he had decreed in Christ Iesus before the creation of the worlde: neither was anie man able by his owne strength to make an entrance for himselfe to that good, seeing that of our nature we can not haue so much as one right motion, affection, or thought, till God do freelic preuent vs, and fashion vs to vprightnes.

OVT OF THE CONFESSION OF BELGIA.

WE beleeue that God (after that the wholl ofspring *Art. 16.* of Adam was caste headlong into perdition and destruction, thorough the fault of the first man) hath declared and shewed himselfe to be such a one, as he is indeed, namelic, both mercifull and iust. Mercifull by deliuering and sauing those from condemnation and from death, whome in his eternall counsell, of his owne free goodnes, he hath chosen in Iesus Christ our Lord, without any regard at all of their worke: but Iust, in leauing others in that their fall and perdition, whereinto they had throwen themselues headlong.

OVT OF THE CONFESSION OF AVSPURGE.

THe confession of Auspurge doth somention predestination in the 20. article, the title wherof is, De fide, Of faith, that it affirmeth it to be a needles thing, to dispute of predestination in the doctrine of iustification by faith. Which in what sorte it may be said, we haue declared in the. 6. obseru. upon this confess. sect 9. where these wordes of the confess. are rehearsed.

Also the SAXON CONFESSION doth in the same sense, by the way make mention of Predestination and Election, about the end of the third Article, where it treateth of faith, which parte we haue therefore placed in the 9. section.



THE SIXTH SE- CTION. OF THE RE- PAIRING OR DELIVERANCE OF MAN FROM HIS FALL, BY IESVS CHRIST A- LONE: AND OF HIS PERSON, NAT VRES, OFFICE, and the workes of Redemption.

THE FORMER CONFESSION OF HELVETIA.

*Of Iesus Christ, being true god and man, and the onely
saviour of the world.*

CHAP. II.



Oreouer we beleuee and teach, that the Sonne of God, our Lord Iesus Christ, was from all eternitie predestinated and fore-ordained of the father to be the Saviour of the world. And we beleuee that he was begotten, not onely then, when he tooke flesh of the Virgine Mary, nor yet a litle before the foundations of the world were laide, but before all eternity, & that of the father, after an vnspeakeable manner. For I-
saiah saith, *Who can tel his generation?* And Micheah saith, *Whose egresseth hath bin from euerlasting.* For Iohn saith, *In the beginning was the worde, and the worde was with God, and God was the worde &c.* Therefore the Sonne is coequall and consubstantiall with the father, as touching his diuinitie, true God,
not

Ysa. 53.
Mich. 5.2.
Ioh. 1.1.
Phil. 2.6.

not by name onelie, or by adoption, or by special fauour, but in substance & nature, Euen as the Apottle saith elsewhere, *This is the true God, and life euerlasting.* Paul also saith, *He hath made his sonne the heire of all things, by whom also he made the world: The same is the brightnes of his glorie, & the ingraued forme of his person, bearing vp all things by his mightie worde.* Likewise in the Gospell the Lorde himselfe saith, *Father glorifie thou me with thy selfe, with the glorie which I had with thee before the worlde was.* Also else where it is written in the Gospell, *The Iewes sought how to kill Iesus, because he saide that God was his father, making himselfe equal with God.* We therefore doe abhorre the blasphemous doctrine of Arrius, and all the Arrians vttered against the Sonne of God. And especiallie the blasphemies of Michaell Seruerus the Spanyarde, and of his complices, which Sathan by them hath as it were drawn out of hell, & moſte boldelie and impiouſlie spread abroad throughout the worlde against the Sonne of God.

We teach also and beleue, that the eternal sonne of the eternall God was made the sonne of man, of the seede of Abraham & Dauid, not by the meane of any man, as Hebion affirmed, but that he was moſte purely conceiued by the holie Ghost, and was borne of Marie, who was alwaies a Virgine, euen as the historie of the Gospel doeth declare. And Paul saith, *He took in no sort the Angels, but the seed of Abraham.* And Iohn the Apostle saith, *He that beleueneth not that Iesus Christ is come in the flesh, is not of god.* The flesh of Christ therefore was neither flesh in shew onelie, nor yet flesh brought from heauen, as Valentine and Marcion dreamed. Moreouer our Lord Iesus Christ had not a soule without sense and reason, as Apollinaris thought: nor flesh without a soule, as Eunomius did teach, but a soull with it reason, and flesh with it senses, by which senses he felt true griefes in the time of his passion, euen as he himselfe witnesseth when he said, *My soule is heauie euen to death.* And, *My soule is troubled, &c.*

We acknowledge therefore that there be in one & the same Iesus Christ our Lord, two natures, the deuine, and the humane nature: & we say that these two are so conioyned or vnited, that they are not swallowed vp, confounded, or mingled together, but rather vnited or ioyned together in one person, the proprieties of ech nature being safe and remain-

1. Ioh 5. 18.

Heb. 1. 2.

Ioh 17. 5.

Iohn 5. 18.

Mat. 1.

Heb. 2. 16.

Mat. 26.

Ioh. 12.

ning still: so that we do worship one Christ our Lord, and not two, I say, one, true, god & man, as touching his diuine nature, of the same substance with the father, & as touching his humane nature of the same substance with vs, & *Like vnto vs in all things, sinne onelie excepted.* As therfore we detest the heresie of Nestorius, which maketh two Christes of one, and dissolueth the vnion of the Person, so doe we curse the madness of Eutiches, and of the Monophelites, or Monophysickes, who ouerthrow the proprietie of the humane nature. Therefore we doe not teach that the diuine nature in Christ did suffer, or that Christ according to his humane nature is yet in the worlde, and euen in euerie place. For we doe neither thinke nor teach, that the bodie of Christ ceased to be a true bodie after his glorifying, or that it was deified, and so deified, that it put of it properties, as touching bodie and soule, and became altogether a diuine nature, and began to be one substance alone: And therefore we doe not allow or receiue the vnwittie subtilties, and the intricate, obscure, and inconstant disputations of Schuenkfeildius, and such other vaine ianglers about this matter. Neither are we Schuenkfeildians. Moreouer we beleue, that our Lord Iesus Christ did truly suffer and die for vs in the flesh, as Peter saith. We abhor the moste horrible madness of the Iacobites and the Turkes, which abandone the passion of our Lord. Yet we denie not but that *the Lorde of glorie* (according to the saying of Paul,) *was crucified for vs.* For we doe reuerentlie and religiouslie receiue and vse the communication of proprietie drawn from the scriptures, & vsed of all antiquitie in expounding and reconciling places of scripture, which at the first sight seeme to disagree one from another.

1. Pet. 4. 1.

1. Cor. 2. 8.

YUC. 24. 39.

We beleue and teach that the same Lorde Iesus Christ, in that true flesh, in which he was crucified and died, rose againe from the dead, and that he did not raise vp another flesh in steede of that which was buried, nor tooke a spirit in steede of flesh, but retained a true bodie: Therefore whilst that his disciples thought that they did see the spirit of their Lord Christ, he shewed them his handes and feet, which were marked with the prints of the nailes & wounds, saying, *Behold my handes and my feet, for I am he indeed: Handle me and see, for a spirit hath not flesh and bones, as yee see me haue.* We

We beleue that our Lorde Iesus Christ in the same his flesh did ascend aboue all the visible heauens into the verie highest heauen, that is to saie, the seate of God and of the blessed spirits, vnto the right hand of God the father, which although it doe signifie an equall participation of glorie and maiestie, yet it is also taken for a certaine place, of which the Lorde speaking in the gospel, saith, *That he will go and prepare a place for his*. Also the Apostle Peter saith, *The heauens must containe Christ, untill the time of restoring of all things*. And out of heauen the same Christ will returne vnto iudgement, euen then, when wickednes shall chiefly reigne in the world, and when Antichrist hauing corrupted true religion shall fill all things with superstition and impietie, and shall moule cruellie destroye the Church with fire and bloodshed. Now Christ shall returne to redeeme his, and to abolish Antichrist by his coming, and to iudge the quick and the dead. For the dead shall arise, and *those which shall be found alieue in that daie* (which is vnknowne vnto all creatures) *shall be changed in the twinkling of an eye, and all the faithfull shall be taken vp to meete Christ in the ayre*, that thenceforth they maie enter with him into heauen there to liue for euer. But the vnbeleeuers or vngodlie shall descend with the deuils into hell, there to burne for euer, and neuer to be deliuered out of torments. We therefore condemne all those which denie the true resurrection of the flesh, and those which thinke amisse of the glorified bodies, as did *Iohannes Hierosolymitanus*, against whome *Ierome* wrote. We also condemne those, which thought both the deuils and all the wicked shall at the length be saued, and haue an end of their torments. For the Lorde himselte hath absolutelie set it downe, that, *Their fire is neuer quenched, and their worme neuer dieth*. Moreouer we condemne the Iewish dreames, that before the daie of iudgement there shall be a golden world in the earth: and that the godly shal possesse the kingdomes of the world, their wicked enemies being troade vnder foote. For the Euangelicall truth. Mat. 24. and 25. and Luke 18. & the Apostolike doctrine in the 2. to the Thessalonians. 2. & in the 2. to Tim. 3. & 4. ar found to teach farre otherwise.

Furthermore by his passion or death, & by all those things which he did and suffered for our sakes, from the time of his

* looke the
reberuat.
vpon this
confess.
Ioh. 14.
Acs. 3.

Acs. 17.

1. Cor. 15.
Mar. 25. 41.
2. Tim. 2.

Mar. 9.

Rom. 41. 5.

his comming in the flesh, our Lord reconciled his heavenly father vnto al the faithfull, purged their sinne, spoiled death, broke in sunder condemnation and hell, and by his resurrection from the dead he brought againe & restored life, and immortalitie. For he is our righteousness, life, and resurrection, and to be short, he is the fullnes and perfection, the saluation and moste abundant sufficiencie of al the faithfull. For the Apostle saith, *So it pleaseth the Father that all men should dwell in him. And, In him ye are comple.* Collos 1. and 2. For we teach and beleue that this Iesus Christ our Lord is the onelie and eternall sauour of *mankinde, yea and of the whole worlde, in whome are saued by faith all them euer were saued before the lawe, vnder the lawe, and in the time of the gospell, and so manie as shall yet be saued to the end of the world. For the Lord himselfe in the Gospell saith, *He that entereth not in by the dore vnto the sheppards, but climeth vp an other waie, he is a sheefe and a robber. I am the dore of the sheepe.* And also in another place of the same gospell he saith, *Abraham sawe my daies, and reioyced.* And the Apostle Peter saith, *Neither is there saluation in anie other, but in Christ: for among men there is giuen no other name vnder heauen wherby they might be saued.* We beleue therefore that thorough the grace of our Lord Christ we shalbe saued, euen as our fathers were. For Paull saith, *That all our fathers did eat the same spiritual meate, and dranke the same spiritual drinke, for they dranke of the spiritual rocke, that followed them, and that rocke was Christ.* And therefore we reade that Iohn said, *That Christ was that lambe which was slaine from the beginning of the world.* And that Iohn Baptist witnesseth, *That Christ is that lambe of God, that taketh awaie the sinnes of the world.* Wherfore we do plainly and openly professe & preach, that Iesus Christ is the onlie redeemer & sauour of the world, the king and high priest, the true and looked for Messias, that holie and blessed one (I saie) whom all the shadowes of the law, and the Prophecies of the Prophetes did prefigure and promise, and that God did performe and send him vnto vs, so that now we are not to looke for any other. And now there remaineth nothing, but that we all should giue all glorie to him, beleue in him, and rest in him onlie, contemning and reiecting al other aides of our life. For they are fallen from the grace of

*Looke the
1. obseruat
this confess.

Ioh. 10.

Ioh. 8.
A. 4.

1. Cor. 10.

Apoc. 15.

Iohn. 1.

of God, and make Christ of no value vnto themselues, who-
soeuer they be that seeke saluation in anie other things be-
sides Christ alone.

And to speake manie thinges in few wordes, with a sin-
cere heart we belecue, and with libertie of speach we free-
lie professe, whatsoeuer thinges are defined out of the holy
scriptures, and comprehended in the Creedes, and in the
decrees of those foure first and moste excellent councells
holden at Nice, Constantinople, Ephesus, and Chalcedon,
together with blessed Athanasius his Creede, and all other
Creedes like to these, touching the myserie of the incar-
nation of our Lord Iesus Christ: and we condemne al things
contrarie to the same. And thus doe we retaine the Chri-
stian, founde, & Catholike faith, wholie and inuiolable,
knowing that nothing is contained in the foresaid Creedes,
which is not agreeable to the worde of God, and mak-
eth wholie for the sincere declaration of faith.

OUT OF THE FORMER CONFESSION OF HELVETIA.

The eternal Counsel of the restoring of man.

Artic. 10.

AND though man by this fault was deputed to dam-
nation, and had incurred moste iuste wrath, yet God
the father neuer ceased to haue a care ouer him, the which
is manifest by the first promises, by the wholl law (which as
it is holie, and good, teaching vs the will of God, righte-
ousnes, and trueth, so doth it worke anger, and stirre vp,
not extinguish, sinnes in vs, not through it owne fault, but
by ours) and by Christ, ordeined and exhibited for this
purpose.

Iesus Christ and those benefittes which we reap by him.

THIS Christ the true sonne of God, beeing true God
and true man, was made our brother, when, accord-
ing to the time appointed, he had taken vpon him wholl
man (that is, consisting of soule & bodie) and in one indiui-
sible person vnited two natures (yet were not these natures
confounded) that he might restore vs beeing dead to life,
and make vs fellow heires with him-selke. He taking flesh
of the moste pure virgine Marie, the holie Ghost working
together

Art. 11.

together, flesh, I saie, beeing sacred by the vnion of the Godhead, and like vnto ours in all thinges, sinne onelie excepted (because it behooued our sacrifice to be vnspotted) gaue the same flesh to death, for the purgation of all sinne.

The same Christ as he is to vs a full and perfect hope and truit of our immortalitie, so he placed his flesh, being raised vp from death into heauen, at the right hand of his almighty father.

This conquerour, hauing triumphed ouer death, sinne, and all the infernall deuills, sitting as our captaine, head, and chiefe high Priest, doth defend and plead our cause continually, til he do reforme vs to that Image after which we were created, and bring vs to the fruition of life everlasting. we looke for him to come in the end of the world, a true and vpright iudge, and to giue sentence vpon all flesh (beeing first raised vp to that iudgement) and to aduance the godlie aboue the skie, and to condemne the wicked both in soul and bodie, to eternall destruction.

Who, as he is the onelie Mediatour, intercessor, sacrifice, and also our high Priest, Lord, and King, so we doe acknowledge, and with the wholl heart belecue, that he alone is our attonement, redemption, sanctification, expiation, wisdom, protection, and deliuerance, simplie herein reiecting all mean of our life and saluation, beside this Christ alone. *The latter parte of this article we placed also in the second section, which entreateth of the onelie mediator.*

OUT OF THE CONFESSION OF BASILL
Of Christ, being true God and true man.

WE beleue and confesse constantlie, that Christ in the time hereunto appointed, according to the promise of God, was giuen to vs of the father, and that the eternall word of God was made flesh, that is, that this sonne of God, being vnited to our nature in one person, was made our brother, that we through him might be made partakers of the inheritance of God.

We beleue that this Iesus Christ was conceiued of the holic Ghost, borne of the pure and vndefiled Virgine Marie, suffered vnder Pontius Pilate, crucified, and dead for our sinnes: and so by the one oblation of him selfe, he did sa-

*In B. i. observe: vnto
his confesse:*

tristie God our heauenlie father for vs, and reconcile vs to him, and so by his death he did triumph, and ouercame the world, death, and hell. Moreouer, according to the flesh he was buried, descended into hell and the third daie he rose againe from the dead. These thinges being sufficientlie approoued, he in soul and bodie ascended into heauen, and sitteth there at the right hand, that is, in the glorie of God the father almightie: from thence he shall come to iudge the quick and the dead. Moreouer, he sent to his disciples, according to his promise, the holie Ghost, in whome we beleue, euen as we do beleue in the father, and in the sonne. We beleue that the last iudgement shall be, wherein our flesh shall rise againe, and euerie man, according as he hath done in this life, shall receiue of Christ the Iudge: to weete eternall life, if he hath shewed forth the fruites of faith, which are the workes of righteousnes, by a true faith, and vnfeigned loue: and eternall fire, if he hath committed good or euill, without faith or loue.

Rom. 2.
2. Cor. 5.
1oa. 5.

OUT OF THE CONFESSION OF BOHEMIA.
CHAP. 4. *Towards the middle.*

Neither hath anie man, of all thinges whatsoeuer, anie thing at all whereby he maie deliuer, set free, or redeeme himselfe from his sinnes and condemnation, without Christ, by whome alone, they which trulie beleue, are freed from sinne, from the tyrannie and prison of the deuill, from the wrath of God, and from death and euerlasting torments. *And a litle after towards the end of the said fourth Chap.* Together with this point, and after it, considering that both the matter it selfe, and order of teaching so requireth, the ministers of the Church teach vs after our fall to acknowledge the promise of God, the true word of grace, and the holie gospel, brought to vs from the priuy counsell of the holie Trinitie, concerning our Lord Christ, and our wholl saluation purchased by him.

Ioh. 15.

Of these promises there be three principall, wherein all the rest are contained. The first was made in Paradise in these wordes, *I will put enmitie betweene thee and the woman, and betweene thy seed and her seed. He shall breake thine head, and thou shalt bruyse his heele.* The second was made to Abraham

Gen. 3.

ham

2.Kig. 7.23.

Pf. 131.89.

Isa.9.11.

Eph.34.

1.Cor.2.

Ioh.1.
Hob.1.
Coloff.1.

Ioh.1.

ham, which afterwarde Iacob also and Moses did renew. The third to Dauid, which the Prophets recited & expounded. In these promises are described and painted forth those most excellent and principall workes of Christ our Lorde, which are the verie ground worke whereon our saluation standeth, by which he is our Mediator and Sauour: namely his conception in the wombe of the Virgine Marie, and his birth of her also, for he was made the seede of the woman: also his afflictions, his rising againe from death, his sitting at the right hand of God, where he hath obtained the dignitie of a Priest and King: of which thing the wholl life of Dauid was a certaine type, for which cause the Lorde calleth himselfe another *Dauid*, & a *Shepherd*. And this was the Gospell of those holy men before the law was given, and since. *And Chapter the 6. a litle from the beginning*. For this is verie certaine, that after the fall of Adam no man was able to set himselfe at libertie out of the bondage of sinne, death, and condemnation, or come to be trulie reconciled vnto God, but onelie by that one Mediator betweene God and man, Christ Iesus (through a liue lie faith in him) who alone, by his death, and bloodshedding, tooke from vs that image of sinne and death, and put vpon vs by faith the image of righteousness and life. *For he made vnto vs of God, wisdom, righteousness, sanctification, and redemption.*

But first men are taught, that these things are to be believed concerning Christ: namely that he is eternal, & of the nature of his heauenlie father, the onelie begotten sonne, begotten from euerlasting, and so together with the Father and the holie Ghost one, true, and indiuisible God, the eternall, not created worde, the brightnes and the Image or ingrauen forme of the person of his Father, by whom all thinges, as well those thinges which maie be seene, as those which can not be seene, and those thinges which are in heauen, and those which are in the earth, were made and created.

Morcouer that he is also a true and natural man, our brother in verie deed, who hath a soule and a bodie, that is, true and perfect humane nature, which, by the power of the holie Ghost, he tooke, without all sinne, of Marie a pure Virgine: according as S. Iohn saith, *The worde was made flesh.* And

And thus of these two natures, their properties not being changed nor confounded, yet by a wonderfull communication thereof, there is made one indiuisible person, one Christ, Immanuel, our King and priest, our redeemer, our Mediatour, and perfect reconciler, full of grace and truth, so that of his fullness we all doe take grace for grace: For the law was given by Moses, but grace and truth, was given and exhibited, by Iesus Christ, being God and man in one person: This grace and truth are our men taught to acknowledge, and by faith to beholde, in all those sauing and wonderful works or affections of Christ, which, according to the meaning of the holie Scripture, are by a steadfast faith to be beleueed and professed: such as are his comming downe from heauen, his conception, birth, torments, death, buriall, resurrection, ascension vnto heauen, sitting at the right hand of God, and his comming againe from thence to iudge both the quicke & the dead. In these principal affections, as in a chest wherein treasure is kept, are al those holisome fruits of our true iustification laide vp, and are taken out from thence for the elect and those which doe beleue, that in Spirit and conscience they may be partakers thereof through faith: which all hereafter, at the daie of our ioyfull resurrection, shall be fullie and perfectlie bestowed vpon vs. *And towards the ende of this Sixth Chapter, these words are added.* In this Chapter also particularlie and for necessarie causes, to shunne and auoide many pernicious and Antichristian deceites, it is taught concerning Christe his * presence, namelie that our Lorde Christ according to his bodely cōuersation is not amongst vs any longer in this worlde, neither wil be vnto the ende of the worlde, in such sort and manner as he was here conversant amongst vs in his mortalitie, and wherein he was be-tried, and circumcised, nor yet in the forme of his glorified bodie, which he got at his resurrection, and in the which he appeared to his disciples, & the fourteenth day after his resurrection, departing from them, ascended manifestly into heauen. For after this manner of his presence & companie he is in the high place, & with his father in heauen, where al wiues profess him to be the Lord, and euerie faithful one of Christ must beleue that he is there, & worship him there, according to the scriptures, as also that part of the CATHOLIKE

* Look the
1. obseruat.
vpon this
confess.

1. Theſ. 4.

A&. 3.

Mar. 16.

A&. 1.

Math. 28.

Iohn. 16.

Ioh. 14.

like Christian faith doth expresselie witnes, which is this. He ascended into heauen, he sitteth at the right hand of God the father almightie: Also that other article: from thence shal he come (that is from an higher place, out of heauen with his Angells) to iudge both the quick & the dead. So doth Paul also say, The Lord himselfe shall descend from heauen with a shoute, and with the voice of an Archangell, and with the trumpes of God. And S. Peter saith, Whom heauen must cōtaine, until the time that al things be restored. And the Euangelist Marke: But when the Lord had spoken with the, he was taken vp againe into heauen, & sitteth at the right hand of God. And the Angels which were there present, when he was taken vp into heauen, said, This Iesus which is taken vp from you into heauen, shal so come againe, as you haue seene him go into heauen.

Furthermore this also doe our men teach, that the selfe same Christ, verie God and verie man, is also with vs here in this worlde, but after a diuerse manner from that kinde of presence which we named before, that is, after a certaine spirituall manner, not obiekt to our eies, but such a one as is hid from vs, which the flesh doth not perceiue, and yet it is verie necessarie for vs to our saluation, that we may be partakers of him, whereby he offereth and communicateth himselfe vnto vs, that he may dwell in vs, and we in him: and this truelie he doth by the holie Ghost, whome in his owne place (that is, in steede of his owne presence, whereby he was bodelie amongst vs) he promised that he would send vnto his Church, and that he would stil abide with it by the same spirit in vertue, grace, and his hollesome trueth, at al times, euen vntill the ende of the worlde, when he said thus: It is good for you that I go hence, for except I go hence, the comforter will not come vnto you: but if I goe away, I wil send him vnto you. And againe, I wil praie the father, and he shal giue you another comforter, (that is, another kinde of comforter then I am) that he may abide in you for euer, euen the spirit of trueth, whome the worlde cannot receiue, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth in you, & shal be in you. I wil not leaue you comfortles, but I wil come to you, namelie by the selfe same spirit of trueth.

Now then euen as our Lord Christ by his latter kinde of presence being not visible, but spirituall, is present in the ministers of the Church, in the word, and in the sacraments; euen so also by the selfe same ministers, worde, and sacraments

ments he is present with his Church, and by these meanes doe the elect receive him through inwarde faith in their heart, and doe therefore ioyne themselues together with him, that he maie dwell in them, and they in him, after such a sorte, as is not apparent, but hidden from the world, even by that faith spirituallie: that is to saie, in their soules and hearts, by the spirit of truth, of whome our Lord saith, *He abideth with you, and shall be in you.* And, *I will come againe vnto you.* Ioh. 14.

This iudgement & declaration of our faith, is not new, or now first deuised, but verie ancient Now that this was commonlie taught and meant in the Church of olde, it is plaine and euident by the writinges of the auncient Fathers of the Church, and by that decree, wherein it is thus written, and they are the wordes of Saint Augustine: *Our Lorde is above vntill the end of the worlde, but the trueness of the Lorde is here also: for the bodie of the Lorde, wherein he rose againe, must of necessitie be in one place, but his trush is dispersed euerie where.* 1st Io. Tract. 30.

OVI OF THE FRENCH CONFESSION.

WE beleue, that whatsoeuer is requisite to our saluation, is offered and communicated vnto vs now at length in that one Iesus Christ, as he who beeing giuen to saue vs, is also made vnto vs wisdom, righteousness, sanctification, and redemption, in somuch as whosoever doth swarue from him, doth renounce the mercie of the Father, that is, our onelie refuge. Art. 13.

We beleue that Iesus Christ, being the wisdom, and eternall sonne of the father, tooke vpon him our nature, so that he is one person, God and man. Man, I saie, that might suffer both in soule and also in bodie, and made like vnto vs in all things, sinne onelie excepted, for that his flesh was indeede the seede of Abraham and Dauid, howbeit by the secret and incomprehensible power of the holie Ghost, it was conceived in due time in the wombe of that blessed Virgin. And therefore we detest, as contrarie to that truth all those heresies wherewith the Churches were troubled in times past: and namelie we detest those deuillish imaginati-
ons of Seruetus, who gaue to our Lord Iesus Christ, an imaginarie deity, whom he said to be the Idea & patterne of all things Artic. 14.

things, and the counterfeit or figuratiue sonne of God: to conclude he framed him a bodie compacted of three elements vncreated, and therfore he did mingle and ouerthrow both his natures.

Artic. 15.

We belecue that in one and the same person, which is Iesus Christ, those two natures are true and inseperable so conioyned, that they be also vnited, either of those natures neuertheles retaining it distinct proprietie, so, that euen as in this diuine coniunction the nature of the word retaining it proprietie, remained vncreate, infinite, and filling all places; so also the humane nature remained, and shall remaine for euer, finite, hauing it naturall forme, dimension, and also proprietie, as from the which the resurrection and glorification, or taking vp to the right hand of the father, hath not taken awaie the trueth of the humane nature. Therefore we do so consider Christ in his deitie, that we doe not spoile him of his humanitie.

Art. 16.

We belecue that God did declare his infinite loue and goodnes towards vs in this, that he hath sent his sonne, who should die, and rise againe, and fullfill all righteousnes, that he might purchase eternall life for vs.

Artic. 17.

We belecue that by that onelie sacrifice, which Iesus Christ offered on the crosse, we are reconciled to God, that we maie be taken for iust before him, because we cannot be acceptable to him, nor enjoy the fruite of our adoption, but so farre forth, as he doth forgiue vs our sinnes. Therefore we affirme, that Iesus Christ is our entire and perfect washing, in whose death we obtaine full satisfaction, whereby we are deliuered from all those sinnes whereof we are guilty, and from the which we could not be acquitted by any other remedy.

OUT OF THE ENGLISH CONFESSION.

Art. 2.

WE beleue, that Iesus Christ the onely sonne of the eternall Father (as long before it was determined before all beginnings) when the fulnes of time was come, did take of that blessed and pure virgine, both flesh, and all the nature of man, that he might declare to the worlde the secret and hid wil of his father: which wil had bene laide vp from before al ages and generations: and that he might finish

finish in his humane bodie the Mysterie of our redemption, and might fasten our sinnes to the crosse, and also that handwriting, which was made against vs.

We beleue that for our sakes he died, and was buried, descended into hell, the third daie, by the power of his godhead, returned to life and rose againe, and that the fourth daie after his resurrection, whiles his disciples beheld and looked vpon him, he ascended into heauen, to fullfill all things, and did place in Maiestie and glorie the selfe same bodie, wherewith he was borne, wherein he liued on earth, wherein he was iested at, wherein he had suffered most painfull torments, and cruell kinde of death, wherein he rose againe, and wherein he ascended to the right hand of the father, aboue all rule, aboue all power, all force, all Dominion, and aboue euerie name, that is named, not onelie in this worlde, but also in the worlde to come: And that there he now sitteth, and shall sit, till all things be fully perfit. And although the Maiestie, and godhead of Christ be euerie where abundantlie dispersed, yet we beleue, that his body, as Saint Augustine saith, *must needs be still in one place*: and that Christ hath giuen Maiestie vnto his bodie, but yet hath not taken awaie from it the nature of a bodie: and that we must not so affirme Christ to be God, that we denie him to be man: and, as the Martyr Vigilus saith, *That Christ hath left vs, touching his humane nature, but hath not left vs, touching his diuine nature*: and that the same Christ, though he be absent from vs, concerning his manhead, yet is euer present with vs, concerning his godhead.

From that place also we beleue that Christ shall come againe to execute that generall iudgement, as well of them whome he shall finde aliue in the bodie, as of them that shal be alreadie dead.

And therefore that our onelie succour, and refuge is to flie to the mercie of our father by Iesus Christ, and assuredlie to perswade our mindes, that he is the *Obtainer of forgiveness for our sinnes*: And, that by his blood, all our spots of sinne, be washed cleane: That he hath pacified, and set at one, all things by the blood of his crosse: That he by the same one onely sacrifice, which he once offered vpon the Crosse, hath brought to effect, and fulfilled all things, and that for that cause he said, when he gaue

Artic. 18.

vp the Ghost, *It is finished*, as though he would signifie, that the price, and ranfome was now fully payde for the sinne of mankinde.

Art. 19.

If there be any, that thinke this sacrifice not sufficient, let them goe in Gods name and seeke a better. We verelie, because we know this to be the *Onely sacrifice*, are well content with it alone, and looke for none other: and, forasmuch as it was to be offered but once, we commaunde it not to be renewed againe: and, because it was full, and perfit in all points, and partes, we doe not ordeine in place thereof any continuall succession of offerings.

Art. 21.

To conclude, we beleeeue that this our selfesame flesh, wherein we line, although it die, and come to dust, yet at the last shall returne againe vnto life, by the meanes of Christes spirit, which dwelleth in vs: and that then verilie, whatsoever we suffer here in the meane while for his sake, Christ will wipe awaie all teares and heauines from our eyes: and that we through him shall enioie euerlasting life, and shall for euer be with him in glorie. So be it.

Art. 17.

OUT OF THE CONFESSION OF BELGIA.

We beleeeue that our moste mightie and gracious God (when he saw that man had thus thrown himselfe into the damnation both of spirituall and corporal death, and was made altogether miserable and accursed) by his wondrousfull wisdom and goodnes, was induced both to seek him, when through feare he had fled from his presence, and also most lovingly to comfort him, giuing vnto him the promise of his owne sonne to be borne of a woman, which should breake the head of the serpent, and restore him to felicitie and happines.

Art. 18.

Moreover we confesse, that God did then at the length fulfill his promise made vnto the Fathers, by the mouth of his holie Prophetes, when in his appointed time he sent his onelie and eternall sonne into the world, who toke vpon him the forme of a seruant, beeing made like vnto men, and did truelie take vnto him the nature of man, with all infirmities belonging thereunto (sinne onelie excepted) when he was conceiued in the wombe of the blessed Virgine Mary, by the power of the holie ghost, without anie meanes of man. The which nature of man he put vpon him, not onely in re-
spect

spect of the bodie, but also in respect of the soule: for he had also a true soule, to the intent he might be true and perfect man. For seeing that as well the soule, as the bodie of man, was subiect to condemnation, it was necessarie that Christ should take vpon him as well the soule, as the bodie, that he might saue them both together. Therefore contrarie to the heresy of the Anabaptists, which denie that Christ did take vpon him the flesh of man, we confesse that Christ was partaker of flesh & blood, as the rest of his bretheren were, that he came from the loines of Dauid, according to the flesh, I saie, that he was made of the seede of Dauid according to the same flesh, & that he is a fruit of the Virgins wombe, borne of a woman, the branch of Dauid, a flower of the roote of Iesse, comming of the Tribe of Iuda, & of the Iewes themselves, according to the flesh: & to conclude, the true seed of Abraham & Dauid, the which seede of Abrahame he tooke vpon him, being made in all thinges like vnto his brethren, sinne onelie excepted, as hath beene saide before, so that he is indeede our true Emmanuell, that is, God with us.

We beleue also that the person of the sonne was by this conception inseperable vnited and coupled with the humane nature, yet so, that there be not two Sonnes of God, nor two persons, but two natures ioyned together in one person: both which natures doe still retaine their owne proprieties. So that, as the diuine nature hath remained alwaies vncreated, without beginning of daies, and terme of life, filling both heauen and earth: so the humane nature hath not lost his proprieties, but hath remained still a creature, hauing both beginning of daies & a finite nature. For whatsoeuer doth agree vnto a true bodie, that it still retaineth, and although Christ by his resurrection hath bestowed immortalitie vpon it, yet notwithstanding he hath neither taken awaie the trueth of the humane nature, nor altered it. For both our saluation, and also our resurrection dependeth vpon the trueth of Christes bodie. Yet these two natures are so vnited and coupled in one person, that they could not, no not in his death, be seperated the one from the other. Wherefore that, which in his death he commended vnto his father, was in deed a humane spirit, departing out of his bodie: but in the meane season the diuine nature

Art. 19.

*bid. i. oblatio: xpo
his confess:*

ture did alwaies remaine ioyned to the humane, even then when he laie in the graue: so that his deitie was no lesse in him at that time, then when as yet he was an infant, although for a small season it did not shew forth itselfe. Wherefore we confesse that he is true God, and true man: true god, that by his power he might ouercome death: and true man, that in the infirmities of his flesh he might die for vs.

Art. 10.

We beleue that God, which is both perfectlie mercifull, and perfectlie iust, did send his sonne to take vpon him that nature, which through disobedience had offended, that in the selfe same nature he might satisfie for sinne, and by his bitter death and passion paie the punishment that was due vnto sinne. God therefore hath declared and manifested his iustice in his own sonne being loaden with our iniquities: but hath most mercifullie powred forth and declared his gracious goodnes vnto vs guilty wretches, and worthie of condemnation, whilst that in his incomprehensible loue towards vs, he deliuered vp his sonne vnto death for our sinnes, and raised him vp againe from death for our iustification, that by him we might obtaine immortalitye and life euermore.

Art. 21.

We beleue that Iesus Christ is that high priest, appointed to that office eternallie, by the oath of his Father, according to the order of *Melchisedech*, which offered himselfe in our name before his Father with a full satisfaction for the pacifying of his wrath, laying himselfe vpon the altar of the crosse, and hath shed his blood for the cleansing of our sinnes, as the Prophets had foretolde. For it is written, that *the chastisement of our peace was laide vpon the sonne of God, and by his woundes we are healed*. Also that *he was carried as a sheepe vnto the slaughter, repined amongst sinners and vnjust, and condemned of Pontius Pilate, as a malefactor, though before he had pronounced him guiltles*. Therefore he payed that which he had not taken, and being iust, suffered in soule and bodie for the vniust, in such sorte, that feeling the horror of those punishments that were due vnto our sinnes, he *did sweate water and blood, and at length cried out, My God, my God, why hast thou forsaken me?* All which he suffered for the remission of our sinnes. Wherefore we doe not without iust

cause

vide 4. linc. p. 104

cause professe with Paul, *that we know nothing but Iesus Christ, and him crucified*, and *that we doe account all thinges as dung*, in respect of the excellent knowledge of Iesus Christ our Lord, finding in his woundes and stripes all manner of comfort, that can be deserved. Wherefore there is no neede, that either we should wish for any other meanes, or deuise any of our owne braines, whereby we might be reconciled vnto God besides this one oblation once offred, by the which all the faithfull, which are sanctified, are consecrated, or perfected for euer. And this is the cause, why he was called of the Angell Iesus, that is to saie, a saviour, because he should save his people from their sinnes.

Last of all we do beleene out of the word of God, that our Lord Iesus Christ (when the time appointed by God, but vnto all creatures vnknownen, shall come, and the number of the elect shal be accomplished) shall come againe from heauen, and that after a corporall and visible manner, as heretofore he hath ascended, being adorned with great glorie and maiestie, that he maie appeare as iudge of the quicke and the dead, the olde world being kindeled with fire and flame, and purified by it. Then * all creatures, and aswell men, as women, and children, as manie as haue bene from the beginning, and shall be to the end of the world, shall appeare before this high iudge, beeing summoned thither by the voice of Archangells, and the trumpet of God. For all that haue bene dead shall then rise out of the earth, the soul and spirit of euerie one being ioyned and coupled together againe to the same bodies, wherein before they liued. They moreover, which shall be alieue at the last daie, shall not die the same death that other men haue done, but in a moment and in the twinkling of an eie they shall be changed from corruption, to an incorruptible nature. Then the bookes shall be opened, namelie the bookes of euerie mans conscience, and the dead shal be iudged according to those things which they haue done in this world, either good or euill. Moreover, then shall men render an account of euerie idle worde which they haue spoken, although the worlde doe now make but a sporte and a iest at them. Finallie, all the hypocrisie of men, and the deepest secrets of their hearts shall be made manifest vnto all, so that worthelie the onelie remembrance of this iudgement shall be terrible and feare-
full

Art. 37.

* Looke the
2. obseruat.
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confess

full to the wicked and reprobate. But of the godlie and elect it is greatlie to be wished for, and is vnto them exceeding comfort. For then shall their redemption be fullie perfited, and they shall reape moſte ſweete fruite and commoditie of all thoſe labours and ſorrowes, which they haue ſuffered in this world. Then, I ſaie, their innocencie ſhall be openlie acknowledged of all, and they likewise ſhall ſee that horrible puniſhment which the Lord will execute vpon thoſe, that haue moſte tyrannicallie afflicted them in this world with diuers kindes of torments and croſſes. Furthermore the wicked being conuincd by the peculiar testimony of their owne conſcience, ſhal indeed be made immortal, but with this condition, that they ſhall burne for euer in that eternal fire, which is prepared for the deuil. On the contrarie ſide the elect and faithfull ſhal be crowned with the crowne of glorie and honour, whoſe names the ſonne of God ſhall confeſſe before his Father and the Angels, and *when ſhall all teares be wiped from their eyes.* Then their cauſe, which now is condemned of hereſie and impietie by the magiſtrates and Iudges of this worlde, ſhall be acknowledged to be the cauſe of the ſonne of God: And the Lorde ſhall of his free mercie rewar d them with ſo great glorie, as no mans minde is able to conceiue. Therefore we doe with great longing expect that great daie of the Lorde, wherein we ſhall moſte fullie enioy all thoſe thinges which God hath promiſed vnto vs, and through Ieſus Chriſt our Lorde, be put into full poſſeſſion of them for euer more.

OUT OF THE CONFESSION OF AVSPURGE.

ALſo they teach, that the word, that is, the ſonne of God tooke vnto him mans nature in the wombe of the bleſſed Virgine Marie, ſo that the two natures, the diuine and the humane, inſeperable ioynd together in the unitie of one perſon, are one Chriſt, true God and true man who was borne of the Virgine Marie, did truelie ſuffer, was crucified, dead, and buried, that he might reconcile his father vnto vs, and might be a ſacrifice, not onely for the originall ſinne, but alſo for all actuall ſinnes of men. The ſame alſo deſcended into hell, and did truelie riſe againe the third daie. Afterward he aſcended into heauen, that he might

might sit at the right hand of the father, and raigne for euer, and haue dominion euer all the creatures, sanctific those that belecue in him, by sending the holie spirit into their heartes, and giue euerlasting life to such as he had sanctified. The same Christ shall openlie come againe, to iudge them that are found aliue, and the dead raised vp againe, according to the Creed of the Apostles.

In the end of this Article after these words (by sending his holie spirit into their heartes) these wordes are found in some editions.

BY sending his spirit into their hearts, which may reigne, comfort, and quicken them, and defend them against the Deuill, and the power of sinne. The same Christ shall openlie come againe, to iudge the quick and the dead, &c. according to the Creed of the Apostles.

Also they teach, that in the end of the world Christ shall appeare to iudgement, and shall raise vp all the dead, and shal giue vnto men (to weete, to the godlie and elect) eternal life, and euerlasting ioyes, but the vngodlie and the Deuills shall be condemne vnto endles torments.

Also we condemne the Origenistes, who imagined, that the deuill and the damned creatures should one daie haue an end of their paines.

After the first periode of this Article, this is thus found else where.

They condemne the Anabaptistes, that are of opinion, that the damned men and the deuills shall haue an end of their torments. They condemne others also, which now a daies do spread abroad Iewish opinions, that before the resurrection of the dead, the godlie shall get the soueragintie in the world, and the wicked be brought vnder in euery place.

OVT OF THE CONFESSION OF SAXONIE.

Hitherto persaineth a parte of the third article.

*Looke the
1. obseru.
vpon this
confession.

THe sonne of God, our Lord Iesus Christ, who is the Image of the eternall father, is appointed our Mediator, Reconciler, Redeemer, Iustifier, and sauour. By the obedience and merit of him alone the wrath of God is pacified, as it is said, Rom. 3. *Whome he set forth to be a reconciliation through faith in his blood.* And, Heb. 10. *It is impossible, that the blood of Bulls should take away sinnes. But he offering a sacrifice for sinnes, sitteth for euer at the right hand of God, &c.* And although we doe not see as yet, * in this our infirmitie, the causes of this wonderfull counsell, why mankind was to be redeemed after this sort, but we shall learne them hereafter in all eternitie, yet these principles are now to be learned. In this sacrifice there are to be seene, iustice in the wrath of God against sinne, infinite mercie towards vs, and loue in his Sonne towards mankind. The seueritie of his iustice was so great, that there could be no reconciliation, before the punishment was accomplished. His mercie was so great, that his Sonne was giuen for vs. There was so great loue in the Sonne towards vs, that he deriued vnto himselfe this true and exceeding great anger. O Sonne of God, kindle in our hearts, by thy holie spirit, a consideration of these great and secret things, that by the knowledge of this true wrath we may be sore afraide, and that againe by true comforte we may be lifted vp, that we may praise thee for euer.

OVT OF THE CONFESSION OF WIRTEMBERG.

*Looke the
1. obseruat
vpon this
confess.

WE beleue and confesse, that the Sonne of God, our Lord Iesus Christ, begotten of his eternall Father, is true and eternal God, consubstantiall with his father, and that in the fullnes of time he was made man, to purge our sinnes, and * to procure the eternall saluation of mankind: that Christ Iesus, being verie God, and verie man, is one person onelie, and not two, and that in this one person there be two natures, not one onelie, as by testimonies of the holie scripture, the holie Fathers haue declared, in
the

the Councells held at Nice, Ephesus, and Chalcedon. Therefore we detest euerie heresie which is repugnant to this doctrine of the Sonne of God.

OUT OF THE CONFESSION OF SVEVELAND.

AL S O we beleue that our Sauour Iesus Christ, being true God, was also made true man, his natures not being confounded, but so vnited in one and the same person, that they shall neuer hereafter be dissolued. Neither do we differ any thing in those points, which the Church being taught out of the holie Gospells, doth beleue, concerning our Sauour Iesus Christ, conceiued of the holie Ghost, borne of the Virgine Marie, and who at the length, after he had discharged the office of preaching the Gospell, died on the crosse, and was buried, and descended into hell, and the third daie he was called backe from the dead vnto life eternal: the which life when he had by diuers arguments prooued vnto witnesses, hereunto appointed, he was caried vp into heauen to the right hand of his Father, from whence we looke that he should come to iudge the quick and the dead. In the meane time let vs acknowledge that he is neuertheless present with his Church, that he doth renew, and sanctifie it, and as his onelie beloued spouse, beautifie it with all sortes of ornaments of vertues: and in these things we doe nothing varie from the Fathers, nor from the common consent of Christians: we thinke it sufficient, after this sorte to testifye our faith.

THE

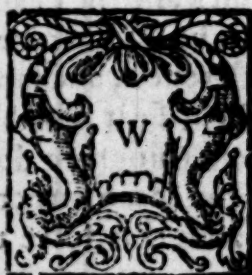


THE SEVENTH SECTION. OF THE LAW AND THE GOSPELL.

THE LATTER CONFESSION OF HELVEITIA

Of the laws of God.

CHAP. 12.



W^e teach, that the will of God is set downe vnto vs in the lawe of God, to wit, what he would haue vs to doe, or not to doe, what is good and iust, or what is euill and vniust. we therefore confes that *the Lawe is god and holie*, and that this lawe is by the finger of God either *wrisen in the heartes of men*, and so is called the lawe of nature, or ingrauen in the tables of stone, and more largelie expounded in the bookes of Moses. For plainnes sake, we deuide it vnto the morall lawe, which is contained in the commaundementes or the two tables expounded in the books of Moses, and into the ceremoniall, which doth appoint ceremonies and the worships of God, and into the iudicial law, which is occupied about politicall and domesticall affaires.

Exod. 30.
Deut. 5.

*Looke the
1. obseruat.
vpon this
Confess.
Deu. 4. & 12.
VVe belecue that the * wholl will of God and all necessarie precepts for euerie part of this life is fullie deliuered in this lawe. For otherwise the Lord would not haue forbidden. *That anie thing should be either added or taken away from this law.* Neither would he haue commaunded vs to goe straight forward

ward in this, and Not to decline out of the waie either to the righte hand or to the left.

We teach that this lawe was not giuen to men that we should be iustified by keeping it, but that by the knowledge thereof we might rather acknowledge our infirmitie, sinne, and condemnation, and so despairing of our owne strength might turne vnto Christ by faith. For the Apostle saith plainlie, *The law worketh wrath, and, by the law commeth knowledge of sinne.* And, *If there had bene a law giuen, which could haue iustified and giuen vs life, surely righteousness should haue bene by the law.* But the spirit (to wit of the law) hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen to them which beleue. Therefore the law was our scholemaster to Christ, that we might be iustified by faith. For neither could there euer, neither at this daie can * anie flesh satisfie the law of God, & fullfill it, by reason of the weaknes in our flesh, which remaineth and sticketh fast in vs, euen to our last breath. For the Apostle saith againe, *That which the law could not performe, in as much as it was weake, through the flesh, that did God performe, sending his own sonne in similitude of flesh, subiect to sinne.* Therefore Christ is the perfiter of the law, and our fullfilling of it, who as he tooke awaie the curse of the law, when as he was made a curse for vs, so doth he communicate vnto vs by faith his fullfilling thereof, & his righteousness & obedience is imputed vnto vs. The law of God therefore is * thus farre abrogated, as that it doeth not henceforth condemne vs, neither work wrath in vs. *For we are vnder grace, and not vnder the law.* Moreover Christ did fullfill all the figures of the law. Wherefore the shadow ceased, when the bodie came: so that in Christ we haue now all trueth and fullnes. Yet we do not therefore disdain or reiect the law. We remember the wordes of the Lord, saying, *I came not to destroy the law and the Prophets, but to fullfill them.* We knowe that * in the law are described vnto vs the kindes of vertues & vices. We know that the scripture of the lawe *, if it be expounded by the Gospel, is very profitable to the Church, and that therefore the reading of it is not to be banished out of the Church. For although the countenance of Moses was couered with a vaile, yet the Apostle affirmeth, that *the vaile is taken awaie and abolished by Christ.* We condemne al thinges which the olde or new,

* looke:
2. obseru
vpon the
this conf
Rom. 8.

Gal 3.

* Lookethe
3. obseru.
vpon this
confession.

* Lookethe
4. obseruat.

* Lookethe
5. obseru

new heretikes haue taught against the lawe of God.

Of the gospell of Iesus Christ, and also of Promises: of the spirit and of the letter.

CHAP. 13.

Ioh. 1.

Gen. 3.
Gen. 22.
Gen. 49.
Deut. 8.
Aa. 3.

THE gospell indeede is opposed to the lawe: for the lawe worketh wrath, and doeth denounce a curse: but the gospell doth preach grace and a blessing. Iohn saith also, *The lawe was ginen by Moses, but grace and truth came by Iesus Christ.* Yet notwithstanding it is moſte certaine, that they which were before the lawe, and vnder the lawe, were not altogether destitute of the gospell: For they had notable Euangelicall promises, such as these are: *The seede of the woman shall bruiſe the Serpents head. In thy seed shall all the nations of the earth be blessed. The scepter shall not be taken from Iuda, until Silo come. The Lord shall raise up a Prophet from amongst his owne brethren, &c.* And we doe acknowledge that the fathers had two kinde of promises reuealed vnto them, euen as we haue. For some of them were of present & transitorie thinges, such as were the promises of the lande of Canaan, and of victories, and such as are now a dayes, concerning our dailie bread. Other some there were then, & also are now, of heauenlie & euerlasting thinges, as of Gods fauour, remission of sinnes, & life euerlasting, through faith in Iesus Christ. Now the fathers had not onelie outward or earthly, but spiritual & heauenly promises in Christ. For the Apostle Peter saith, that the Prophets which prophesied of the grace that should come to vs, haue searched and inquired of this saluation. Whereupon the Apostle Paul also saith, that the gospell of God was promised before by the Prophets of God in the holy scriptures. Hereby then it appeereth euidentlie, that the fathers were not altogether destitute of all the Gospell.

And although after this manner our fathers had the gospell in the writings of the Prophets, by which they attained saluation in Christ through faith, yet the gospell is properlie called that glad and happie tidings, wherein first by Iohn Baptist, then by Christ the Lorde him selfe, and afterward by the Apostles & their successours, is preached to

vs in the world, that God hath now performed that, which he promised from the beginning of the world, & hath sent, yea and giuen vnto vs, his onelie sonne, and in him reconciliation with the father, remission of sinnes, all fulnes, and euerlasting life. The historie therefore set downe by the foure Euangelists, declaring how these things were done or fulfilled of Christ, and what he taught and did, and that they which beleeued in him had al fulnes; this, I saie, is truelie called the Gospell. The preaching also and scripture of the Apostles, in which they expound vnto vs how the sonne was giuen vs of the father, and in him all things pertaining to life and saluation, is truelie called the doctrine of the Gospell, so as euen at this daie it looseth not that worthie name, if it be sincere.

The same preaching of the Gospel is by the Apostle termed *the spirit*, and the *ministerie of the spirit*, because it is liuing, and workeing thorough faith in the eares, yea in the hearts of the faithfull thorough the illumination of the holie spirit. For the *letter*, which is opposed vnto the spirit, doth in deede signifie euerie outward thing, but more speciallie the doctrine of the law, which without the spirit & faith worketh wrath, & stirreth vp sin in the mindes of the, that do not truly beleue. For which cause it is called by the Apostle, *the ministry of death*: for hicherto pertaineth that saying of the Apostle, *The letter killeth, but the spirit giueth life*. The false Apostles preached the Gospel, corrupted by mingling of the law therewith, as though Christ could not saue without the law. Such also were the Hebionites said to be, which came of Hebion the heretike: and the Nazarites, which before time were called Myneans. Al which we doe condemne, sincerely preaching the worde, and teaching, that the belecuers are iustified by the spirit onelie, and not by the law. But of this matter there shall follow a more large discourse in the title of iustification.

And although the doctrine of the Gospel compared with the Pharisees doctrine of the law might seeme (when it was first preached by Christ) to be a new doctrine, the which thing also Ieremie prophesied of the new Testament, yet indeed it not onelie was, & as yet is (though the Papists call it new, in regarde of Popish doctrine, which hath of long time

2.Tim.3.

bin receiued) an ancient doctrine, but also the most ancient in the world. For God from all eternitie foreordained to save the world by Christ: and this his predestination and eternall counsell hath he opened to the world by the Gospell. Whereby it appeareth that the Euangelicall doctrine and religion was the moste auncient of all that euer were, are, or euer shalbe: Wherefore we saie that all they erre fouldie, and speake things vnworthy the eternall counsell of God, who tearme the Euangelicall doctrine and religion, a new floure vp faith scarce thirtie yeares olde: to whome that saying of Isaiah doth verie well agree, *Woe vnto them that speake guile of euill, and euill of good, which put darkenes for lights, and lights for darkenes, that put bitter for sweete, and sweete for soure.*

OVT OF THE FORMER CONFESSION OF HELVETIA.

Therefore in the wholl Euangelicall doctrine, thought first and chiefly to be vrged, that we are saved by the onelie mercie and grace of God, and by Christ his merittes: whereof that men may know how much they stand in neede, their sinnes must be verie clearelie laid open vnto them, by the law, and by Christ his death.

OVT OF THE CONFESSION OF BOHEMIA

Of the word of God, or the holie Gospell,

CHAP. IO.

1. Cor. 4.

2. Cor. 3.

Malac. 3.

And seeing that the administration of the new testament, & also the word and the sacraments are lawfully committed to the Ministers of the Church, and *their duty ought to preferre knowledge, that the law maie be sought at their mouth,* therefore in this Chapter it is further taught, what the word of God, and the holie gospell is. Now the Preaching of the word of God and of the Gospell, is the true ministerie of grace, instituted and commaunded of Christe our Lord, wherein the full and perfect will of God, touching eternall reconciliation, necessarie to saluation, and made manifest in the holie scripture, is declared and preached vnto all people. This doctrine did Christ giue in charge vnto his disciples in the wordes of this sentence,

sentence, *Goe into all the world, and preach the Gospell to euery creature.* This doctrine doth Peter professe before Cornelius, when he saith. *He commanded us to preach vnto the people, and to testifie that this is he, that is ordeined of God to be the Iudge of the quick and the dead. To him also giue all the Prophets wiues, that through his name, all that beleue in him, shall receiue remission of sinnes.*

This ministry is more honorable, greater, and more necessarie to saluation, then are the sacraments: the which is prooued by that sentence of the moste excellent Apostle Saint Paul. *For Christ sent me not to Baptize (that is, not chiefly to do this) but to preach the Gospell.* For onelie through the pure Gospell, and the preaching thereof, is faith sowed inwardlie in the heart by the holie Ghost, and from thence also must we conceiue and seeke the true meaning of God and Christ, touching all thinges necessarie to saluation, and also touching the sacramentes them-selues. Amongst those, who by reason of their age are able to vse their vnderstanding, it is of necessitie, that the preaching of the Gospell go before the receiuing of the sacramentes, Wherof we maie see an euident prooffe in those three thousand which were conuerted by Peter: also in Cornelius, & in the Chamberlaine we maie see, that, according to the example of Phillippe, the question is thus to be made, *Doest thou beleue with all thy heart?* Then it maie be that thou who hast true faith grafted in thy heart maiest receiue profit, by the participation of the sacraments. For without the hearing of the word of God, which is the saving power of God, no man shall wittinglie attaine vnto faith and saluation, according to that saying of Paull, *Therefore faith commeth by hearing, and hearing by the word of God.* And againe, *How shall they beleue in him, of whome they haue not heard?* Therefore herein our preachers endeouour them selues moste earnestlie, that in our Ecclesiastical meetings they maie propound vnto the people the sincere word of God, without all mixture or inuentions of men. For which cause also they do, by an auarient tuffome, recite in the mother and vulgare tongue, which maie be vnderstood of all, not onelie those Chapters which are appointed to be read out of the gospell at certaine times, but also all other partes of holie scripture, and do exhort

hort the people with an earnest desire to heare the word of God, and to frequent those Ecclesiasticall meetings, that by the diligent teaching of the Gospell, and by often repeating it in their sermons, they maie first teach the people penitance and faith, and then the vse and administration of the sacraments, and by this meanes prepare them to the right receiuing of the sacraments: & afterwarde also, both whilest the sacraments be administred, and after they be administred, they doe conuenientlie instruct them in all those thinges which the Lord commaunded, and chieflie in those thinges which doe appertaine to the leading of an honest life, and such a one, as beseemeth a Christian profession; as Christ saith, *Teach them to keepe all things which I haue commaunded you.*

Math. 28.

In this place also it is taught verie diligentlie, and as the matter requireth, touching the difference, which is to be obserued betwixt the worde, or doctrine, and worke of the lawe, and betwixt the worde and force of the holie Gospell. The worde or ministerie of the lawe and of the olde Testament, is the worde of death, feare, and of the letter, also the worde of wrath and the worde of malediction: but the worde of the new Testament, that is, of the holie Gospell, is the ministerie of faith, and the spirit of cleerenes, or glorie through our Lord Iesus Christ, the worde of grace, of the new covenant, the worde of comfort, and the messenger of peace. Of them both the Apostle writeth thus, *The letter killeth, but the spirit quickeneth.* And Christ saith, *The wordes which I speake, are spirit and life.* Also there is mention made of the vse of the Mosaicall law, in the fourth Chapter of this confession (beginning with these wordes. This doctrine of the true knowledge of sinne, &c.) as is to be seene before in the fourth Section, whereunto all that Chapter appertaineth.

2. Cor. 3.
Ioh. 6.

OVT OF THE FRENCH CONFESSION.

WE belecue that all the figures of the law are taken awaie by the comming of Christ, howbeit we are assured that the truth and substance of the law doth abide in him, in whome they are all fulfilled. Yet we must vse the doctrine of the law, and the Prophets, both to frame our life aright, and also that we may so much the more be confirmed

firm in the promises of the Gospell.

OUT OF THE CONFESSION OF BELGIA.

WE beleue that all the ceremonies, figures, and shadows of the law, haue ceased at the comming of Christ, so that now euen the vse of them ought to be taken away & abolished among Christians. Yet in the mean time, the truth & substance of them doth remaine to vs in Christ, in whome they are all fulfilled. And therefore we doe still vse the testimonies of the law & the Prophets, to confirme our selues in the doctrine of the gospell, and to lead an honest life, vnto Gods glorie, according to his will.

THE CONFESSION OF AVSPURGE doth

by the way mention the doctrine of the Gospell, & of the end thereof, in the 4. and 5. Articles, which we haue placed in the ninth Section, wherein iustification, and remission of sinnes by faith in Christ, is handled.

OUT OF THE CONFESSION OF SAXONY.

And that the benefittes of this Mediatour might be knowne vnto mankind, and applied vnto vs, there was a promise giuen straight in the beginning after the fall of our first parents, and afterwarde often times repeated, and by voice of the Prophets declared; but moſte clerely was it recited by the verie Sonne, and afterwarde by the Apostles. And there was a ministry instituted to teach, and to spread abroad that promise, also there was a Church made, and often renewed by the same very voice, touching the Sonne of God our attonement. By this mynisterie the Sonne of God alwaies was, is, and shall be effectually in the beleeuers, as it is saide, Rom. 1. *The Gospell is the power of God vnto saluation to euery one that beleueth.* And he doth renew this ministry, when he saith, *As my Father sends me, so doe I send you also. Go, & preach repentance & remission of sinnes in my name.* He will that sin should be reprooued in all mankind, as he saith, *The spirit shall reprove the world of sinne, because they beleue not in me.* And Rom. 1. *The wrath of God is reueiled from heauen against all ungodlines and vnrightheousnes of men.* God will haue his wrath to be acknowledged against all sinne, and chiefly against the contempt of the Sonne, as he saith in the

Psalme, *Kisse the Sonne, lest he be angrie, and so ye perish from the waie, &c.* He wil haue vs truelie to be put in great feare, by the knowledge of our darkenes, of our horrible wickednes, and our stubbernes. And truelie God himselfe doth amaze our heartes with the sense of his anger, as Ezechiah saith, *Like a Lyon he brake all my bones.* And to this iudgement he doth not onelie vse the voice of the ministerie of the lawe, and of the Gospell, but also all calamities be as it were the voice of the lawe, admonishing vs of the wrath of God, and calling vs to repentance. Now when the minde is terrified by this voice that reprocueth sinnes, then let it heare the peculiar promise of the gospel, touching the Sonne of God, and let him be assured that his sinnes are freelie remitted for the Sonne of God his sake, our Lord Iesus Christ, who is our attonement, and that of mercie, not for any contrition or loue of ours.

OUT OF THE CONFESSION OF WIRTEMBERG
Of the lawe. CHAP. 6.

WE acknowledge that the law of God (whereof the 10. commaundementes are an abridgedment) doth commaund the best, the most iust, and moste perfect workes, and that man is not onelie bounde to obeie the morall precepts of the lawe, but also if he should doe the workes of the 10. commaundements, in such perfection and integritie as the lawe requireth, that he should indeed be counted iust before God for his workes, and should obtaine eternall saluation by his merites. But whereas some men doe thinke, that man can come to that state in this life, as to be able by his workes not onelie to fullfil the 10. commaundements, but also to doe more and greater workes, then are commaunded in the lawe, which they call workes of supererogation, it is contrarie to the doctrine of the Prophetes and Apostles, and it is repugnant to the iudgement of the true Catholike Church. For the lawe was not giuen to this end, to signifie, that man might perfectlie fullfil the commaundements thereof in this life, but to shew to man his imperfection, & to testifie of the vnrighteousnes of man, and of the wrath of God against all men, & to stirre them vp to seke remission of their sinnes, righteousness, and saluation by faith in the on-
lie

ly Sonne of God, our Lorde Iesus Christ. Rom. 3. By the law cometh the knowledge of sinne. And, Rom. 7. The law is spiri-
 tual, but I am carnall, solde vnder sinne. And, Rom. 8. The wisdom of
 the flesh is enmity against God. For it is not subject to the law of
 God, neither indeede can be. And, Galat. 3. Cursed is euery man,
 that continueth not in all thinges which are written in the booke of
 the law, to doe them. Augustine saith, This first commande-
 ment of iustice, wherein we are commaunded to loue the Lorde, with
 all our heart, with all our soule, and with all our minde, whereupon
 followeth that other commandement, of louing our neighbour, we
 shall fulfill in this life, where we shall see him face to face. But ther-
 fore it is euen now also commaunded vnto vs, that we might be admo-
 nished, what it becometh vs to require by faith, whesher to send our
 hope before hand, and by forgetting those thinges which are behinde,
 what fore thinges we should stretch our selues vnto. And hereby, so
 far as I can iudge, he hath profited much in this life, in that righ-
 teousnes which is to be persued, who by profiting doth knowe, how far
 he is from the perfection of righteousnes. And againe. Charitie is a
 vertue, whereby that is loved which is to be beloved. This is in some
 greater, in others lesse, and in some none at all. But the moste ab-
 solute loue, which now cannot be increased, so long as a man liueth
 here, is not to be founde in anie man. For so long as it may be increa-
 sed, that which is lesse then it ought to be, cometh of our corrupti-
 on: by reason of which corruption there is not a iust man in the earth,
 that doth good and sinneth not: by reason of which corruption no flesh
 lining shall be iustified in the sight of God: for which corruptions
 sake, if we saie that we haue no sinne, we deceiue our selues, and the
 truth is not in vs: for the which also, though we profit neuer so
 much, yet it is necessary for vs to saie, Forgiue vs our debtes, although
 all our wordes, deedes, and thoughtes are already forgiven vs in
 baptisme. And againe, All the commandements of God are counted
 as done, when as whatsoeuer is not done, is notwithstanding pardo-
 ned. And Ierome saith, This is onelie perfection vnto men, if they
 know that they are imperfect. This is the true wisdom of man, so
 know that he is imperfect, and (that I maie so speake) the perfection
 of all iust men in the flesh, is imperfect.

De Spiritu
 & litera.
 cap. 36.

August.
 Ieronim. ep.
 29.

Lib. 1. Re-
 tract. cap. 19.

of

Of the Gospell of Christ.

CHAP. 8.

Although manie preceptes of the law of God be contained in the writings of the Euangelistes and Apostles, and Christ himselfe doth teach, that *we must not render euill for euill, nor looke upon a woman wantonlie*, and such like: yet we must not think that the Gospell of Christ is a new law: whereby, as the fathers in times past were saued vnder the olde testament by the olde law, so now men vnder the new testament should be saued. by a new law. For except a man take the name of the law generallie for doctrine, as the Prophets now and then do vse the name of the law, certainlie the Gospell of Christ, is not properlie a law, as Paull doth commonlie vse the name of the law, but it is a good and ioyfull message, touching the sonne of God, our Lord Iesus Christ, that he onelie is the purger of our sinnes, the appeaser of the wrath of God, and our redeemer and saviour.

Neither are the commaundements of the law, which are contained in the Apostles writings, any new law, but they are an interpretation of the olde law, according to the iudgement of the holie Ghost, which also were to be seene before, and that not obscurelie, in the writings of the Prophets. But they are repeated in the preaching of the gospell of Christ, that the seueritie of the law of God, and the corruption of our nature beeing declared, we might be stirred vp to seeke and embrace Christ reuealed in his Gospell, and that we maie know after what rule we are to frame our life through faith in Christ. Wherefore if we will speake properlie of the law of God, and Gospell of Christ, as of Christ we are not to make a new lawgiuer, seeing that he neither hath made a new law, nor instituted a new politike kingdome in this earth, so must we not make a new law of the Gospell, which by more harde and seuerer commaundements doth bring eternall saluation to the doers thereof. But we thinke it to be most certaine, that the naturall, or morall law of the olde and new Testament is one and the same, and that neither the men which liued vnder the olde Testament, nor those which liue vnder the new Testament,
doe

doe obtaine eternal saluation, for the merit of the workes of the law, but onelie for the merit of our Lord Iesus Christ, through faith. Christ our of Isaiah doth recite his office, for the which he was sent into the earth: *The spirit of the Lorde, saith he, is upon me, because he hath annointed me: he hath sent me to preach the Gospell to the poore, &c.* Here Christ teacheth that his proper office is, not to make a new lawe, which should terrifie and kill miserable sinners, but to preach the Gospell, which might comfort and quicken sinners. Gal. 4. *When the fulnes of time was come, God sent his Sonne made of a woman, and made vnder the law, that he might redeeme them which were vnder the law, and that we by adoption might receiue the right of sonnes.* And Acts. 15, it is saide, *Why tempt ye God, to laie an yoke vpon the Disciples neckes, which neither our fashers, nor wee, were able to beare? but we beleene through the grace of our Lord Iesus Christ to be saved, euen as they, &c.* And Augustine saith, That people which receiued the old Testament, was helde vnder certaine shadowes and figures of thinges before the comming of the Lorde, according to the wonderfull and moste orderlie diuision of times. Yet therein, was so great preaching and foretelling of the new Testament, that in the Euangelicall and Apostolike discipline (though it be painfull and diuine) no commaundements or promises can be found, which are wanting euen in those olde bookes.

Luc. 4.

*Contra Ad-
manu Ma-
nichai disci-
pulu. Cap. 3.*



THE EIGHT SE- CTION. OF REPEN- TANCE AND THE CON- VERSION OF MAN.

THE LATTER CONFESSION OF HELVETIA

CHAP. 14.

LUC. 24.



He gospel hath the doctrine of repentance ioyned with it: for so saide the Lord in the Gospell, *In my name must repentance and remission of sinnes be preached among all nations.* By repentance we vnderstand the change of the minde in a sinfull man stirred vp by the preaching of the Gospell and by the holy spirit, receiued by a true faith, by which a sinneful man doth esteeme acknowledge his naturall corruption and all his sinnes, seeing them conuincd by the word of God, & is hartely greeued for them, and doth not onelie bewaile and freele confesse them before God with shame, but also doth loath and abhorre them with indignation, thinketh seriously of present amendment, and of a continuall care of innocencie and vertues, wherein to exercise himselfe holilie all the rest of his life. And surely this is true repentance, namely an vnfeined turning vnto god and to all goodnes, and a serious returne from the Deuill and from all euill. Now we doe expresselie saie that this repentance is the meere gift of god, and not the worke of our owne strength. For the Apo-
stle

He doth will the faithful Minister diligentlie to *Instruct those* which withstande the truth, if that at any time the Lord will giue *2. Tim. 2.* them repentance, that they may acknowledge the truth. Also the sinnefull woman in the Gospell, which washed Christs feete with her teares, and Peter which bitterlie wept and bewailed his deniall of his Master, doe manifestlie shew, what minde the penitent man should haue, to witte, verie earnestlie lamenting his sins committed. Moreouer the Prodigal sonne, and the Publican in the Gospell that is compared with the Pharisee, doe set forth vnto vs a most fit paterne of confessing our sinnes to God. The Prodigall sonne saide, *Father, I haue sinned against heauen, and against thee, I am not worshie to be called thy sonne, make me as one of thy hired seruants.* The Publican also not daring to lift vp his eie to heauen, but knocking his brest, he cryed, *God be mercifull vnto me a sinner.* And we doubt not but the Lord receiued them to mercie. For Iohn the Apostle saith: *If we confesse our sinnes, he is faithfull and iust to forgive vs our sinnes, and to purge vs from all iniquitie. If we saie wee haue not sinned, we make him a lier, and his word is not in vs.* *1. Ioh. 2.*

We beleue that this sincere confession which is made to God alone, either priuatelie betweene God and the sinner, or openlie in the Church, where that generall confession of sinnes is rehearsed, is sufficient, and that it is not necessarie for the obtaining of remission of sinnes, that any man should confesse his sinnes vnto the priest, whispering them into his eares, that the priest laying his hands on his head, he might receiue absolution, because that we finde no commaundement nor example thereof in the holie scripture. Dauid protesteth & saith, *I made my faults knowne to thee, and my vnrighteousnes did I not hide from thee. I said, I will confesse my wickednes to thee. I said, I will confesse my wickednes to the Lord against my selfe, and thou hast forgiven the iniquities of my sinne.* Yea and the Lord teaching vs to pray, and also to confesse our sinnes, saide, *So shall you pray, Our father which art in heauen, forgive vs our debts, euen as we forgive our debtors.* It is requisite therefore that we should confesse our sinnes vnto god, and be reconciled with our neighbour, if we haue offended him. And the Apostle Iames speaking generallie of confession, saith, *Confesse each of you your sinnes one to another.* If so be that any man being ouerwhelmed with the burthen of his sinnes and troublesome temptations wil priuatelie aske *1. Ioh. 2.* *Ps. 32.* *Math. 6.* *Iacob. 5.* counsell,

counsell, instruction, or comfort, either of a minister of the Church, or of any other brother that is learned in the law of God, we doe not mislike it. Like as also we doe fullie allow that generall and publike confession, which is wont to be rehearsed in the Church and in holie meetings (whereof we spake before) beeing as it is, agreeable with the scripture.

All these things which are spoken of the keies, doe properly pertaine to the 10. Sect.

As concerning the keies of the kingdome of heauen, which the Lord committed to his Apostles, they prate manie straunge thinges, and of these keies they make swordes, speares, scepters, and crownes, and full power ouer mightie kingdoms, yea & ouer mens soules and bodies. But we iudging vprightlie according to the word of God, do saie that all ministers trulie called, haue and exercise the keies, or the vse of them, when as they preach the Gospell, that is to say, when they doe reach, exhorde, reprocue, and keepe in order the people committed to their charge. For so doe they open the kingdome of God to the obedient, and shut it against the disobedient. These keies did the Lorde promise to the Apostles, in the 16. Chapter of Mathew, and deliue them in Iohn 20. Chapter, Marke 16. Luke the 24. when as he sent forth his disciples, and commaunded them *To preach the Gospell in all the world, & to forgiue sinnes.* The Apostle in the Epistle to the Cor. saith, *That the Lorde gaue to his ministers the ministerie of reconciliation.* And what this was, he straightwaie maketh plaine, and saith, *The worde or doctrine of reconciliation.* And yet more plainelie, expounding his words he addeth, that the ministers of Christ, *Do as it were go an embassage in Christs name, as if God himselfe should by his ministers exhort the people to be reconciled to god, to weete, by faithful obedience.* They vse the keies therfore, when as they perswade to faith and repentance. Thus do they reconcile men to God, thus they forgiue sins, thus do they open the kingdome of heauen, and bring in the beleeuers: much differing herein from those, of whome the Lorde spake in the Gospell, *We be vnto you lawyers, for ye haue taken awaie the keie of knowledge. You haue not entred in your selues, and those that would haue entred, ye forbid.* Rightlie therefore and effectually do ministers absolue, when as they preach the Gospell of Christ, and thereby remission of sinnes, which is promised to euery one that beleueth, euen as euery one is baptized, and doeth.

✓ Cor. 5.

like

stife of it, that it doth particularlie appertaine to all. Nei-
 ther doe we imagine that this absolution is made anie whit
 more effectual, for that which is mumbled into some priests
 care, or vpo some mans head particularly: yet we iudge that
 men must be taught diligentlie, to seeke remission of sinnes in
 the blood of Christ, and that euerie one is to be put in
 minde, that forgiuenes of sinnes doth belong vnto him. But
 how diligent and carefull euerie penitent man ought to be
 in the endeouour of a new life, and in sleying the olde man, &
 raising vp the new man, the examples in the gospel do teach
 vs. For the Lord saith to him, whome he had healed of the
 palfie, *Behold thou art made whole, sinne no more, lest a worssse thing* Ioh. 5.
come vnto thee. Likewise to the adulterers woman, which was
 deliuered, he said, *goe thy waie, and sinne no more.* By which Ioh. 3.
 wordes he did not meane that any man could be free from
 sinne, whiles he liued in this flesh, but he doth commend vn-
 to vs diligence and an earnest care, that we (I saie) should
 endeouour by al meanes, and begge of god by praier, that we
 might not fall againe into sinne, out of which we are risen
 after a manner, and that we maie not be ouercome of the
 flesh, the world, or the deuill. Zacheus the publicane, being
 receiued into fauour by the Lorde, he cryeth out in the
 gospel, *Beholde Lorde, the halfe of my goods I giue to the poore, &* Luc. 9.
if I haue taken from anie man anie thing by forged cauillation, I re-
store him foure folde. After the same manner we preach that
 restitution and mercie, yea and giuing of almes, are neces-
 sarie for them which doe truelie repent. And generallie
 out of the Apostles words we exhort men, saying, *Let not sinne* Rom. 6.
raigne in your mortall bodie, that you should obey it through the
lustes thereof. Neither giue ye your members as weapons of unright-
eousnes to sinne: but giue your selues vnto God, as they that are a-
liue from the dead, and giue your members as weapons of righteous-
nes vnto God.

Wherefore we condemne all the vngodlie speeches of
 certeine, which abuse the preaching of the Gospel, and saie.
 To returne vnto God, it is verie easie, for Christ hath purged
 al our sinnes. Forgiuenes of sinnes is easly obtained: What
 therefore will it hurt to sinne? And, we neede not take anie
 great care for repentance, &c. Notwithstanding we alwaies
 teach, that an enterance vnto God is open for all sinners,
 and

Marc. 3.

Act. 8.

Ila. 53.

1. Cor. 1.

and that this God doth forgieue all the finnes of the faithful, onelie that one sinne excepted, which is committed against the holy ghost. And therefore we condemne the olde and new Nouatians and Catharines, and especiallie we condemne the Popes gaineful doctrine of penance, and against his Simonie and Simoniacall indulgences we vse that sentence of Simon Peter, *Thy monie perissh with thee, because thou thoughtest that the gifts of god might be bought with mony. Thou hast no parte or fellowship in this matter, for thy heart is not upright before God.* We also disallow those, that think that themselves by their owne satisfactions can make recompence for their finnes committed. For we teach that Christ alone by his death, & passion, is the satisfaction, propitiation, and purging of all finnes. Neuertheles we cease not to vrge, as was before said, the mortification of the flesh, and yet we adde further, that it must not be proudly thrust vpon God, for a satisfaction for our finnes, but must humblie as it becommeth the sonnes of god, be performed, as a new obedience, to shew thankfull mindes for the deliuerance and full satisfaction obtained by the death and the satisfaction of the sonne of God.

OVT OF THE CONFESSION OF BOHEMIA

CHAP. 5.

Math. 3.

Mar. 1.

Luc. 24.

NOW that we know what sinne is, in the next place we are taught concerning holie repentance: which doctrine doth bring great comfort to all sinners, and generally, it is verie profitable and necessarie to saluation, for all men, as well for Christians which beginne to learne, as for those which haue profited, yea euen for sinners that haue fallen, yet such which by the grace of God being conuerted, doe repent. Of this repentance Iohn Baptist did preach, and after him Christ, in these words, *Repent, for the kingdom of God is at hand.* Afterwarde also the Apostles preached thereof throughout the wholl world, for so it is written, *And thus it behooued, that repentance and remission of finnes should be preached in his name among all nations.* Now this repentance doth whollie arise out of a true knowledge of sinne, and the

wrath

wrath of God: And to attaine vnto this knowledge, we must vse the full and entire helpe of the ministerie, by peaching to laie open vnto vs both the doctrine of repentance or the law, touching that righteousnes which is due vnto God, and the sentence of God pronounced against sin, & also of faith in Christ Iesus, and of that holy satisfaction, which he hath made for vs, by suffering moste greuous torments. This repentance and sauing conuersion doth our mercifull God, by his peculiar gifte, offer, and bestowe, and he writeth the same in the hearts of the faithfull, euen as he saith, *I will giue you a new heart, and I will put my spirit in the midst of you, and I will cause you to walke in my waies.* Againe, *That you maie repent of your finnes, and of your Idolatrie.* And againe, *When I was conueried, I did repent.*

Ezech. 36.
Heb. 8.
Ezech. 36.
Ierem. 31.

This sauing repentance (which doth differ verie much from the repentance of Esau and Iudas) taketh it true and right beginning from this gifte of God, who bestoweth it, and from the sermons of the word of God, whereby sinne is reprocued: and it hath this in order first, that it is a feare and terrour of the secret heart before God, and that by repenting and sorowing it doth tremble at this iust and seuerer iudgement and reuengement, whereupon ariseth a heauie, trembling, and vnquiet conscience, a troubled minde, a heart so sorrowfull, carefull, and bruised, that a man can haue no comfort with him selfe and of him selfe, but his soull is full of all griefe, sadnes, anguish, and terrour, wherby he is much troubled, because of the feare of that burning wrath, which he seeth in the seuerer countenance of God. We haue an example in Dauid, when he saith, *There is nothing sound in my flesh, because of thine anger, neither is there rest in my bones, because of my finnes. I am become miserab'e, and crooked verie sore: I goe mourning all the daie.* Such a terrour and true sense of sinne doth worke in the faithfull an inward chaunge of the minde and the soule, and a constant detesting of sinne and the causes and occasions thereof. Hereunto it is straightwaie added, by diligent teaching of the troubled, terrified, & repentant, that such men ought, in a sincere affection of the heart, with repentance, & an humble submission of the minde, by their confession and inuocation to turne vnto the Lord, and by faith in Iesus Christ our Lorde to conceiue sure

Psal. 38.

1. Ioh. 2.³
Gal. 3.

Psal. 50.

Isa. 1.
Luc. 3.

Coloss. 3.
Ephes. 4.

* Looke the
1. obseruat.
vpon this
confess.

sure and vndoubted trust in his mercie, to hold fast the apprehended promise, and to relie whollie thereon; and seeing they haue no righteousness of themselves, earnestlie and faithfullie to desire of the diuine grace, that God would haue mercie on them, & vouchsafe of his grace to forgive them their sinnes, for the Sonne, and his pretious meines sake, who was made an attonement or reconciliation for sinne, yea also a curse, that he might make or consecrate vs as holie vnto God. For to such men (that they may be stirred vp to the greater confidence) that sure and pretious promise is propounded, and by preaching ought to be propounded, whereby the Lord doth saie, *Call vpon me in the daie of trouble, and I will deliuer thee:* and this they ought to doe, as often as they haue neede, and so long as they live. Hereof the iudgement of Saint Augustine is extant, Lib. 1. de Penitentia. Cap. 1. *No man can well meditate of repentance, except he be perswaded of the mercie of God toward him, or, as he saith, but he that shall hope for indulgence.*

Now al men, which do truelie repent them of their sinnes & in regarde thereof are sorowfull, and mislike themselves, ought to cease from the comitting of euil, & learn to do that which is good: for so writeth Esai in that place, wherein he exhorteth to repentance. And Iohn Baptist in the like sort admonishing the people, saith, *See that you bring forth, or do, the fruit worshie of repentance:* which doth chieflie consist in mortification or putting of the old man, & in putting on the new man, which ofter God is created in righteousness, &c. as the Apostolike doctrine doth signifie. Moreouer the penitent are taught, * to come to the Phisicians of their soules, and before them to confesse their sinnes to God, yet no man is commaunded or charged to tell and reckon vp his sinnes, but this thing is therefore vsed, that by this meane euerie one maie declare their griefe, wherewith they be troubled, and how much they mislike them-selues for their sinnes, and maie peculiarie desire and know that they obtaine of their God counsell and doctrine, how they maie hereafter auoid them, and get instruction and comfort for their troubled consciences, and absolution by the power of the Keies, and remission of sinnes, by the ministerie of the Gospell instituted of Christ: and when these things are performed to them of a be-mi-
stere

fers, they ought to receiue them at their handes with confidence, as a thing appointed of God, to profit and to doe seruice vnto them for their sauing health, & without doubting to enioy the remission of their sinnes, according to the word of the Lord, *whose sinnes you remit, they are remitted.*

Ioan. 10.

And they relying vpon this vndoubted faith, ought to be certaine and of a resolute minde, that through the ministrie of those keies, concerning the power of Christ, and his word, all their sinnes be forgiven them. And therefore they which by this meanes and order obteine a quiet and ioyfull conscience, ought to shew them-selues thankfull for this heauenlie bountifullnes in Christ, neither must they receiue it in vaine, or returne againe to their sinnes according to that faithful exhortation of Christ, wherein he commandeth vs to take heede: *Beholde thou art made wholl, sinne no more, lest a worse thing happen vnto thee.* And, *see that thou sinne no more.*

Ioan. 5.

Ioan. 8.

Now the foundation, whereon the whol vertue and efficacie of this sauing repentance doth stay it selfe, is the merit of the torments of the death, and resurrection of our Lord and sauiour, whereof he him selfe saith, *These things is behooued Christ to suffer, and so rise againe the third daie, and thus repentance and remission of sinnes should be preached in his name to all people.* And againe, *Repent, and beleue the Gospell.*

Luc. 24.

Marc. 1.

Also they teach, that they, whose sinne is publike, and therefore a publike offence, ought to giue an * externall testimonie of their repentance, when God doth giue them the spirit of repentance, and that for this cause, that it maie be an argument and testimonie, whereby it may be proued or made euident, that the sinners which haue fallen, and dorepent, do truelie conuert them selues: also that it maie be a token of their reconciliation with the Church and their neighbour, and an example vnto others, which they maie feare and reuerence.

* looke the
2. obseruat.
vpon this
confess.

Marc. 5. &

18.

1. Tim. 5.

Last of all, the wholl matter is shut vp with this or such like clause of admonition, That euerie one shal be condemned whosoever he be, which in this life doth not repent in the name of our Lord Iesus Christ, according to that sentence pronounced by Christ, *Except ye repent, ye shall all in like sort perish, as they did, who were slaine with the fall of the tower of Sids.*

Hitherto also perceiveth that parte of the same confession, which
breaseth

Of the time of grace

CHAP. 20.

FVrthermore among all other thinges they teach, concerning the time of grace, and the fatherly visitation, that men maie learne to consider, that all that time of age, they lead in this life, is given them of God to be a time of grace, in the which they maie seeke their Lord and God his grace and mercie, and that they maie be loued of him, and by this meanes obtaine here their saluation in Christ; whereof the Apostle also made mention in his sermon, which he preached at Athens, saying, *God hath assigned vnto man the times, which were ordeined before, and the bandes of their habitations, that they should seeke the Lord, if so be they might haue groped after him, and found him.* And by the Prophet Esaie the Lorde saith, *In an acceptable time haue I heard thee, and in the daie of saluation haue I helped thee.* Beholde now, saith Saint Paull, *is the acceptable time, now is the daie of saluation.* Therefore at all times the people be admonished, that whilest they liue on the earth, and are in good health and haue in their hands, and do presentlie enjoy the time of grace offered by God, they would truelie repent, and beginne the amendment of their life, and reconcile themselues to God: that they would stirre vp their conscience by faith in Christ, and quiet it by the ministerie of the Gospell in the Church, and herein confirme themselves, that God is mercifull vnto them, and remitteth all their sinnes for Christ his sake. Therefore when they are confirmed in this grace which is offred them to establish & confirme their calling, & do faithfullie exercise themselves in good works, then at the length they are also in an assured hope to looke for a comfortable end, & they must certenly persuade theselues, that they shal assuredlie be caried by the Angels into heauen, & eternall rest, as was the soule of that godlie Lazarus, that they maie be there, where their Lord and redeemer Iesus Christ is, and that afterward in the daie of resurrection this soule shall be ioyned againe with the bodie, to take full possession of that ioy and eternall glorie, which can not be exprest in words. For *they shall not come into*

Act. 17.

Esa. 49.
1. Cor. 6.

Luc. 16.
Iohn. 12. &
14. & 17.

Iohn. 5.

into condemnation, but by making a waie through it, they shall passe from death into life.

The epistle to the Hebrewes to stirre vs vp to vse such exhortations, saith, *Exhort your selues among your selues, exhort ye one another dailie, so long as it is said to daie. Let no man among you be hardened by the deceits of sinne. For we enter into the rest, which haue beleueed, that is, which haue obeyed the voice of God, while wee had time giuen vs.* On the other side we must also holde this moste assuredlie, that if anie man, beeing polluted with sinnes, and filthie deedes manifestlie contrarie to vertue, do in dying departe out of this worlde without true repentance and faith, that his soule shall certainlie goe into hell, as did the soule of that rich man, who wanted faith, in the bottomeles pit whereof there is no droppe of grace, and that in the daie of iudgement that moste terrible voice of the Sonne of God sounding in his eares shall be heard, wherein he shall saie, *Depart from me ye cursed into everlasting fire, which is prepared for the Demill and his Angells: for they which haue done euill, shall come forth to the resurrection of iudgements.*

Heb. 4.

Math. 25.
Ioh. 5.

Therefore in teaching they doe continuallie vrge this, that no man differ repentance and turning vnto God, till he come to be olde, or till he lieth sicke in his bed, and in the meane time doe boldelie practise his wantonnes in sins, and in the desires of the flesh and the world, because it is written, *Doe not saie, The aboundant mercie of the Lord will purge my finnes: for mercie and wrath doe hasten with him, and his indignation shall lie vpon the sinners. Make no saying to turne vnto the Lord, and put not off from daie to daie. For suddently shall the wrath of the Lorde breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of reuengeance.* But that especiallie is a moste dangerous thing, if anie man, after he hath receiued the gift of the grace of God (and that in the testimonie of a good conscience) doth of set purpose, and wantonlie sinne, and contemne, and make no account of all those exhortations and allurements, proceeding out of a louing heart, and that to this ende, that he maie in time thinke on that which is for his health, and repent, and moreouer doth persist in a bold and blind perswasion of the mercie of God, and trusting thereto, doth sinne, and doth

confidentlie abuse it, and goeth forward in that sort without repentance, euen vnto the last pinch, and then beginneth being forced thereunto by the terrours of death and the feare of infernall punishments, so late to conuert himselfe, and to call for the mercie of the Lorde, as when the seuerer and intollerable anger of the Lord waxeth hot, and punishments rush and breake forth, as doth the great violence of floodes, which cannot be resisted. Therefore of such a man, (which thing we speake with sorowe) it is hard to beleue that he can trulie repent, and therefore it is to be doubted, lest that be fulfilled in him, which the Lord doth threaten by the Prophet Micheas, That in stead of grace he shall feelee the wrath of God, and that it will come to passe that the wrath of God shall sleie him. For in a fearefull speach doth he saie thus, *Then shall they cry vnto the Lord, but he will not heare them, but he will hide his face from them at that time, because they haue continuallie lined wickedly.* Yea the Lord himselfe saith, *Although they crie in mine ear with a loude voice, yet will I not heare them, seeing they would not heare my voice, when as all the daie long I spread out my hands vnto them, and gaue them large time and space for grace.* For the which cause the holie Ghost crieth out, and saith, *To daie if ye will heare his voice, harden not your hartes, as in the giuing in the daie of that tentation in the wilderness.*

Therefore according to all these thinges, our men doe diligentlie, and out of the groundes of the Scripture, exhort, that euerie man do in time vse and follow this faithful counsell, and necessarie doctrine, that so he maie turne awaie the feare of this moste heauie daunger, yea that he doe not betraie the health of his owne soule. For vndoubtedly this horrible daunger is greatlie to be feared, lest whatsoeuer he be that doth rashlie or stubbornlie condemne or neglect this time of grace, so louinglie graunted of the Lord, he doe receiue, and that worthelie, that rewarde of eternall punishment, which is due thereunto: euen as saint Ambrose also amongst manie other thinges, which he handleth diuerslie to this purpose, doth thus write, and in these wordes: *If any man at the verie point of death shall repent, and be absolved (for this could not be denied vnto him) & so departing out of this life shall I dare not saie, that he departeth hence in good case, I do not assure,*

Mich. 3.

Ezech. 8.
Iere. 7. &
11.
Isa. 65. &
66.

Psal 95.
Heb. 3.

Lib. 3. de
penit. qui
Augustini
esse putatur.

neither dare I affirme or promise it to anie man, because I would de-
 caine no man, seeing I haue no certaintie of him. Doe I therefore saie
 that he shall be damned? neither doe I saie that he shall be deliuered.
 For what other thing I should say, I know not, I let him be commended
 to God. Wilt thou then, O brother, be freed from doubting? repens
 while thou art in health. If thou wilt repent, when thou canst not sin,
 thy sinnes haue left thee, and not thou thy sinnes. Yet that no man
 maie dispaire, they teach this also, that if anie man, in the
 last hower of his life, shew out signes of true repentance,
 which thing doth fall out verie seldome (for that is certain-
 lie true which is written in the epistle to the Hebrues, *And* Heb. 6.
this will we also doe, so that God giue vs leaue to doe it) that such a
 one is not to be deprived of instruction, comforte, absoluti-
 on, or remission of sinnes. For the time of grace doth last so
 long as this life doth last: wherfore, so long as we liue here, it
 is meete that we should thinke of that Propheticall and A-
 postolicall sentence, *To daie, seeing yee haue heard his voice,* Heb. 3.
harden not your heartes. Now herein doe our men labour, and
 endeouour them selues moste earnestlie, that all men maie
 obeie this louing commaundement and counsell, and that
 they speedelie repent, before the sunne be darkened after a
 strange manner, and the hilles be ouerwhelmed with dark-
 nes, & that laying sinne aside, they would turne them selues
 to god, by flying vnto him in true confidence, and with a
 constant inuocation, from the bottome of the heart, and
 that they do their faithful indeuour, that they be not repel-
 led from the glorie of eternall life, but that they maie liue
 with Christ & his Church in this life for a time, and in the
 other life for euer. Amen.

OUT OF THE CONFESSION OF AVSPURGE.

Touching Repentance they teach, that such as haue
 fallen after Baptisme may finde remission, at what
 time they returne againe. And that the Church is
 bounde to giue absolution vnto such, as returne by repen-
 tance. Now repentance or the conuersion of the yngodlie
 standeth properlie of these two parts. The one is contrition,
 that is, a terror stricken into the conscience through the ac-
 knowledgement of sinne, wherein we doe both perceiue gods
 displeasure, and are greeued that we haue sinned, and doe
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abhorre and eschue sinne, according as Ioell preacheth, *Turne your heartes, and not your garments, and turne vnto the Lord your God, &c.* The other parte is faith, which is begotten in vs, by the Gospell or by absolution, & doth beleue that the sinnes are vndoubtedlie forgiuen for Christ sake, and doth comfort the conscience, freeing it from feares. Of which faith spake Saint Paull when he saith, *Being iustified by faith we haue peace with God.* Afterward there must follow the good fruites of repentance, that is, obedience vnto God, according to that saying, *We are debtors not to the flesh, to liue after the flesh. For if ye liue after the flesh, ye shall die. But if by the spirit ye mortifie the workes of the flesh, ye shall liue.*

They condemne the Nouatians which would not absolve them which hauing fallen after baptisme returned to repentance. They condemne also those that teach not that remission of sinnes cometh freelic by faith for Christ sake, but labour to prooue that remission of sinnes cometh by the worthines of contrition, of charitie, or of some other workes, and would haue mens consciences in time of repentance to doubt, whether they may obtaine remission, & doe say plainly, that this doubting is no sin. Likewise they condemne those which teach that Canonicall satisfactions are necessarie to redeeme eternal paines or the paines of purgatory. Though we are of that minde that the calamities of this life may be asswaged by good workes, as Esaie teacheth Chap. 58. *Break thy bread vnto the hungrie, and the Lord shall giue thee rest continually.* Besides they condemne the Anabaptists, who deny that they that are once iustified can againe loose the spirit of God. Also they condemne those that stiflie holde, that some may attaine to such a perfection in this life, as that they cannot sinne any more.

This eleuenth Article we finde in some editions placed in the twelfth place, and after the first periode we finde these wordes.

Now repentance consisteth properlie of these two partes, one is contrition or terrours, stricken into the conscience through the sight of sinne: The other is faith, which is conceiued by the gospel or by absolution, & doth beleue that for Christ sake the sinnes be forgiuen, and comforteth the conscience, and freeeth it from terrours. Then there must follow good

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good workes, which are fruites of repentance.

They condemne the Anabaptists, who denie that men once iustified can loose the spirit of God, & doe stifie holde that some men may attaine to such a perfection in this life, that they can sinne no more. In like case the Nouatians are condemned, which would not absolue such as had fallen after Baptisme, though they returned to repentance. They also that teach that remission of sinnes is obtained for our owne loue or good workes, and such as teach that Canonieall satisfactions are necessarie to redeeme euermorelasting or purgatorie paines, are whollie misliked of vs.

Concerning confession of sinnes they teach that priuate absolution is to be reteined still in Churches, though it be a needeles thing in confession to make a rehearfall of the sinnes. For it is an impossible thing to reckon vp all a mans offenses, according as the Psalmist saith, *Who doth understand his faults, &c.*

This twelfth Article we finde in the place of the eleventh, in some editions, and is in word for word the same, but that the last wordes are thus set downe,

Though a reckoning vp of al sinnes be not necessarie. For it is impossible, as the Psalmist saith, &c.

Art. 3. Of abuses.

Of confession.

THe Diuines and Canonists haue cast a great myst of darkenes chieflie vpon this point of Christian doctrine touching repentance: as not onelie their bookes doe testifie, but also the consciences of al the godlie, which doe confesse that the intricate and endles disputations of the diuines, and the infinite traditions about the matter of repentance, was euen a fearefull racking of their consciences. For they doe no where teach any certaintie, how remission of sins is obtained. And as for faith, there is no word amongst them. Yea they bid men to be alwaies in doubt of remission of sinnes. Afterward they torment mens consciences, with a harth reckoning vp of their faults, and with satisfactions. For what a snare vnto a mans conscience was the tradition, which requireth them to reckon vp all their sinnes.

As for satisfactions, they did obscure and darken the be-

nesse of Christ, because that euen the learned among them did imagine that eternall death was recompensed by them. But the vnlearned were perswaded that forgiuenes of the fault was purchased by such deedes. What that their seruices for the most part were not commaunded of God? as babling of praiers, inuocation of Salnts, Pilgrimages, and such like stuffe. Thus was the pure doctrine of repentance ouerwhelmed with an huge heape of vnprofitable and euill opinions. And it is manifest that the godly in manie ages past haue greatlie wished that this doctrine had beene more purelie taught.

Furthermore, it is especiallie needfull that the doctrine of repentance should be taught in the Church most purelie and sincerely. Therefore our Diuines haue laboured to cleare this point as much as might be. And surelie they haue soopened and cleared it, that the soundest euen amongst our aduersaries do confesse, that in this matter they haue wellserued of the Church. For we do simply and plainlie without anie Sophistrie laie forth that, which the Gospell teacheth touching repentance, that men may perceiue how they must returne vnto Christ, by what meanes remission of sinnes is obtained, what worship & what workes doe please God: First we teach that contrition is requisite, that is, the true terrors and sorrows of the minde, which feeleth the wrath of God, is grieved for sinne committed, and ceaseth to do euill. And though these sorrows be requisite, yet must we know that remission of sinnes is not graunted for the worthines of contrition, or of these sorrowes, but we must ioyne faith with them, that is, a trust and confidence of mercie promised for Christes sake, and we holde, that our sinnes are freele forgiven for Christes sake.

When we once are comforted in these terrours by faith, we do vndoubtedlie obtaine remission of sinnes, as we haue said before. And this faith our mindes do conceiue by the Gospell; also by the absolution, which preacheth and applieth the Gospell vnto the distressed consciences. And for this cause do our diuines teach,* that priuate Absolution is to be reteined in the Church, and they set out the dignitie of it, and the power of the keies, with true and verie large commendations: namelie because the power of the keies

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doth dispense the Gospell not onelie to al in general, but also to euerie *one in particular: as Christ saith, *Thou hast wonne thy brother, &c.* and because we must beleue the voice of the Gospell, which is dispensed vnto vs in absolution by the ministry of the Church, no otherwise then a voice sounding from heaven.

This wholl benefit of absolution and of this ministerie hath heretofore beene whollie obscured with the false opinions of such, as taught, that absolution was naught worth, without sufficient contrition, and did afterwards wil men to misdoubt of absolution, because no man knewe whether his contrition were sufficient or not. What els was this but quite to take awaie from all consciences the comfort of the Gospell, and to remooue out of the Church and cleane to abolish the ministry of the Gospell or the power of the keies? Who doth not see that these pernicious errors are worthely reprooued?

Now seeing that confession yealdeth a place where to bestowe absolution in priuate, and this custome doth vpholde the vnderstanding of the power of the keies, and remission of finnes, among the people; besides seeing that this conference auaieth much for admonishing and instructing of men, therefore we doe duelic retaine Confession in our Churches, yet so, as that wee teach that reckoning vp of the faultes is not necessarie by Gods lawe, and that mens consciences are not to be clogged with it. For there is no commaundement in all the Apostles writings sounding that way. Againe, this rehearsing of all ones finnes is a thing impossible, according to that in the Psalme, *Who can vnderstand his faultes.* And Ieremie saith, *The heart of man is corrupt and vnsearchable.* But if no finnes could be forgiven, but such as are reckoned vp, mens consciences could neuer be at rest, because they neither see, nor can call to minde the greatest number of them. Whereby it maie easilie be gathered, that the ministerie of absolution and remission of finnes doth not depend vpon the condition of numbring them vp all.

The auncient writers also doe testifie that this counting of finnes by tale is a thing needles. Chrysostome on the Epistle to the Heb. saith, *Let vs reckon of it, that we haue sins, and let not the tongue alone utter it, but the conscience within vs also*

so. And let vs not bavelie saie we are sinners, but let vs reckerp our sinnes particularlie, I doe not bid the to bewraie thy selfe openly, nor to accuse thy selfe to other, but to followe the saying of the Prophet, Laie open thy waies before the Lord, confesse thy sinnes before God, vnto thy sinnes with praier before the true iudge, not remembbring them with the tongue, but with the conscience, & then in due waite thou hope to finde mercie. That sermon of Chrysostomes, teacheth not onelie what is to be thought of reckoning vp of sinnes, but doth also verie wiselie ioyne contrition and faith together, as they are ioyned by vs. First he will haue vs acknowledge our sinnes vnfainedly, and abhorre them from our heartes: In the next place he teacheth to adde thereunto praier & faith, which maie assure vs that we are forgiven. Elsewhere he saith, Acknowledge thy sins that thou maist shew them away. If thou art ashamed to shew thy sins to any man, then vnto them euerie day in thy heart: I say not, goe, confesse thy sins to thy fellow seruant, that may upbraide thee with them, but confesse them vnto god that is able to cure thee. The glosse vpon the dercees touching penance, the 5. distinct. graunteth that Confession was not deyned of the Church, and is not commaunded in the scriptures of the olde and new Testament: of the same iudgement are manie of the Doctors. Wherefore our iudgement touching the doctrine of confession is neither new nor without reason.

Lastlie there is moste need of all that the godlie should be admonished, touching satisfactions. For there was more hurte and daunger in them, then in numbring vp of sinnes, in as much as they darkened the benefit of Christ: because that the vlearned thought they did obtaine remission of the guilt of sin for their owne workes sakes and besides mens consciences were much distressed if aught were omitted that was inioyned for satisfaction. Againe, ceremonies and pilgrimages, and such like fruitles workes, were thought meete for satisfaction, rather then thinges commaunded of God. And forsooth their teachers themselues dreamed that eternall death was fullie redeemed by them. Therefore we thought it needfull that godlie mindes should be set free from such errors, and we teach that their canonicall satisfactions, which they call workes not due &c, are neither available for the remission either of the fault or euertlasting punishment, nor yet necessarie. It was a custome long since

in the Church, that in publike penance such as had fallen & did returne to the Church againe, should not be receiued without some punishment laid vpon them for examples sake: from which custome these satisfactions did spring But the fathers minde was by such examples to fraie the people from sinnes: they did not account that Ceremonie to be a iust recompence for the fault, or for eternall death, or for purgatorie paines. These things were afterwards coyned by ignorant and vnlearned men. But those auncient customes were in time worne out of vse, and laid aside. As for vs, we do not burden mens consciences with satisfactions: but this we teach, that the fruites of repentance are necessarie, and that obedience, the feare of God, faith, loue, chastitie, & the wholl renuing of the spirit ought to increase in vs.

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We giue men warning* of this also, that sinnes are est-
sonnes punished euen by temporal punishments in this life, as David, Manasses, & manie others were punished, and we teach that these punishments maie be mitigated by good works, & the whol practize of repentance, as Paul declareth, *If we would iudge our selues we should not be indged of the lord.* And repentance deserued (that is, obtained) that God should alter his purpose, touching the destruction of Niniue.

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Thus whereas before the disputations were intricate and endles, and full of grosse opinions, now that doctrine beeing purged is deliuered to the people so, as it maie be vnderstoode, and auaille much vnto godlines. We doe still holde and set forth the true partes of repentance, Contrition, Faith, Absolution, Remission of sinnes, Amendment of the wholl life, Mitigation of present punishmentes: and wee are in good hope, that the godlie will not onelie not reprehend anie thing in this place, but also will giue them thanks which haue purged this point of Christian doctrine, which is requisite and profitable in all Churches to be expounded moste plainlie and set out moste clearelie. Christ, saith, that *the Angells in heauen doe reioyce when soeuer they see a sinner repent.* And therefore the Churches, and the Angells themselues doe reioyce at the pure doctrine of repentance thus set downe.

OVT OF THE CONFESSION OF SAXONIA

Hitherto pertaine first the two last clauses of the third Article, Of the remission of sinnes, &c. Which are thus set downe.

IT is most certaine, that the preaching of Repentance doth pertaine to all men, and accuse all men. So also the promise is generall, and offereth remission of sinnes to all, according to those generall speeches, Math. 11. *Comme to me all ye that labour, and are heauie loaden, and I will refresh you.* Also Ioh. 3. *That euerie one, which beleueth in him, should not perishe.* Rom. 10. *Every one that beleueth in him, shall not be confounded.* Againe, *He that is Lord ouer al, is rich vnto al, that cal on him.* Rom. 11. *The Lord hath shut vp al vnder disobedience, that he might haue mercie on al.* Let euerie one comprise himselfe in this generall promise, and not giue himselfe to distrust, but let them stricke, that they may assent to the worde of God, & obey the holie Ghost, and desire that they may be helped, as it is said, Luc. 11. *How much more wil he giue the holie Ghost vnto them that aske it?*

Of Repentance. Artic. 16.

BY the mercie of God this parte of Doctrine speciallie is declared in our Churches with great perspicuitie, whereas the Sententiaries haue wrapped it in most intricate Labyrinthes. First we doe openlie condemne the Catharans, and the Nouarians, who feigned that neither the elect could fall into sinnes against their conscience, neither that they who had fallen after their amendmēt were to be receiued again, & our confutations of these furies are extant, Neither doe we goe about to make brawlings about the worde *Repentance*: if any man like it better, let him vse the worde *Conuersion*, which worde the Prophets also haue often vsed. Moreover we doe willinglie retein the worde *Contrition*, and we saie that the first part of repentance or Conuersion is Contrition, which is, truely to tremble through the knowledge of the wrath of God against sinnes, and to be sorie that we haue offended God: and we saie, that there must needes be some such great feare and griefes in those that are conuerted, & that they doe not repent, which remaine secure and without grieefe, as it is saide, 2. Cor. 7. *Ye sorrowed to repentance:* And

Ezech.

Ezech. 20. *And ye shall mislike your selves in your owne sight, and acknowledge your selves to be worshie of punishment and destruction.* And these true griefes are a feeling of the wrath of God, as is declared more at large in an other place. But here we re-prooue our aduersaries, who feigne that Contrition doth deserue remission of sinnes, and that Contrition must be sufficient. In either error there be great mystes. For remission is giuen freelic for the Mediatours sake, and what contrition can be sufficient? Yea rather the more the sorrow encreaseth without assurance of mercie, so much the more mens heartes doe flie from God, and no creature is able to susteine the greatnes of this sorow, whereof Esaiæ speaketh, Chap. 38. *He brake all my bones, like a Lyon.* But those idle dreames of the writers doe declare, that they leade a careless life, and that they are vnkillfull in the Gospell. Now these true sorowes doe arise, when the sinne of the contempt of the Sonne of God (as is declared in the Gospell) is re-prooued. *The spirit shall reprove the worlde of sinne, because they beleue not in me.* Ioh. 16. And by the voice of the Morall law other sinnes are re-prooued, as Paull saith, Rom. 3. *By the law came the knowledge of sinne.*

As touching priuate confession, to be made vnto the Pastours, we affirme, that the ceremonie of * priuate absolution is to be retained in the Church, & we doe constantlie retaine it for manie weightie causes: yet withall we doe teach, that men must neither commaund, nor require the recitall of offenses in that priuate talke, because that recitall of offenses is neither commaunded of God, nor a thing possible, and it maketh godlie mindes to doubt, and it maketh faith faint.

And this we doe much more reprehend, that in the doctrine of Repentance or conversion, our aduersaries doe nowhere make mention of iustifying faith, (whereof we haue spoken before) by which alone Remission of sinnes is truelie received, the heart is lifted vp euen when it hath a feeling of the wrath of God, and we are freed from the sorowes of hell, as it is written. Rom. 5. *Being iustified by faith; we haue peace.* Without this faith sorowes are no better then the repentance of Saul, Iudas, Orestes, and such like, as are mentioned in tragedies. Neither doe our aduersaries teach the

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Gospell, but the law, and humane traditiones, either omitting this faith, or else fighting against it. But seeing that in true conuersion there must be these changes, a mortification, & a quickning, as it is said Rom. 6. & in diuers other places, for doctrines sake we doe deuide conuersion or repentance into three parts, into contrition, faith, and new obedience: these thinges doth true conuersion comprehend, as the voice of God, & the true experience of the Church do declare. Yet do we not make contention either about the manner of speaking, or about the number of the partes, but we wish that all men may see those thinges which are necessarie. And it is moste necessarie for the Church, that there should be a true, plaine, and most cleare doctrine, touching the wholl conuersion, which also is verie often repeated in those sermons, which are set downe in the scriptures, and that with great perspicuitie, & without anie intricate labyrinthes, as the Baptist and Christ saie, Math. 3. *Repent, and beleue the Gospell*, Againe, *Repent: Beholde the lambe of God, that taketh awaie the sinnes of the world*. And Paule saith. Ro. 3. *All men are deprived of the glorie of god*. Here he speaketh of contrition, afterward of remission: *But we are iustified freely by his grace, through redemption that is in Christ Iesus, by faith*. Therefore it is necessarie, that in the doctrine of conuersion or repentance there should mention be made of faith. Neither is it sufficient that our aduersaries saie, that they also doe speake of faith, and that faith doth goe before repentance. For they speake of the doctrine of knowledge, I beleue the forgiveness of sinnes, to wit, that they be forgiven to others, euen as the deuills doe know the Creede: but the Gospell doth require this true faith, which is an assurance of the mercie of God, promised for the Sonne of god his sake, and resting in the Sonne of God, which saith, I beleue that remission of sinnes is giuen vnto me also, and that free, not for anie Contrition, nor for anie my merits, but for the Sonne of God, who by the infinite goodnes and wisdom of the godhead is appointed a Mediatour & redeemer. I know that the commaundement of God is immutable, so that euerie one maie determine in these gricues, that he is assuredly receiued into fauour for Christ his sake. This is the proper voice of the gospel: this decree is brought by

by the Sonne out of the bosome of the eternall father, and is sealed vpon his blood and resurrection. Not to assent to this wil and decree, is to contemne the Sonne of God: and concerning this sinne, Iohn saith, cap. 3. *He that beleeneth not the Sonne, the wrath of God abideth on him.* But he that beleeueth that his sinnes be forgiven for this Mediatours sake, he doth now certainelie receiue remission of his sinnes for Christ his sake, which is effectuall in him, and quickneth and sanctifieth him by his holy Spirit: and being now reconciled, he is vndoubtedly accounted iust, for the Mediatours sake, & is heir of eternal life. Either to omit, or to corrupt, or to dislike this necessarie comfort, touching conversion, is as much as manifestlie to extinguish the Gospel. As touching this faith, absolution ought both to admonish vs, and also to confirme it, as Dauid was confirmed, when he heard this absolution, 2. Reg. 12. *The Lorde hath taken awaie thy sinne.* So know thou that the voice of the Gospell doth declare remission vnto thee also, the which remission is namelie propounded to thee in absolution. Doe not thou feigne, that the Gospell doth nothing at all pertaine to thee, but knowe that it was therfore published, that by this meanes men imbracing the Gospell might be saued, and that it is the eternall and immutable commaundement of God, that thou shouldest beleue it. He that doth not by this faith imbrace the Gospell, but is still doubting, he doth in vaine heare the absolution. Whē as by this comfort the hearts are quickned, & are now made the dwelling places of God. Then is it necessarie that they should now begin a new obedience, as is saide before. But to returne to wicked deedes, is * to shake of God, and a-^{gain} to loose that righteousness and life, as Iohn saith. 1. Iohn. 3. *He that doth righteousness, is righteous, he that committeth sinne, is of the deuill.* But we haue before rehearsed the summe of the doctrine of new obedience.

Of satisfaction. Arti. 17.

NOW what a confusion there is in their doctrine of *Satisfactions*, which they tearme *works not due*, inioyned by the Church, it were long to rehearse, and few before these times haue vnderstoode it: but we doubt not but that this wholl part also is truelie and cleerely expounded in our Churches. It was a custome among our first fathers, that

that they which defiled themselves with murther, Idoll, or filthie lustes, should be barred their companie, and chieflie from their sacrifices. This custome both the Sinagoge retained, and other nations also, which were not altogether sauage, in Asia and in Greece. In the meane time they which were defiled, wandred vp & downe, heeing branded with the marks of their guiltines, as Orestes, Adrastus, & many others. This custome in the beginning did the Church also keepe. Those that were defiled, it seuered from the mutuall society, afterward it did not sodenlie receiue those againe that did repent, that it might be knowne that they did vnfeignedlie aske pardon, and for examples sake it might profite others, but for certaine daies absolution was deferred, that they might be seene to aske pardon publielie. So was that incestuous Corinthian debarred, & afterward receiued againe, not without deliberation, 1. Cor. 5. This wholl custome was appointed * for examples sake, and is politicall, nothing at all pertaining to the Remission of sinnes. But afterward through superstition it so encreased, that fastes and forbearing the companie of man or wife, were inioyned for many yeares. When these burthens had increased too much, the Bishoppes did release them againe, and this release of such rites was called *Indulgence*.

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4. obseruat.

The Monkes not considering the historie of these things, feigned that eternall punishment might be recompensed by the punishments of Purgatorie, or other punishments of this life: and they added, that Satisfactiones were inioyned of the Church, that those punishments might be mitigated: and that satisfactiones shoulde be workes not due by the law of God. We reiect these Monkish fables, which euen they themselves doe not vnderstand, and we retaine moste sure rules, to wit, That eternall punishments are remitted together with the fault, for the Sonne his sake, not for a nicke satisfaction, according to that which is written in Hosea, Cap. 13. *O death, I will be thy death: O Hell, I will be thy destruction.* Also Rom. 5. *Being iustified by faith, we haue peace.* Secondly we saie that these not due workes, whereof these men speake, are not any worship of God, or satisfaction, but that they doe pertaine to this saying, Mat. 15. *They doe in vaine worship me with the commaundements of men,* And * certaine

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certainlie the power of the keies hath no commaundement to inioyne such punishments. Also we feare that this applying of indulgences, by which the Pope doth applie the merites of Saintes vnto others, is but counterfeite, and that the indulgences in times paste were nothing else, but a releasing of the Canons, which did nothing appertaine to those satisfactions, whereof the monkes doe speake. Now it is another thing to speake of satisfaction which is due, as of the restoring of theft, of that which hath bin gotten by vsury, of another mans wife, or his good name.

This restitution is a worke that is due, pertaining to new obedience, as Paull saith, Eph. 4. *Let him that hath stolne steale no more.* He that withholdeth another mans wife, hath neither contrition, faith, nor new obedience. Neither are the commandements of god, touching due satisfaction, which we saie ought to be made, to be mingled with those trifling songes of popish satisfactions. Also this we confesse, that in this life manie horrible punishments are spread ouer the Church, ouer Empires, & ouer families, for certaine sins of manie men, yea euen of the Elect: as the sedition that was raised vp against Dauid, did not lightlie afflict that whol ciuill regiment, & many holy families. Therefore we distinguish betwixt eternall punishment, and the punishment of this life, and we saie, that eternall punishment is remitted onely for the Sonne of God his sake, when we are iustified and quickned by faith.

And albeit that euen temporall punishments * are chief. * looke the
he mitigated for the Sonne of God his sake, who is the 6. obseruat.
harbour for the Church, because this weake nature can vpon this
not susteine the greatnes of the wrath of God, as Daniel confess.
proieeth, Chap. 9. *For the Lordes sake heare thou vs, and haue
mercy vnto our helpe, &c.* Yet wee teach this also, that euen for
the very * conversions sake our punishments are mitigated,
because that in the Saints the legall promises being added
to their workes, are not without their effect, but haue their
rewards: Such a promise is this: *Giue, and it shall be giuen
vnto you.* And when Paull saith 1. Cor. 11. *If we would iudge
our selues, we should not be iudged,* he speaketh of wholl repen-
tance, not of those moste vaine shadowes, which they reas-
on to preuaile, although a man fall againe into mortall

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sinne. And in this matter they haue deuised new iugling
trickes. They confesse that these satisfactions are not re-
compences, but they saie, that we muste admitte such satis-
factions as chastisements, as Paull doth punish the Co-
rinthian, 1. Cor. 5. That chastisement was excommunica-
tion: and we confesse, that they which are guiltie of mani-
fest hainous deedes, are by a lawfull iudgement and order
to be excommunicated, neither is iust excommunication a
vaine lightning. Yet notwithstanding the power of the
Church doth not punish by corporall force, as by prison, or
by hunger, but it doth onlie * pronounce this sentence:
The prison and common punishments doe pertaine to ciuill
gouernours. But such is the frowardnes of certaine men,
that although they see themselves conuincd by the evi-
dence of truth, yet they seeke to dallie by sophistrie, lest if
they should giue place, they should be thought to haue be-
trayed their fellowes. God, which seeth the heart, know-
eth, that with a simple indeauour, we haue sought out the
truth.

OUT OF THE CONFESSION OF WIRTEMBERG
Of Repentance. CHAP. 12.

SEING that we must alwaies acknowledge our sinnes,
and beleeue that they be forgien for Christ his sake,
wee thinke it also meete that men should alwaies repent in
this life. But diuers men expound repentance diuerslie;
commonlie they make three partes of repentance, Contri-
tion, Confession, and Satisfaction. We will seuerallie and
brieflie runne ouer these partes, that we maie declare what
we maie thinke to be in deede Catholike and Apostolike
in this doctrine of Repentance.

Of Contrition. CHAP. 13.

WE call Contrition a feeling of the wrath of God,
or a sorrow and great feare of the minde, raised by
the knowledge of the greatnes of our sinnes, and the weigh-
tines of the wrath of God. And we thinke that such a Con-
trition, as the law of God doth vse to stirre vp in man, is ne-
cessarilie required in true repentance: but to teach that it
doth

doth deserue remission of sinnes, or that it is a purging of our sinnes before God, we thinke it contrarie to the Apollonike doctrine. God truelie doth not despise a contrite and an humble heart, as the Psalme saith: but therefore he doth not despise it, because the Sonne of God our Lord Iesus Christ tooke vpon him a contrite & humble heart, by whose onelie contrition and humiliation our sinnes are purged before God, and his wrath is pacified. Now we are made partakers of this pacification, when with a contrite and humble heart we beleue, that Iesus Christ alone is our reconciler with the heauenlie Father. Isa. 53. *He was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and by his stripes we are healed.* 1. Ioh. 2. *He is the propitiation for our sinnes.* Act. 10. *To him giue all the Prophets witness, that through his name, all that beleene in him, shall haue remission of their sinnes.* Also the examples of Cain, Esau, Saul, Iudas Iscarioth, and such like, doe witness, that Contrition is not a merit of remission of sinnes. For these men, although they had so great contrition, that it seemed to them a thing more tollerable to dispatch their life either by strangling, or by thrusting themselues in with swordes, rather then to suffer those horrible griefes, yet could they not obtaine remission of their sinnes. The Glosse saith, *If we looke narrowly to the matter, remission of sinnes is to be attributed to the grace of God, not to contrition.* Wherefore we confesse, that to shew forth true repentance, Contrition is necessarie, yet not to this ende, that it should be any merit or purging of our sinnes before God: but that man, acknowledging the greatnes of his sinnes, should be stirred vp to seeke remission of sinnes & saluation, in the onelie free clemencie and mercie of God, and that onelie for Iesus Christ our Lord his sake, by faith.

Of Confession. CHAP. 14.

They call confession a reckoning vp of sinnes before a Priest. Therefore such confession as hath hitherto bin vsed, as it was not commaunded of God, so it is manifest, that the auncient Church did not exact it with such severity, as if it had beene necessarie to obtaine eternal saluation. And it is not to be doubted, but that we ought to acknowledge our selues before God to be sinners, and to confesse our sinnes

*Chrysos-
in cap.
12. ad Heb.
in hom. 31.
In Psal. Mi-
serere.
August. lib.
10. Confiss.
cap. 3.*

*Ambr. super
Luc. de pœ-
nitent. Dist.
1. Cap. Pe-
trus.*

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confess.*

to God, yea the auncient Ecclesiasticall writers doe graunt, that it is free for any one to reckon vp his sins before man, vnles in some matter man be offended, and the truth, by laufull and deuine calling, is to be declared. Chrysostome saith, *I will thee, not to bewraie thy selfe openlie, nor to accuse thy selfe before others: but I counsell thee to obeie the Prophet, saying, Open thy waie vnto the Lorde. And againe, If thou art ashamed to shew thy sinnes to any man, then vnter them enerie daie in thine heart: I saie not, goe, confesse thy sinnes to thy fellow seruant, that maie vpbraide thee with them, but confesse them vnto God, that is able to cure them.* Now although these wordes of Chrysostome vse to be expounded of those sinnes, which were before confessed to a Priest, yet is this exposition a manifest wrestling of the meaning of Chrysostome: and the Ecclesiasticall historie doth euidentlie witnes, that this custome of confessing vnto a Priest was abrogated in the Church of Constantinople. Augustine saith, *What haue I doe with men, that they should heare my confessions, as if they were able to heale all my griefes? They are verie curious to know an others mans life, and verie slow in amending their own.* Ambrose saith, *Peter sorrowed and weept, because he erred as man: I doe not finde what he saide, I know that he wept: I reade of his teares, I doe not reade of his satisfaction.*

And although * we thinke, that it is not necessarie to saluation, to reckon vp sinnes before a Priest, and that it is not any merite of remission of sinnes: yet we endeouour, that a generall confession of sinnes, so farre as may be, and is lawfull, maie be reteined in our Churches, and that for two causes. One is, that by this priuate conference, the ignorant may be admonished and instructed in necessarie matters: the other, that by this occasion, the Gospell of Christ, touching remission of sinnes, maie be heard priuatelie (the which Gospell is the true Keie of the Kingdome of heauen, and absolution from sinne) and that by the hearing of the Gospell, or absolution, faith maie be either conceiued, or confirmed. For, that we may truelie repent, we thinke that there is nothing more sure & certaine, then that of necessity we should haue faith, to this ende, that as the Gospell of Christ doth declare it, so we may assuredlie beleue that our sinnes are freely pardoned and forgiven for our Lord Iesus Christ his sake.

We

We are not ignorant, if we looke vnto our workes, that we are not onelie to doubt, but also to dispaire of our saluation, because that our workes, seeme they neuer so good, cannot stand vpright before the seuerer tribunal seat of God. Neither are we ignorant, that some doubt of the mercie and fauour of God doth alwaies cleaue to our flesh, so long as we liue in the bodie. But seeing that God doth promise vnto vs his free mercie for Christ his Sonnes sake, and doth require of vs, that we doe obedientlie beleue the Gospell of his sonne, he therewith also doth require, that we mortifie the doubting of the flesh, and haue a moste assured assurance in his mercie, that we doe not accuse his promise to be so full of deceit, as we are of doubting. And that we maie conceiue sure confidence therein, he placed our saluation, not in the merites of our righteousness, which is vnperfect, but onelie in the merites of his sonne our Lord Iesus Christ: whose righteousness, as it is moste perfect, so is it moste firme and constant in the iudgement of God. Mar. i. *Repent, and beleue the Gospell.* He commaundeth vs to beleue the Gospell, which declareth vnto vs the certaine fauour of God toward vs for Christ his sake: therefore he will not haue vs to doubt of his fauour toward vs, but that we maie conceiue sure confidence thereof. Ioan. 6. *This is the worke of God, that ye beleue in him, whome the Father hath sent.* If God require of vs, that we beleue in his Sonne, certeinlie he would not haue vs to doubt, but that we put our sure confidence in him. Iames. i. *If anie of you want wisdom, let him aske of him which giueth it, namelie of God, who giueth, I saie, to all men without exception, & vpbraideth not, and it shall be giuen him, but let him aske with confidence, nothing doubting.* Hilarie saith, *The kingdome of heauen, which the Prophets foreshewed, Iohn preached, and our Lord professed to consist in him selfe, he will haue vs to hope for, without anie doubting of a wauering will. Otherwise iustification through faith is none at all, if faith it selfe be doubtful.* And Augustine saith, *He that doth dispaire of the pardon of his sinnes, doth denie that God is mercifull: he that doth distrust of the mercie of God, doth great iniurie vnto God, and, as much as in him lieth, he denieth that God hath loue, truth, and power, in which thinges all our hope doth consist.* Sixtus saith, *He which is doubtful in faith, is an infidel.* Wherefore we thinke that they, who coun-

In Mat. c. 3

In Manuella.
cap. 23.

Sixtus Pon-
tifex. Tom.
1. Epist. Six-
ti Pontificis.

sell vs to doubt of the fauour of God towards vs, doe not onelie dissent from the true iudgement of the Catholike Church, but also prouide verie ill for the saluation of the Church.

Of Satisfaction. CHAP. 15.

AS touching satisfaction, we belecue and confesse, that the alone passion and death of the onelie begotten sonne of God our Lord Iesus Christ is a satisfaction for our sinnes, and that this satisfaction of Christ is offered and applied to vs by the ministerie of the Gospell, and is receiued of vs by faith. We also confesse that after the satisfaction of Christ is applied, and by faith receiued, we ought necessarily to doe those good workes, which God hath commaunded: not that by them we might purge our sinnes before God, but that we might bring forth good fruites of repentance, and testifie our thankfullnes. For, as touching praier, fasting, giuing of almes, & such like workes, we thinke that they are diligentlie to be performed, yet that they haue a farre other vse, then that they should by their merites either satisfie God for our sinnes, or applie vnto the merite of Christ.

OUT OF THE CONFESSION OF SVEVELAND

Of Confession.

CHAP. 20.

SEeing that true confession of sinnes, and such as hath it beginning from godlines, can be performed of no man, whome his repentance and true sorow of minde doth not force thereunto, it cannot be wrested out by anie precept. Wherefore neither Christ himselfe, nor the Apostles would commaund it. Therefore for this cause our preachers doe exhort men to confesse their sinnes, and therewithall they shew what fruit ariseth hereof, that a man should secretlie seeke for comforte, counsell, doctrine, instruction, and at the hands of a man, that is a Christian, and wise, yet by commaundement they vrge no man, but doe rather affirme, that such commaundements doe hinder godlines. For that constitution of confessing sinnes vnto a
priest.

priest, hath driuen infinite soules vnto desperation, and is subiect to so manie corruptions, that of late it ought to haue bene abrogated, and without doubt had bene abrogated, if the gouernours of Churches of late time had burned with so great a zeale to remouue awaie stumbling blookes, as in times past Nestorius the Bishoppe of Constantinople did burne, who did vterlie abolish secret confession in his Church, because that a certaine noble woman, going often to Church, vnder pretence of doing the workes of repentance, was deprehended to haue to doe with a Deacon. Infinite such vndoubted sinnes were committed euerie where. Moreouer the Pontifical laws do require that the hearer & iudge of confession should be so holie, learned, wise, mercifull, that a man can hardlie finde out, especiallie among those that are commonlie appointed to heare confessions, to whom he might confesse him selfe. And now the Schoolmen doe thinke, that it is better to confesse sinnes to a laie man, then to that Priest, by whome we maie not looke to be edified in godlines. This is the summe: That confession bringeth more hurt then profit, which sound repentance & true sorow of the minde for sinnes committed doth not wring out. Therefore seeing this is the gift of god alone, that we maie repent of our sinnes, & be truelie sorowfull for that we haue sinned, nothing, that maie turne to saluation, can be done in this matter by commaundementes, as hath hitherto bene too too manifest euen by experience.

K iij

THE

THE NINTH SECTION. OF IVSTI- FICATION BY FAITH, AND OF good workes, and their Rewards.

THE LATTER CONFESSIO OF HELVETII
Of the true Iustification of the faithfull.

CHAP. 15.



Act. 8.

Act. 13.

Deut. 2.5.

TO iustifie, in the Apostles disputation touching iustification, doth signifie to remitte sinnes, to absolue from the faulte, and the punishment therof, to receiue into fauour, to pronounce a man iuste. For the Apostle saith to the Rom. *God is he that iustificeth, who is he that can condemne?* Where to iustifie, and to condemne, are opposed. And in the Actes of the Apostles the Apostle saith, *Through Christ is preached vnto you forgiveness of sinnes, and from all things (from which ye could not be iustified by the lawe of Moses) by him, every one that believeth, is iustified.* For the lawe also in and in the Prophets we reade: that *If a controuersie were risen amongst anie, and they came in iudgements, the Iudge should iudge them, that is, iustifie the righteous, and make wicked or condemne the wicked.* And in the chapter of Ilaiah, *woe to them which iustifie the wicked for rewards.* Now it is most certaine, that we are all by nature sinners, and before the iudgement seat of God conuicted of vngodlines, and guiltie of death. But we are iustified, that is, acquitted

acquitted from sinne and death by God the iudge, through the grace of Christ alone, and not by any respect or merit of ours. For what is more plaine then that which Paule saith? *All have sinned, and are defisute of the glorie of God, and are iustified free by his grace, through the redemption which is in Christ Iesus.* For Christ tooke vpon him selfe and bare the finnes of the world, and did satisfie the iustice of God. God therefore is mercifull vnto our finnes for Christ alone that suffered and rose againe, and doth not impute them vnto vs. But he imputeth the iustice of Christ vnto vs for our owne: so that now we are not onely censed from sinne, and purged and holie, but also indued with the righteousness of Christ, yea and acquitted from sinne, death and condemnation: finally, we are righteous, and heires of eternall life. To-Rom. 4. speake properlie then, it is God alone that iustificeth vs, and that onelie for Christ, by not imputing vnto vs our finnes, but imputing Christes righteousness vnto vs.

But because we doe receiue this iustification, not by anie works, but by faith in the mercie of god and in Christ: therefore we teach and belecue with the Apostle that sinnefull man is iustified onelie by faith in Christ, not by the lawe, or by anie workes. For the Apostle saith, *We conclide that man is iustified by faith without the workes of the law.* If Abraham was iustified by workes, he hath whereof to boast, but not with God. For Rom. 3. / Rom. 4. / Gen. 15. *you saith the scripture? Abraham beleueed God, and it was imputed vnto him for righteousness. But to him that worketh not, but beleueeth in him that iustificeth the vngodlie, his faith is counted for righteousness.* And againe, *You are saved by grace through faith, and that not of your selues: it is the gift of God. Not by workes, lest anie might haue cause to boast.* Eph. 2. Therefore because faith doth apprehend Christ our righteousness, and doth attribute al to the praise of god in Christ, in this respect iustification is attributed to faith chiefly because of Christ, whome it receiue, and not because it is a work of ours. For it is the gift of God. Now, that we doe receiue Christ by faith, the Lord sheweth at large. Ioa. 6. where he putteth eating for beleeuing, and beleeuing for eating. For as by eating we receiue meat, so by beleeuing we are made partakers of Christ. Therefore we doe not parte the benefite of iustification, giuing part to the grace of God or to Christ, & a part to our selues.

1. Tim. 1.

1. Cor. 2.

Gal. 2.

selues our charitie, workes, or merit, but we doe attribute it whollie to the praise of God in Christ, and that through faith. Moreouer, our charitie and our workes cannot please God if they be done of such as are not iust: wherefore we must first be iust, before we can loue or doe anie iust workes. We are made iust (as we haue said) through faith in Christ, by the meere grace of God, who doth not impute vnto vs our sinnes, but imputeth vnto vs the righteousness of Christ, yea and our faith in Christ he imputeth for righteousness vnto vs. Moreouer the Apostle doth plainlie deriue love from faith saying, *The ende of the commaundement is love, proceeding from a pure heart, a good conscience, and a faith undefiled.* Wherefore in this matter we speake not of a fained, vaine, or dead faith, but of a liuely and quickening faith, which in Christ (who is life, and giueth life) whome it apprehendeth, both is indeed, and is so called, a liuelie faith, & doth proue it selfe to be liuelie, by liuely workes. And therefore Iames doth speake nothinge contrarie to this our doctrine, when he speaketh of a vaine and dead faith, which certaine bragge of, but had not Christ liuing within them by faith. And Iames also saith that *workes doe iustifie*, yet is he not contrary to Saint Paull (for then he were to be reiected) but he sheweth that Abraham did shew his liuelie and iustifying faith by workes. And so doe all the godlie, who yet trust in Christ alone, not to their owne workes. For the Apostle saith againe, *I liue, howbeit not I, but Christ liueth in me. But that which now I liue in the flesh, I liue through the faith of the Sonne of God, who loved me, & gaue himselfe for me. I do not despise the grace of God, for if righteousness be by the law, then Christ died in vaine.*

*Of Faith and good workes: Of their rewards,
and of mans merits.*

CHAP. 16.

CHristian faith is not an opinion or humane persuasion, but a sure trust, and an euident and steadfast assent of the minde, to be brieue, a moste sure comprehension of the trueth of God set forth in the scriptures and in the Apostles Creede, yea and of God himselfe, the chiefe blessings, and especiallie of Gods promise, and of Christ, who is the consummation of all the promises. And this faith is the meere gift of God, because God alone of his power doeth

giue it to his elect, according to measure, and that when, to whome, and how much he will, and that by his holie spirit, through the meanes of preaching the Gospell, and of faithfull praier. This faith hath also her increases, which vnles they were likewise giuen of God, the Apostles would neuer haue saide, *Lord increase our faith.* Now all these thinges which we haue saide hitherto of faith, the Apostles taught them before vs, euen as we set them downe: for Paul saith, *Faith is the grounde or sure subsistence of things hoped for, and the euidence or cleare and certaine comprehension of things which are not seene.* And againe he saith, that *all the promises of God in Christ are yea, and in Christ are Amen.* And the same Apostle saith to the Philippians, that *it was giuen them to beleue in Christ.* And also, *God doeth distribute vnto euerie man a measure of faith.* And againe, *All men haue not faith, and al doe not obey the Gospel.* Besides Luke witnesseth and saith, *As many as were ordeined to life, beleued.* And therefore he also calleth faith, *The faith of Gods elect.* And againe, *Faith commeth by hearing, and hearing by the word of god.* And in an other place he willethe me to praie for faith. And the same also calleth Faith, *Powreful,* and *that sheweth is selfe by loue.* This faith doth pacifie the conscience, and doth open vnto vs a free accessse vnto God, that with confidence we maie come vnto him, and may obtaine at his handes whatsoeuer is profitable and necessarie. The same faith doth keepe vs in our durie which we owe to God and to our neighbour, and doth fortifie our patience in aduersitie, it doth frame and make a true confession, and (in a worde) it doth bring forth good fruite of all sorts, and good workes which are good in deede doe proceede from a liuely faith, by the holie Ghost, and are done of the faithfull according to the will or rule of Gods worde. For Peter the Apostle saith, *Therefore giuing al diligence shereunto, ioyne moreouer verue with your faith, and with verue knowledge, and with knowledge temperance, &c.*

Lac. 11.

Heb. 11.

2. Cor. 1.

Rom. 12.

2. Theff. 2. 2.

3.

Act. 13.

Rom. 10.

Tit. 1.

Galat. 5.

It was said before that the law of God, which is the will of God, did prescribe vnto vs the patterne of good workes. And the Apostle saith, *This is the wil of God, euen your sanctification, that you abstaine from al uncleannes, & that no man oppresse or deceiue his brother in any matter.* But as for such workes and worshipes of god as are taken vp vpon our owne liking, which

1. Theff. 5.

Coloss. 3.

Mat. 15.

Mat. 5.

1 phes. 4.

Coloss. 3.

Paul 4.

Tit. 3.

1 Cor. 13.

1 Cor. 13.

1 Cor. 13.

1 Cor. 13.

Saint Paull calleth wilworshipp, they are not allowed, nor liked of God. Of such the Lord saith in the Gospell. *They worship me in vaine, teaching for doctrine the precepts of men.* We therefore disallowe all such manner of workes, and wea- pronue and vrge men ynto such as are according to the will and commaundement of God: Yea and these same workes, that are agreeable to Gods will, must be done, not to the ende to merit eternall life by them, for *life everlasting*, as the Apostlie saith, *is the gift of God*: nor for ostentations sake, which the Lord doth reiect, Mat. 6. nor for lucre, which also he misliketh, Mat. 23. but to the glorie of God, to commend & set forth our calling, and to yeald thankfulness vnto god, and also for the profit of our neighbours. For the Lord saith againe in the Gospell, *Let your lights so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.* Likewise the Apostlie Paull saith, *Walke worshipping your calling.* Also, *Whatsoever you doe, saith he, either in word, or in deede, doe all in the name of the Lord Iesus, giuing thanks to God the Father by him. Let no man seeke his owne but euerie man his brothers.* And, *let ours also learne to shew forth good works for necessarye vser, that they be not vnprofitable.* Notwithstanding therefore that we teach with the Apostlie that a man is iustified by faith in Christ, and not by any good workes, yet we doe not lightlie esteeme or condemne good workes: because we know that a man is not created or regenerated thorough faith, that he should be idle, but rather that without ceasing he should doe those things which are good and profitable. For in the Gospel the Lorde saith, *A good tree bringeth forth good fruite.* And againe, *Whosoener abideth in mee, bringeth forth good fruite.* And Ieslie the Apostlie saith, *We are the workmen in ship of God, created in Christ Iesus to good works, which god hath prepared, that we should walke in them.* And againe, *Who gaue himselfe for vs, that he might deliuer vs from all iniquitie, and purge vs to be a peculiar people to himselfe, zealous of good workes.* We therefore condemne all those, which doe contempne good workes, and doe bable that they are needeles, and not to be regarded. Neuerthelesse, as was saide before, we doe not thinke, that we are saued by good workes, or that they are so necessarie to saluation, that no man was euer saued without them. For we are saued by grace, and

and by the benefite of Christ alone. Workes do necessarie
 proceede from faith: but saluation is impropertie attributed
 to them, which is moste propertie ascribed to grace. That
 sentence of the Apostle is verie notable, *If by grace, then not
 of workes: for then grace were no more grace: But if of workes, then is
 it not of grace: for then workes were no more workes.* Rom. 11.

Now the workes which we doe are accepted and allowed
 of God through faith, because they which doe them please
 God by faith in Christ, and also the workes themselues
 are done by the grace of God through his holie spirit. For
 Saint Peter saith, that *Of euerie nation, he that feareth God,
 and worketh righteousness, is accepted with him.* And Paul also, *We
 cease not to praise for you, that you maie walke worshipping of the
 Lorde, and in all thinges please him, being fruitful in euerie good
 worke.* Here therefore we diligentlie teach not false and
 Philosophicall, but true vertues, true good workes, and the
 true duties of a Christian man. And this we doe, with all di-
 ligence and earnestnes that we can, inculcate and beate in-
 to mens mindes, sharplie reproouing the slothfulness and
 hypocrisie of all those, who with their mouthes praise and
 professe the gospell, and yet with their shamefull life doe dis-
 honor the same, setting before their eyes in this case Gods
 horrible threatninges, large promises, and bountifull
 rewardes, and that by exhorting, comforting, and rebuking.
 For we teach, that God doth bestow great rewardes
 on them that doe good, according to that saying of the Pro-
 phet, *Refraine thy voice from weeping, because thy worke shall
 haue a reward.* In the Gospell also the Lorde saide, *Reioyce,
 and be glad, because your reward is great in the heauens.* And,
*he that shall giue to one of these little ones a cuppe of colde water,
 verilie I saie vnto you he shall not lose his reward:* Yet we doe
 not attribute this reward, which God giueth, to the merit of
 the man that receiueth it, but to the goodnes or liberalitie,
 and trueth of God, which promiset and giueth it: who al-
 though he owe nothing vnto anye, yet he hath promised to
 giue a reward to those that faithfully worship him, notwith-
 standing that he do also giue them grace to worship him. Be-
 sides there are many things vnworthie the maiesty of god, &
 many vnperfect thinges are found in the workes euen of the
 saints, & yet because god doth receiue into fauor, & embrace
 the

Act. 10.
Coloss. 1.

Isa. 4.
Mar. 5. &
10.

Isa. 64.

Luc. 17.

1. Cor. 4.

the works of them for Christs sake, therefore he performeth vnto them the promised reward. For otherwise, our righteousnesses are compared to a menstruous cloath, yea, & the Lord in the gospell saith, *When you haue done al things which are com-
maunded you, saie, we are unprofitable seruants: that which we ought
to doe, we haue done.* So that though we do teach that god doeth
giue a rewarde to our good deeds, yet withall we teach with
Augustine, that God doth crowne in vs, not our desertes, but his
owne gifts. And therefore whatsoeuer rewarde we receiue, we
saie that it is a grace, and rather a grace then a rewarde: be-
cause those good things which we doe, we doe them rather
by God, then by our selues; and because Paul saith, *what hast
thou, that thou hast not receiued? If thou hast receiued it, Why dost
thou boast, as though thou hadst not receiued it.* And that which
the blessed Martyr Ciprian doth gather out of this place,
That we must not boast of any thing, seeing nothing is our owne. We
therefore condemne those who defend the merites of men,
that they may make frustrate the grace of God.

OVT OF THE FORMER CONFESSIO N OF HELVETII.

NOW we attaine vnto these so diuine benefites, and the
true sanctification of the spirit of God, by Faith
(which is the meere gifte of God, not by anie either our
strength, or merites:) which faith being a sure and vndoub-
ted substance, and laying holde on thinges to be hoped for
from the good will of God, doth send out of it selfe charite,
and then verie excellent fruites of all vertues: yet doe we
not attribute anie thing to these workes, although they be
the workes of godlie men, but that saluation which we haue
obtained, wee doe whollie attribute to the verie grace of
God. And this indeed is the onelie true worship of God, to
wit, a faith moste fruitfull of God workes, and yet not put-
ting anie confidence in workes.

OVT OF THE CONFESSIO N OF BASILL.

WE confesse the remission of sinnes through faith
in Christ crucified: and though this faith doeth
without intermission exercise, and shew forth it selfe in the
workes of charitie, and by this meanes is tried, yet we doe
not attribute righteousness and satisfaction for our sinnes
vnto

into workes, which are fruites of faith, but onelie to a true confidence and faith in the blood of the lambe of God shed for vs. For we doe vnfeignedlie professe, that all thinges are giuen vs free in Christ, who is our righteousness, holiness, redemption, waie, truth, wisdom, and life. Therefore the faithfull doe worke, not to satisfie for their sinnes, but onelie that they maie in some sorte shewe them selues thankfull vnto God our Lorde for great benefits bestowed vpon vs in Christ. *And in the margens vpon the word Thankfull.* Thankfullnes consisteth in requiting of benefites received: but we can requite nothing to God, because he wanteth nothing. Therefore we haue an eie to those thinges which he requireth of vs: and those are, faith, and the workes of charitie: he requireth Faith toward him selfe, Charitie toward our neighbour.

OUT OF THE CONFESSION OF BOHEMIA.

Of Christ our Lorde, and of Iustification by Faith.

CHAP. 6.

THE sixth point of Christian doctrine in our Churches is, as touching sound and liuelie faith in Iesus Christ our Lorde, and of true Iustification by this Faith. *And a little after,* Our men are taught to acknowledge this grace and truth, and in all the sauing and wonderfull works, which Christ brought to effect, by faith to beholde those things, which, according to the meaning of the holic scripture, are in a steadfast faith to be beleeued and professed: such are these, The comming of Christ from heaven, his conception, natiuitie, torments, death, buriall, resurrection, ascending into heaven, his sitting at the right hand of God, and his comming againe from thence to iudge the quicke and the dead. In these principall effectes, as in a chest wherein treasure is kept, are all those sauing fruites of true iustification laide vp, and from thence they are taken for the elect and faithfull, that in spirit and conscience by faith they maie be made partakers thereof, all which shall hereafter be perfectlie and fullie giuen vnto them, in the daie of that ioyfull resurrection. *These thinges are also found in*

in the sixth Section, so farre forth as they describe the work of Christ, and the fruites thereof.

Out of this foundation, of this iustifying faith, and of true and perfect iustification thereby, according to euident cleare testimonies in the scriptures, we are further taught: First, that no man by his owne strength, or by the power of his own wil, or of flesh & bloode, can attaine vnto, or haue this sauing or iustifying faith, except God of his grace, by the holy ghost, & by the ministration of the gospell preached, do plant it in the heart of whome he list, and when he list, so that that heart maie receiue all things, which are offered to saluation, and made knowne touching the same, by the publike preaching of the worde, and by the sacraments instituted of Christ. Hereof holie Iohn Baptist saith, *Man can take nothing to himselfe, except it be giuen him from aboue. Also our Lord Christ himselfe saith, No man cometh to me, except the Father, which sent me, do draw him. And a litle after, Except it be giuen him of my Father, that is, from aboue, by the holie ghost. And to Peter Christ said, Flesh & blood hath not reuelled this vnto thee.*

Rom. 10.

2. Thess. 3.

Ioh. 3.

Ioan. 6.

Mat. 16.

Now this faith properlie is an assent of a willing heart to the wholl trueth deliuered in the Gospell, whereby man is lightned in his minde and soule, that he may rightly acknowledge and receiue for his onelie Sauour, his God, and Lord Iesus Christ, and vpon him, as on a true rocke, he maie builde his wholl saluation, loue, followe, and enioie him, & repose all his hope and confidence in him: and by this valiant confidence he maie lift vp him selfe, and trust, that for him and his onelie merite, God is become to him, liuing, gentle, bountifull, & also that in him and for him he assuredlie hath, and shall haue for euer, eternall life, according to his true promise, which he confirmed with an othe, saying, *Verelie I saie vnto you, he that beleeueth in me hath eternall life. And, This is the will of him that sent me, that he which seeth the sonne, and beleueth in him, should haue eternall life, and I wil raise him vp in the last daie. Also, This is life eternall, that they know thee the true God, and whom thou hast sent, Iesus Christ. And I saiah, saith, By his knowledge shall my righteous seruant iustifie manie. This faith alone, and this inward confidence of the heart in Iesus Christ our Lord doth iustifie, or make a man*

Ioan. 6.

a man iust before God, without any workes which he maie adde, or anie merite of his: of which faith Saint Paull saith, *But to him which worketh not at all, but beleueth in him that iusti-* Rom. 4.
fieth the wicked man, his faith is imputed for righteousness. And be- Rom. 3.
 fore he saide, *But now is the righteousness of God made manifest without the lawe, hauing wisnes of the Law and of the Prophetes: to wit, the righteousness of God, by the faith of Iesus Christ, vnto all,* and vpon all that beleue. And in another place, *He that beleueth in him, is made righteous.* And this righteousness or iusti- Act. 13.
 fication is the remission of sinnes, the taking awaie of eternall punishment, which the seuerer iustice of God doth require, and to be clothed with Christs righteousness, or with imputation thereof: also it is a reconciliation with God, a receiuing into fauour, whereby we are made acceptable in the beloued, and fellow heires of eternall life. For the confirming of which thinges, and by reason of our new birth or regeneration, there is an earnest added, to wit, the holie Ghost, who is giuen and bestowed freelic, out of that Eph. 1.
 infinite grace, for Christ his death, blood shedding, and his resurrection: All these thinges hath Paull described verie excellentlie in his Epistle to the Romanes, where he bringeth in Dauid speaking in this wise, *Blessed are they whose iniquities are forgiven:* whereof he speaketh in that wholl Chapter. Rom. 4.
 And to the Galathians he saith, *God sent forth his Sonne, that we might receive the adoption.* Now because ye are sonnes, God hath Psal. 32.
 sent forth the spirit of his Sonne, crying in your hearts, *Abba, Father.* For, whomesoeuer God doth iustifie, to them he doth Gal. 4.
 giue the holie Ghost; and by him he doth first regenerate Rom. 8.
 them, as he promisseth by the Prophet, saying: *I will giue them a new heart, and I will put my spirit in the midst of them,* Ezech. 12.
 that as before sinne had reigned in them to death, so also & 36.
 then grace might reigne by righteousness vnto eternall life Rom. 5.
 through Iesus Christ. And this is the communion or participation of the grace of God the father, of the merit of Iesus Christ our Lorde, and of the sanctification of the holie Ghost: this is the lawe of faith, the lawe of the spirit, and life, written by the holie Ghost.

But the liuelie and neuer drying spring of this iustification, is our Lorde Iesus Christ alone, by those his sauing workes, that is, which giue saluation, from whome all holie

Act. 4.

Act. 10.

Heb. 1.

Eph. 1.

1. Ioan. 2.

Heb. 10.

Heb. 4.

Ioan. 7.

Ioan. 6.

men from the beginning of the world, as well before the law was published, and vnder the lawe, and the discipline thereof, as also after the lawe, haue and doe drawe, haue and doe receiue saluation, or remission of their sinnes by faith in the moste comfortable promise of the gospell: and doe applye, and appropier it as peculiar to themselves, onlie for the sole death of Christ, and his bloodshedding, to the full and perfect abolishing of their sinnes, and the clensing from them all, whereof we haue manie testimonies in the Scripture. Holie Peter before the wholl counsell at Hierusalem, doth prooue by sound arguments, that *Saluation is not to be found in any other, then in Christ Iesus alone, & that vnder this large cope of heauen, there is no other name giuen vnto men, whereby we maie be saued.* And in another place he appealeth to the consenting voyces and testimonies of all the Prophets, who spake with one minde, and by one spirit, as it were by one mouth: and thus he saide, *As touching this Iesus, all the Prophets beare witnes, that through his name, all that beleue in him, shall receiue remission of sinnes.* And to the Hebrewes it is written, *He hath by himselfe purged our sinnes,* and againe, *We haue redemption through his blood, euen the remission of sinnes.* And S. Iohn saith, *we haue an aduocate with the Father, Iesus Christ the righteous, & he is the propitiation or atonement for our sinnes, and not for ours onlie, but also for the sinnes of the wholl world.* And againe to the Hebrewes, *We are sanctified by the offering of the bodie of Iesus Christ once made:* and a litle after he addeth, *with one onlie offering hath he consecrated for ever them that are sanctified, namely of God, by the spirit of God.* Therefore al sinners and such as are penitent ought to flie incontinentlie thorough their wholl life to our Lord Christ alone, for remission of their sinnes, and euerie sauing grace, according to that in the Epistle to the Hebrewes, *Seeing that we haue a great high Priest, euen Iesus the Sonne of God, which is entered into heauen, let vs holde fast this profession, which is concerning Christ our Lord: and straight way he addeth, Let vs therefore goe boldlie vnto the throne of grace, that we maie receiue mercie, and finde grace to helpe in time of neede.* Also Christ himselfe crying out, saith, *He that thirsteth, let him come to me, and drinke.* And in another place. *He that commeth vnto me, shall not hunger: & he that beleeueth in me, shall neuer thirst.* Now they that

attaine

attaine to this iustification by Christ our Lord, are taught, to take vnto themselves true and assured comfort, out of this grace & bountie of God, to enioy a good & quiet conscience before God, to be certaine of their owne saluation, and to haue it confirmed to them by this meanes, that seeing they are here the sonnes of God, they shall also after death in the resurrection be made heires. In the meane time they ought both to desire to be brought to this, that they maie receiue the fruit of perfect saluation, and also cheerefullie to looke for it, with that confidence, according to the promise of the Lord, that such shall not come into iudgement, but that by making awaie they haue already passed from death into life. Of al other points of doctrine we account this the chiefest and weightiest, as that wherein the summe of the Gospell doth consist, Christianitie is founded, and the pretious and most noble treasure of eternall saluation, & the onelie and liuelie comfort proceeding from God, is comprehended. Therefore herein our preachers doe labour especiallie, that they maie well instruct the hartes of men in this point of doctrine, & so sowe it, that it maie take deepe root.

Rom. 8.
Galat. 4.

Ioh. 5.

Of good workes, and a Christian life. CHAP. 7.

IN the seuenth place we teach, that they, whoe are made righteous and acceptable to God, by faith alone in Christ Iesus, & that by the grace of God without any merits, ought in the wholl course of their life that followeth both all together iointlie, & euerie one particularlie, according as the order, condition, age, and place of euerie one doth require, to performe and exercise those good workes, and holie actions, which are commaunded of God, euen as God commaundeth, when he saith, *Teach them to obserue all thinges, which I haue commaunded you.* Now these good workes or holie actions, are not certaine affections deuised of flesh and bloode (for such the Lorde forbiddeth) but they are expresselie shewed and propounded vnto vs by the spirit of God, to do the which God doth binde vs, the rule and chiefe square whereof God himselfe is in his word: for so he saith by the Prophet, *Walke not in the commaundements of your Fathers, and keepe not their iudgements, and defile not your selues with their Idolatries: I am Iehouah your God, walke ye in my commaundementes, and keepe my iudgements, and doe them.* Likewise Christ saith,

Ezech. 20.

Math. 18.

Math. 11.

Math. 5.

Math. 15.

* Looke the
1. Obseruat
vpon this
confess.
Mar. 7.
Isa. 29.
Isa. 1. & 64.

Teach them those thinges, which I haue commaunded you. Therefore the 10. commaundements, and loue, which by faith worketh righteousnes, on the right hand, & on the left hand, as well toward God as toward our neighbour, is a certaine summe, a most streight square, & a most artificiall shaping or description of all good workes. Now an example of this square is the moſte holie life of Christ, whereof he himſelfe ſaith, *Learn of me, because I am meeke and humble in heart.* And what other thing would he teach, by vttering thoſe eight ſentences of happines, then to ſhewe what manner of life the true children of God ought to lead; and what be the workes which God hath commaunded.

Therefore according to theſe thinges they teach with all care and diligence, touching the difference, which is to be known and kept, betwixt thoſe workes which are deuiled and taught of men, and thoſe which are commaunded of God. Thoſe workes which are commaunded of God, ought not to be intermitted for humane traditions. For Chriſt doth grieuouſlie reprehend this in them that doe otherwiſe, & in the Pharifeſes, ſaying, *Why doe you tranſgreſſe the commaundements of God for your traditions?* And againe, *In vaine doe they worſhip me, ſeeing they do only teach the commaundements of men.* But ſuch workes as are taught of men, what ſhew ſoeuer they haue euen of goodnes, are in no caſe to be ſo highly eſteemed, as thoſe, which are commaunded of God. Yea, to ſaie ſomewhat more, if they be not of faith, but contrary to faith, they are of no value at all, but are an abomination and filthines before the face of God. Now all good workes are deuiled, firſt, generallie, into thoſe which pertaine to all true Chriſtians, according to the vnitie of faith and catholicke ſaluation. Secondly they are deuiled particularly into thoſe which are proper to the order, age, and place of every man, as the holie Ghoſt doth ſeueralie teach Elders, Maſters, the common ſorte, Parentes, children, the married, the vnmarried, and euerie one, what be their proper bonds and workes. Moreouer in this point men are diligentlie taught to know, how, and wherein good workes doe pleaſe God. Truelie they pleaſe God no otherwiſe, then in the onely name of our Lord Ieſus Chriſt, in whoſe name, they ought to be done to the glorie of god, according to the doctrine of

Paul

Paull the Apostle, who speaketh thus, *Whatsoever you doe in wordes and in deedes, doe all in the name of our Lord Iesus*. And the Lorde himselfe saith, *Without me ye can doe nothing*, that is, nothing that maie please God, and be for your saluation. Now to doe good workes in the name of Christ, is to doe them, in a liuelie faith in him, whereby we are iustified, and in loue, which is poured forth into our hearts by the holie Ghost, in such sorte that God loueth vs, and we againe loue him and our neighbour. For the holie Ghost doth sanctifie, mooue, and kindle the hearts of them which are iustified, to doe these holie actions, as the Lorde saith, *He shall be in you*: And the Apostle, *The anoynting of God teacheth you*. These two, Faith and loue, are the fountaine and square of all vertues and good workes, according to the testimony of the Apostle, *The end of the commandments is loue out of a pure heart and a good conscience, and faith not feigned*. And againe, *Without faith is is not possible to please God*. Also, *without loue nothing doth profit a man*.

Coloss. 3.
1 Cor. 10.
Ioh. 15.

Ioan. 14.
1 Ioan. 2.

1 Tim. 1.
Heb. 11.
1 Cor. 13.

In the next place they teach, why and to what purpose or end, such good workes, as pertain to Christian godlines, ought to be done, to wit, not in this respect, that men by these workes should obtaine iustification or saluation, and remission of sins (for Christ saith, *When you haue done all those things which were commaunded you, saie, we are vnprofitable seruants*. Also Paull saith, *Not for the workes of righteousness, which we haue done, but through his mercie hath he saved vs*: wherewith al those words of Dauid agree, when he praieth, *Lord enter me into iudgement with thy seruant, because that in thy sight shall no flesh lining be iustified*.) But Christians are to exercise themselves in good workes, for these causes following. First, that by this meane, they may prooue and declare their faith, & by these workes be knowne to be true Christians, that is, the liuelie members and followers of Christ, whereof our Lorde saith, *Euery tree is knowne by his owne fruites*. In deede good workes are assured arguments, and signes and testimonies, and exercises of a liuelie faith, euen of that faith, which lieth hidde in the heart, and to be shorte, of the true fruit thereof, and such as is acceptable to God. Paull saith, *Christ lineth in me: for in that I now liue in the flesh, I liue by faith in the Sonne of God*. And trulie it can not be otherwise, but

Luc. 17.

Tit. 3.

Psa. 143.

Luc 6.

Gal. 2.

*looke the
2. obseruat.
vpon this
confess.
2. Pet. 1.

*looke the
3. obseruat.

Sap. 7.
Mat. 12.
Luc. 11.

2. Cor. 3.

that as sinne doth bring forth death, so faith, and iustificati-
on, which ariseth therout, doth bring forth life, inwardlie in
the spirit, and outwardlie in the works of charitie. Second-
lie we must therefore doe good workes, that Christians
might confirme and build vp their Election and vocation in
themselves, and preserue it * by taking heed that they fall
not in mortall finnes, euen as Saint Peter teacheth, among
other thinges writing thus: *Wherefore brethren endeauour
ther to make your election and vocation sure, or to confirme it.* And
how this maie be done, he doth brieflie declare a litle be-
fore, *Therefore giuing all diligence thereunto, ioyne verue with
your faith: and with verue, knowledge: and with knowledge, tempe-
rance: and with temperance, pacience: & with pacience, godlines: &
with godlines, brotherlie kindnes: and with brotherlie kindnes, loue.*
*For if these thinges be among you, and abound in you, they will
make you that ye neither shall be idle, nor unfruitfull in the know-
ledge of our Lorde Iesus Christ.* In which place Saint Peter doth
euidently shew, that we must endeauour to exercise ourselves
in good workes, * first for this cause, lest that the grace of
faith & a good conscience, which we haue, be either lost or
defiled, but that it maie rather be preserved. (For the holie
Ghost doth flie from Idolaters, and departeth from pro-
phane men, and the euill and vnpure spirit doth returne in-
to an emptie and idle house. Also, whosoever doth either
loose, or defile a good conscience, what commendable
thing, or what worke can he do that is pretious and accep-
table to God? how shall he giue himselfe to prayer?) Se-
condlie for this cause, that we maie profite and increas
more and more in this grace, and that we maie gaine vnto
the Lorde, by occupying those talents which are commit-
ted to our trust: whereof Saint Paull saith, *Now we all behol-
ding, as in a mirrour, the glorie of the Lord with open face, are chan-
ged into the same Image from glorie to glorie: that is, we beholde
Christ, who is the image and glorie of the Father, & herein
we indeauour, that we maie be conformed to the likenes of
this Image, by the holie ghost, which doth kindle vs therun-
to, til this Image doth get her perfection, by the blessed re-
surrection. Thirdly we must do & exercise our selues in good
workes, as well for the promises of this life, as also for the re-
ward of eternall life (whereof mention is made verie often
and*

and at large in the holie scripture) & that by faith in Christ we maie haue a more easie entrance to the attaining of those rewards, and to the eternal kingdome of heauen, as S. Peter testifieth, saying, *If ye doe these thinges, ye shall neuer fall.* 2. Pet. 1.

For by this meanes an ensring shalbe ministred vnto you abundantly into the everlasting kingdome of our Lorde and Sauour Iesus Christ. But chiefelie we must doe the workes of mercie, whereby we maie benefit our neighbour, where by we provide and doe for him, and whereof he standeth in neede, such as these be, to giue almes, to visite the sicke, to haue a care of them, or to be at hand to doe them service, to teach the simple, by counsell and labour to helpe others, to pardon offences, and such like, which all haue the promises of the bountifullnes of God and of rewardes, to doe the which Christ our Lord doth exhort in these words, *Be ye merciful, as your Father is mercifull. Giue, and it shall be giuen to you; forgive, and ye shall be forgiven.* And in an other place, *Sell your goods, and giue almes: get you bagges, which waxe not olde, a treasure that cannot faile in heauen, where no theefe commeth, and where the moth corrupteth nothing.* Also, *When thou makest* Luc. 6.

astaff, call the poore, the maimed, the lame, the blinde, and thou shalt be blessed, because they can not recompence thee: for thou shalt be recompenced as the resurrection of the iust. Also, *I was an hungry, I thirsted, I was a straunger, naked, sicke, and in prison, and in all thinges ye helped me by your seruice: Verilie I saie vnto you, In* Luc. 12.

much as ye did these thinges to one of the least of my brethren, ye did them to me. Come hisher ye blessed of my Father, inherit the kingdome prepared for you before the beginning of the worlde. By Luc. 14.

these it is plaine and manifest, that those works which proceede of faith, do please God, & are rewarded with abundant grace, to wit, with the recompence of al kinde of good thinges & blessings, both in this life, & in the life to come.

Lastly this doctrine is shut vp with this or such like exhortation, that no man can perfectlie doe these works of Christian godlines, or fullie performe the commaundementes of God, and that no man can be found, who doth not faile in anie parte hereof, and who is cleane without sinne: as it is written, *There is not a man so iust on the earth, who doth uprightly, and not sinne:* and that therefore euerie one ought to seeke and to enioy his perfection, in Christ Iesus, in his

Ecclef. 7.

Rom. 8.

1. Cor. 1.

grace, pretious sacrifice and merit, by that faith and his justification, which consisteth in the remission of sinnes, if he will not haue anie thing in himselfe that maie deserue damnation. For Christ alone is our perfection, and fulfilling of the lawe, our life and righteousness, and whosoever receiue him by faith, and doe whollie trust in him, these men haue all their sinnes washed awaie in the bloode of Christ, so that afterwarde they neede not to feare condemnation. For thus Paull writeth, *Therefore now there is no condemnation to them which are in Christ Iesus, which doe not walke according to the flesh, but according to the spirit.* For to these men Christ is made of God wisdom, righteousness, sanctification, and redemption.

OVT OF THE FRENCH CONFESSION.

Art. 13.

WE beleue that our wholl righteousness doth consist in the remission of our sinnes, which is also, Dauid doth testifie, our onelie felicitie. Therefore we do utterly reiect all other meanes, whereby men do thinke that they maie be iustified before God, and casting awaie allopinion of vertues and merits, we doe altogether rest in the onelie obedience of Iesus Christ, which is imputed to vs, both that all our sins maie be couered, and also that we may obtaine grace before god. To conclude, we beleue that we cannot finde where to rest our selues, if we decline neuer so litle from this foundation, but rather we shall be alwaies vnquiet, because we are not at peace with God, till we be certenlie perswaded, that we are loued in Iesus Christ, because that in our selues we are worthie of all harred.

Art. 20.

We beleue that by faith alone we are made partakers of this righteousness, as it is written, He suffered, to purchase saluation for vs, *That whosoever beleueth in him should not perish.* And this is therefore done, because the promises of life offered to vs in him, are then applied to our vse, and made effectuell to vs, when we doe imbrace them, nothing doubting but that we shall enioy those thinges, wherof the Lorde by his owne mouth hath assured vs. Therefore that righteousness, which we obtaine by faith, doth depend vpon free promises, whereby the Lord doth declare and testi-

se, that we are beloued of him.

We belecue, that by the secret grace of the holie Ghost *Art. 21.*
we are indued with the light of faith, which is the free gifte
of God, and is proper to them alone, to whome it pleased
God to giue it, so that the faithfull haue not whereof to
boast in themselues, seing that rather they are more then
double debtors, because they are preferred before others.
And further we belecue, that faith is giuen to the elect, not
that they might once onelie be brought into the right waie,
but rather that they maie goe forward therein vnto the
ende, because that as the beginning is of God, so is also the
accomplishment.

We belecue, that we, who by nature are the seruants of *Art. 22.*
sinne, are regenerated vnto a new life, by meanes of this
same faith: and by this faith we receiue grace to liue holily,
whiles we doe imbrace that Euangelicall promise, that the
Lorde will giue vnto vs the holie ghost. Therefore it is so
farre, that faith shoulde extinguish the desire to liue well
and holie, that it doth rather increase and kindle it in vs:
whereupon good workes doe necessarilie follow. Neuer-
theles, although God, that he maie fullie saue vs, doe
regenerate vs, and frame vs to a holie life; yet we confesse,
that the good workes, which we doe, by the direction of his
spirit, are not so regarded of God, as that we shoulde be
iustified thereby, or deserue to be counted the children of
God, because we should wauer with a perpetuall doubting
and trembling, vnlesse we should relie vpon that onelie sa-
tisfaction, whereby Christ Iesus hath discharged vs of the
punishment or forfaiture for our offence.

OUT OF THE ENGLISH CONFESSIO.

BEsidēs, though we saie, we haue no neede at all by
our owne workes, and deedes, but appoint all the
meanes of our saluation to be in Christ alone, yet saie we
not, that for this cause men ought to liue looselie, and disso-
lutelie: nor that it is ynough for a Christian, to be Bapti-
zed onelie, and to beleue: as though there were nothing
else required at his hande. For true Faith is liuelie, and
can in no wise be idle. Thus therefore teach we the people,
that

that God hath called vs, not to follow riotte, and wantonnes, but, as S. Paull saith, *Vnto good workes to walke in them: That we are deliuered from the power of darkenes, to the ende that we should serue the liuing God: to cutte awaie all the remmanes of sinne, and to worke our saluation in feare, and trembling: that it maie appeare that the spirit of sanctification is in our bodies, and that Christ himselfe dwelleth in our hearts.*

OUT OF THE CONFESSION OF BELGIA.

Art. 22.

WE beleeue that the holie Ghost, dwelling in our heartes, doth bestow vpon vs true faith, that we may attaine vnto the knowledge of this so great a mystery. The which faith doth imbrace Iesus Christ with all his merites, doth challenge him vnto it selfe as proper and peculiar, and doth seeke for nothing besides him. For it is necessarie that either all those things which are required vnto our saluation be not in Christ, or if all be in him, that then he which by faith possesseth Iesus Christ, hath also perfect saluation. Therefore it is an horrible blasphemie against God, to affirme that Christ is not sufficient, but that we haue need of other meanes besides him. For thereupon it should follow, that Christ is onelie in parte our Sauour. Wherefore we doe iustlie say with Saint Paull, that *we are iustified by faith alone, or by faith without the worker of the law.* Yet to speake properly, we do not meane, that faith by it selfe, or of it selfe doth iustifie vs, which is but onelie as an instrument, whereby we apprehend Christ, which is our iustice. Christ therefore himselfe is our righteousness, which imputeth all his merites vnto vs: faith is but the instrument, whereby we are coupled vnto him, by a participation and communion of all his benefittes, and whereby we are kept in that fellowship. So that all those our effects are euen more then enough vnto vs for our absolution from all our sinnes.

Art. 23.

We beleeue that all our felicitie doth consist in the remission of our sins, which we haue by Iesus Christ, & that in it alone all our righteousness before God is contained, as S. Paull reacheth out of the Prophet Dauid, who declareth the happiness of those men to whom God imputeth righteousness without workes. And the same Apostle saith, that *we are iustified by*

Rom. 4.

Gal. 2.

Gal. 3.

redemption made in Christ Iesus. We therefore leaning vpon this, as a sure foundation, doe yeald all glorie vnto God, having a moste base and humble opinion of our selues, knowing fullwell who and what manner of creatures we be in dedde. Therefore we doe not presume of our selues, or of any of our owne merites, but being vpholden by the onelie obedience of Christ crucified, we doe rest altogether in it: and to the intent it may become ours, we belecue in him. This righteousness alone is all sufficient, both to couer all our iniquities, and also to make vs safe and secure against all temptations. For it doth driue from our consciences all feare, all horrour and dread, whereby we might be hindred from approaching to God, and neede not to imitate the example of our first facher, who for feare flying from the presens of god, went about to hide and couer himselfe with figge leaues. And truelie if we trusting vnto our selues neuer so litle, or to any other creature, should present our selues before the Maiestie of God, it is certaine we should by and by be overwhelmed with it. Therefore euerie one of vs must rather crie out with David, and saie, *Lord enter not into iudgement with thy seruants: for in thy sight shall no man liuing be iustified.*

We belecue, that this true faith, beeing bestowed vpon euerie one of vs by the hearing of the word of God, and the operation of the holic spirit, doth regenerate vs, and make vs as it were new men, raising vs vp vnto newnes of life, and setting vs free from the bondage of sinne. Wherefore this iustifying faith is so farre from withdrawing men from a right and holic kinde of liuing, or from making them more faint in godlines, that on the contrarie side no man without it can performe any good thing, to this ende, that God may haue the glorie, but men doe all things, either in regard of themselves, or els for feare of iust condemnation. Therefore it cannot be, that this holic faith should be idle in a man. Neither doe we speake of a vaine and dead faith, but onlie of that, which in the Scripture is said, *to worke by lone,* and which mooueth a man to exercise himselfe in those workes, which God himselfe hath commaunded in his word. But these workes which doe come from the sincere roote of faith, are therefore good and acceptable vnto God, because they be sanctified by his grace, but are nothing auailable

Art. 24.

able to iustifie vs. For we are iustified by faith in Christ, yea
 euen before such time, as we could bring forth any good
 worke, for our works before faith can no more be good, then
 the fruite of a good tree, before that the tree it selfe be good.
 Therefore we doe good workes, yet not to merit any thing
 by them. For what is it possible for vs to merit? Nay rather
 we, by reason of the good workes, which we doe (if we doe any)
 are more bound vnto God, then God vnto vs: For God is
 he, which worketh in vs both the will and the deede, of his owne
 mercie. Whereupon it is our duties alwaies to haue a regard
 vnto that, which is written, *When ye haue done all that is com-*
manded you, say, that we are vnprofitable seruants, for we haue
that which we ought to doe. Furthermore, we doe not hereupon
 denie, that God doth recompence good workes in those that
 be his, but we affirme that this recompense cometh of his
 meere grace, because he crowneth his owne gifts in vs. Yea
 although we doe good workes, yet we doe not put any hope
 of saluation in them. For we are not able to bring forth any
 workes, which are not polluted with the corruption of our
 flesh, and for that cause be worthie of punishment: If it were
 graunted, that we were able to bring forth any such worke,
 yet the bare remembrance of our sinnes were sufficient to
 remooue that worke out of the sight of God. Therefore we
 should alwaies stand in doubt, staggering as it were this way
 and that way, and our miserable consciences should be in
 continuall torment, vnles they should relie vpon the onely
 merite of our Sauour Christ his death and passion, and abide
 in it alone.

OUT OF THE CONFESSION OF AVSPURG.

THAT we might obtaine these benefits of Christs, namely,
 remission of sinnes, iustification, and life euerlasting,
 Christ hath giuen his Gospell: wherein these benefits are
 laied forth vnto vs, as it is written in the last of Luc. *that re-*
pentance should be preached and remission of sinnes in his name
among all nations. For whereas all men borne after a natural
 manner haue sinne in them, and cannot truelie satisfie the
 law of God, * the gospell bewraiceth our sinne, & sheweth vs
 Christ the Mediator, & so instructeth vs touching remission
 of sinnes. When as the Gospell doth conuict vs of sinne, our
 hearts

* looke the
 1. obseruat
 vpon this
 confess.

hearts thereby terrified must firmelie beleeeue, that there is
 giuen vnto vs freely for Christs sake, that remission of sinnes,
 and iustification by faith, by the which we must beleeeue and
 confesse, that these things are giuen vs for Christs sake, who
 was made an oblation, and hath appeased the fathers wrath
 for vs. Norwithstanding therefore that the Gospell doe re-
 quire repentance, yet to the ende that the remission of our
 sinnes maie be certaine and vndoubted, it teacheth vs, that
 remission is giuen vs freelie, that is, that it doth not depend
 vpon the condition of our owne worthines, nor is giuen for
 any works that went before, nor for the worthines of such as
 follow after. For then should remission be vncertaine, if we
 should thinke, that then onelie, we obtaine remission of sins,
 when we had deserued it by our former workes, or when our
 repentance were well worthie of it. For in true terrours the
 conscience findeth no worke which it maie oppose against
 Gods wrath, but Christ is giuen and set forth vnto vs to ap-
 pease the wrath of God. This honour must not be transfer-
 red from Christ vnto our owne works, therefore Paull saith,
We are saved freelie. Againe, *Therefore by faith, freelie, that the*
promise might be sure, that is, thus shall remission be certaine,
 when we know that it dependeth not vpon the condition of
 our vnworthines, but is giuen vs for Christ his sake. This is a
 sure and necessarie comfort to all godlie mindes, that are
 terrified with the conscience of their sinnes. And thus doe
 the holie fathers teach, and there is a notable sentence in
 Saint Ambrose, worthie the remembring, in these wordes.
This God hath appointed, that he which beleeueth in Christ, should
be saved, without any work, by faith alone, receiuing the remission of
sinnes. Now this worde *Faith*, doth not onelie signifie a know-
 ledge of the historie of Christ, but also to beleeeue and assent
 vnto this promise, that is proper vnto the Gospell, wherein
 remission of sinnes, iustification, and life euerlasting are
 promised vnto vs for Christs sake. For this promise also doth
 pertain to the historie of Christ, euen as in the Creede vnto
 the historie is added this article, *I beleeeue the remission of sins.*
 And vnto this one the other articles, touching the historie of
 Christ, are to be referred. For the benefitte is the end of the
 historie: therefore did Christ suffer, and rise againe, that for
 him remission of sinnes and euerlasting life might be giuen
 vnto vs.

These

Art. 4.

These things are found thus in an other edition.

Also they teach, that men cannot be iustified before God by their owne power, merites, or workes, but are iustified for Christs sake thorough faith, when they beleene that they are receiued vnto fauour, and their sinnes forgiven thorough Christ, who by his death hath satisfied for our sinnes. This faith doth god impute for righteousness vnto them before himselfe. Rom. 3. & 4.

Art. 5.

For this cause Christ hath appointed the ministerie of teaching the gospel, which preacheth repentance & remission of sinnes: and the preaching of either of these is general, and laieth open the sinnes of all men, and promisseth remission of them vnto al that beleue: for to the end that remission might not be doubted of, but that all distressed mindes might know that they ought to beleue, that remission of sinnes is vndoubtedlie granted vnto them for Christ, & not for their owne merites or worthines. All these doe certainlie obtaine remission of sinnes. And when as we doe in this sort comfort our selues by the promise of the gospel, and doe raise vp our selues by faith, therewithall is the holie spirit giuen vnto vs. For the holie spirit is giuen, and is effectual, by the worde of god and by the Sacraments. When as we do heare or meditate of the gospel, or doe receiue the Sacraments, and comforte our selues by faith, therewithall the spirit of god is effectually, according to that of Saint Paull, Gall 3. *That the promise by the faith of Iesus Christ might be giuen to them that beleue.* And to the Cor. *The Gospell is the ministerie of the spirit.* And to the Rom. *Faith commeth by hearing.* When as then we doe comforte our selues by faith, and are freed from the terrours of sinne by the holie spirit, our hearts do conceiue the other vertues, acknowledge trulie the mercie of god, and conceiue the true loue and the true feare of god, trust, and hope of gods helpe, praier, & such like fruites of the spirit.

Such therefore as teach nothing concerning this faith, whereby we receiue remission of sinnes, but will haue mens consciences stand in doubt, whether they obtaine remission or no, and doe adde further, that this doubting is no sinne, are iustlie condemned. And these also doe teach, that men maie obtaine remission of sinnes for their owne worthines: but

but they doe not teach to belecue, that remission of sinnes is giuen freebe for Christ sake. Here also are condemned those phantasticall spirites, which dreame that the holie ghost is giuen, or is effectuall without the worde of god. Which maketh them contemne the ministerie of the gospel and sacraments, and to seeke illumination without the word of god, and besides the gospel. And by this meanes they draw awaie mens mindes from the worde of god vnto their owne opinions, which is a thing verie pernicious and hurtfull. Such were in olde time the Manichees, and Enthusiasts. And such are the Anabaptists now a daies. These and such like frensies we doe most constantlie condemne. For they abolish the true vse of gods worde, and doe falslie imagine that the holie spirit may be receiued without the word, and sticking too much to their owne fancies, they inuent wicked opinions, and are the cause of infinite breaches.

These things are found thus in another edition.

FOr the obtaining of this faith the ministry of teaching the gospel and ministring of the sacraments was ordeined. For by the word and Sacraments, as by certaine instruments, the holie ghost is giuen, who worketh faith, where, and when it pleaseth god, in those that heare the gospel, faith I saie, to belecue, that god, not for our owne merites, but for Christ, doth iustifie such as belecue, that they are receiued into fauour for Christs sake.

Art. 5.

They condemne the Anabaptists and others, who are of opinion, that the holie ghost is giuen vnto men without the outward word, thorough their preparations and workes.

Also they teach, that when we are reconciled by faith, the righteousnes of good workes, which God hath commaunded, must follow of necessitie: euen as Christ hath also commaunded: *If thou wilt enter into life, keepe the commaundments.* But forsomuch as the infirmitie of mans nature is so great, that no man can satisfie the lawe, it is needfull that men should be taught, not onelie that they must obey the lawe, but also how their obedience pleaseth God, lest that their consciences sinck downe into despaire, when they see that they doe not satisfie the law.

Art. 6.

This obedience therefore pleaseth god, not because it satisfieth the lawe, but because the person that performeth it

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it, is reconciled by Christ, through faith, and beleueth that the reliques of sinne which remaineth in him be pardoned. Wherefore we must alwaies holde that we do obtaine remission of sinnes, and that a man is pronounced iust, free, in Christ, through faith. And afterward that this obedience towards the law doeth also please god and is accounted kinde of iustice and * deserueth rewards For the conscience cannot oppose it owne cleannes or workes vnto the iudgement of God, as the Psal. witnesseth. *Enter not into iudgement with thy seruant, for no man shall be iustified in thy sight.* and Iohn saith, *If we saie that we haue no sinne, we deceiue our selves if we confesse our sinnes, he is faithfull & iust so forgive our sinnes.* And Christ saith. *When ye haue done all that ye can, saie ye we are unprofitable seruants.* After that the person is reconciled and become iust by faith, that is, acceptable to god, his obedience pleaseth God, and is accounted for a kinde of iustice, as Iohn saith, *Euerie one that abideth in him, sinneth not.* and 2. Cor. 1. *our reioycing is this, the witness of our conscience.* This obedience must striue against euill desires, and dailie by spirituall exercises become more pure, alwaies watching and carefull to doe nothing against conscience, according to that saying, *The summe of the lawe is love out of a pure heart, and a good conscience, and faith vnfeined.* But they which obey their wicked lustes, and doe against their owne consciences, * liuing in mortall sinne, doe neither retaine nor holde the righteousnes of faith, * nor the righteousnes of good workes, according to the saying of Paull, *they which doe such thinges shall not inioy the kingdome of God.*

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These things are thus set downe in an other edition.

Also they teach, that this faith must bring forth good fruites, and that it is behoouefull to doe the good workes commaunded of God, because god requireth them, and not vpon anie hope to merit iustification by them. For remission of sinnes and iustification is apprehended by faith, as Christ himselfe witnesseth, *When you haue done all these thinges, saie, we are unprofitable seruants.* the same also doe the auncient writers of the Church teach, for Ambrose saith: *This is ordained of God, that he that beleueth in Christ shall be saved, without worke, by faith alone, free, receiving remission of sinnes.*

Hibb

Hereto also appertaineth the 20. Article.

THat our aduerſaries doe accuſe vs to neglect the doctrine of good workes, it is a manifeſt ſlander; for the books of our diuines are extant, wherein they do godly & profitably teach, touching good workes, what workes in euery calling doe pleaſe god. And whereas in moſte Churches there hath bin of a long time no word of the moſte ſpeciall workes, namely, of the exerciſes of faith, and of the praife of ſuch workes as pertaine to Ciuill government, but for the moſte parte they ſpent all their ſermons in ſetting forth praifes of humane traditions, and in commending holie daies, faſtings, the ſtate of Monkes, Fraternities, Pilgrimages, the worſhip of Saints, Roſiers, & other vnprofitable ſeruices, now by the goodnes of God the Church is reclaimed vnto the true & profitable worſhip, which god doth require and approoue. The Prophets doe bewaile this calamity of the Church in very vehement ſermons, that the true worſhip of god being forgottē, mens ceremonies & a wicked confidence in ceremonies ſhould haue place the chiefe in the Church. From this error they reuoke the Church vnto the true ſeruice of God, & vnto good workes in deed. What can be more forceable ſpoken, then that ſermon in the 49. Pſal. *The God of Gods, the Lord hath ſpoken, and called the earth.* Here god doth preach vnto al mankind, condemning their vaine truſt in ceremonies, and propoundeth an other worſhip, giuing them to vnderſtand, that he is highlie diſpleaſed with them, that in the Church doe ſo preach ceremonies, that they ouerturne the true worſhip of God. Manie ſuch like ſermons are to be found in the Prophets, as Eſay, Cap. 58. and Zachar. 7. Michah. Cap 6. and Hoſea crieth, *I will haue merie, and not ſacrifice: and the knowledge of God, rather then burnt offerings.* And it is not vnknown that many godlie and learned men, haue heretofore greatlie wiſhed, that the doctrine touching the comfort of conſciences, and the difference of workes, had beene more ſound. For both theſe parts of doctrine ought alwaies to be in the Church, namely the Goſpell of faith, for to inſtruct and comfort the conſciences, and alſo the doctrine that declareth which are good workes in deede, and which is the true worſhip of god. As for our aduerſaries ſeeing that they doe corrupt the doctrine

Strine of faith, they cannot afforde any sounde comfort to the consciences: for they will haue men to stand in doubt of the remission of their sinnes & yet afterwards they bid men seeke remission of sinne by their owne workes: they deuile Monkeries, and other such workes, and then they abolish the true worship of God: for prayer and other spirituall exercises are laide aside, when mens mindes are not established in a sure trust in Christ. Moreouer their workes of the second table cannot please god, except faith goe with them. For this obedience that is but begonne, and is vnperfect, doth please God for Christ sake alone. Thirddie they debase the workes commaunded of God, and preferre mans traditions farre before them. These they set out with moste goodlie titles, calling them the perfection of the Gospell: but in the meane time, they speake so coldlie of the duetie of a man calling, of magistracie, of marriage, &c. that many graue men haue doubted, whether these states of life did please God or no. Therefore our preachers haue with great care and studie set forth both these kindes of doctrine, teaching the gospell concerning faith, and adioyning therewith a pure and holie doctrine of workes.

Of Faith.

First, touching faith and iustification, they teach that Christ hath fitly set downe the summe of the gospell, which as in the last of Luke he willeth, *that repentance & remission of sinnes should be preached in his name.* For the gospell *reprooeth and convinceth sinnes, & requireth repentance, and with all offreth remission of sinnes for Christ sake, free lie, not for our owne worthines. And like as the preaching of repentance is generall, euen so the promise of grace is generall, and willeth all men to beleue and to receiue the benefite of Christ, as Christ him selfe saith, *Come vnto me all yet that are laden,* and Saint Paule saith, *He is rich towards all,* &c. Albeit therefore that contrition in repentance be necessarie, yet we must know that remission of sinnes was given vnto, and that we are made iust of vniust, that is, reconciled & acceptable, and the sonnes of God, free lie, for Christ, and not for the worthines of our Contrition, or of any other workes, which either go before, or follow after. But this same benefite must be receiued by faith, whereby we must beleue

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that remission of sinnes and iustification is giuen vs for Christs sake. This knowledge and iudgement bringeth sure consolation vnto troubled mindes, and how necessarie it is for the Church, consciences that haue had experience can easilie iudge. There is in it no absurditie, no difficultie, no craftie deceite. * Here needeth no disputations of predestination, or such like: for the promise is generall, and detracteth nothing from good workes, yea rather it doth stirre vp men vnto faith and vnto true good workes. For remission of sinnes is remooued from our workes, and attributed vnto mercie, that it might be an vndoubted benefit, nor that we shoulde be idle, but much more, that wee shoulde knowe how greatlie our obedience doth please god euen in this our so great infirmitie. Now for any man to dispise or mislike this doctrine, whereby both the honour of Christ is extolled, and most sweete & sure comfort offered vnto godlie mindes, and which containeth the true knowledge of gods mercie, and bringeth forth the true worship of God and eternall life, is more then Pharisaicall blindnes.

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Before time when as this doctrine was not set forth, many fearefull consciences assaied to ease themselves by workes, some fled to a monasticall life, others did chuse out other workes, thereby to merit remission of sinnes and iustification. But there is no sure comforte without this doctrine of the gospel, which willeth men to beleene, that remission of sinnes and iustification are freelie giuen vnto vs for Christs sake, and this wholl doctrine is appointed for the true comfort of a terrified conscience. But we will adde some testimonies. Paull Rom. 3. *We are iustified freelie, by his grace, through redemption that is in Christ Iesus, whome god hath set forth, to be a reconciliation thorough faith in his bloode.* Rom. 4. *But to him that worketh not, but beleueth in him that iustificeth the vngodlie, his faith is counted for righteousness.* Ephes. 2. *By grace ye are saved, through faith, and not of your selues.* In these and such like sentences Paull doth plainlie teach, that remission of sinnes and iustification are giuen vs freelie, and not for the worthines of our workes. And in the 4. to the Rom. he disputeth at large, why this consolation is needefull for vs, for if the promise did depend vpon the worthines of our workes, it should be vncertaine. Wherefore to the end that we may haue sure

and firme comforte against the feares of sinne and death, and that our faith maie stand fast, it is needefull, that it leane onlie vpon the mercie of God, and not vpon our worthines. Therefore Paul saith, *Therefore it is by faith, according to grace, that the promise might be sure.* For our works can not be set against the iudgement of God, according to that saying, *If thou markest our iniquities, who shall indure it.* And therefore Christ is giuen for a Mediatour to vs, and this honour is not to be transfered vnto our workes.

When therefore we doe saie, that *we are iustified by faith*, we do not meane, that we are iust for the worthines of that vertue, but this is our meaning, that we doe obtaine remission of sins, and imputation of righteousness by mercie shewed vs for Christs sake. But now this mercie can not be receiued, but by faith. And *Faith* doth not here signifie onlie a knowledge of the historie, but it signifieth a beleefe of the promise of mercie which is graunted vs through our Mediatour Christ Iesus. And seeing that faith is in this sorte vnderstoode of a confidence or trust of mercie, Saint Paull, and Saint Iames, doe not disagree. For where as Iames saith, *The Devils beleue, and tremble*, he speaketh of an historicall faith, now this faith doth not iustifie. For the wicked and the deuill are conning in the historie. But Paull when he saith, *Faith is reckoned for righteousness*, he speaketh of a trust and confidence of mercie, promised for Christs sake: and his meaning is, that men are pronounced righteous, that is reconciled through mercie promised for Christs sake, whome we must receiue by faith. Now this noueltie of this figurative speach of Saint Paull, *We are iustified by faith*, will not offend holie mindes, if they vnderstand that it is spoken properlie of mercie, and that herein mercie is adorned with true and due praises. For what can be more acceptable to an afflicted and fearefull conscience in great greefes, then to heare that this is the commaundement of God, & the voice of the bridgrome Christ Iesus, that they should vndoubtedly beleue, that remission of sinnes or reconciliation is giuen vnto them, not for their owne worthines, but free, through mercie, for Christs sake, that the benefite might be certaine? Now *Iustification* in these sayings of Saint Paull doth signifie remission of sins, or reconciliation, or imputation

nion of righteousness, that is, an accepting of the person. And herein we doe not bring in a new found opinion into the Church of God. For the scripture doth set downe at large this doctrine touching faith, and Saint Paul doth especially handle this point in some of his epistles: the holie fathers also doe teach the same. For so saith Ambrose in his booke, *de uicis. Gent.* If so be that iustificacion, which is by grace, were due vnto former merites, so that it should not be a gift of the giuer, but a reward of the worker, the redemption by the blood of Christ would growe to be of small account, and the prerogative of mans works would not yeeld vnto the mercies of God. And of this matter there be many disputations in Saint Augustine, And these are his wordes. For so much as by the law God sheweth to man his infirmities, that flying vnto his mercie by faith he might be saved. For it is saide, that he carieth both the law and mercie in his mouth. The law menitieth the proude: and mercie, to iustifie those that are humbled. Therefore the righteousness of God through faith in Christ is reuealed vpon al that beleue. And the Mileuitan Synode writeth. It is thus sufficienslie declared, that the Law worketh this, that sinne should be knowne, and so against the victorie of sinne, men should flie to the mercie of god, which is set forth in his promises, that the promises of God, that is the grace of God, might be sought vnto for deliuerance, and man might beginne to haue a righteousness, howbeit not his own, but Gods?

Of good workes.

When as we do teach in our Churches the most necessary doctrine, and comforte of faith, we ioine therewith the doctrine of good workes, to wit, that obedience vnto the law of God is requisite in them that be reconciled. For the Gospell preacheth newnes of life, according to that saying, *I will put my lawes in their heartes*: This new life therefore must be an obedience towardes God. The Gospell also preacheth repentance, and faith cannot be, but onlie in them, that doe repent, because that faith doth comfort the heartes in contrition & in the feares of sin, as Paul saith, *Being iustified by faith, we haue peace.* And of repentance he saith, *Rom. 6. Our olde man is crucified, that the bodie of sinne might be abolished, that we might no more serue sinne.* And Esaie saith, *Where will the Lorde dwell? In a contrite and humbled spirit, &c.*

Secondly, among good workes, the chiefest, & that which is

the chiefest worship of God, is faith, which doth bring forth manie other vertues, which could neuer be in men, except their hearts had first receiued to beleue. *How shall they call him, in whose they doe not beleue?* So long as mens mindes are in doubt, whether God heareth them or not, so long as euer they thinke that God hath reiected them, they doe neuer truelie call vpon God. But when as once we doe acknowledge his mercie through faith, then we flie vnto God, we loue him, we call vpon him, hope in him, looke for his helpe, obeie him in afflictions, because we doe now know our selues to be the sonnes of God, and that this our sacrifice, that is, our afflictions, doth please God. These seruices doth faith bring forth. Verie well therefore saide Ambrose, *Faith is the mother of a good wil, and of iust dealing* Our Aduersaries wil seme verie honourable to set out the doctrine of good workes, and yet concerning these spirituall workes, to wit, faith, and the exercises of faith in praier, and in all matters, counsells, and daungers of this life, they speake neuer a worde. And in deede none can euer speake wel of these exercises, if the consciences be left in doubt, and if they know not that God requireth faith as a speciall worship of his. And when as that huge shew of outward workes is cast (as a myst) before mens eyes, the mindes, especiallie such as be not well instructed, are led awaie from beholding these inward exercises. Now it is verie requisite, that men should be taught and instructed, concerning these inwarde workes and fruites of the spirit. For these they be that make a difference betweene the godlie and hypocrites. As for externall worship, externall ceremonies, and other outwarde workes, the verie hypocrites can performe them. But these seruices and duties belong onelie to the true Church, true repentance, feare, faith, praier, &c. These kindes of worship are especiallie required, and commended in the Scripture. Psal. 49. *Offer vnto God the sacrifice of praise: and, Call on me in the day of trouble, &c.*

Thirdlie, by this faith, which doth comforte the heart in repentance, we doe receiue the spirit of God, who is giuen vs to be our gouernour & helper, that we should resist sinne and the deuill, and more and more acknowledge our owne weakenes, and that the knowledge and feare of God, and faith maie increase in vs: wherefore our obedience to God and

and a new life ought to increase in vs, as Saint Paull saith, *We must be renewed to the knowledge of God*, that the new lawe maie be wrought in vs, and his Image, which hath created vs, be renewed, &c.

Fourthlie, we teach also how this obedience, which is but begonne onelic and not perfect, doth please God. For in this so great infirmitie, and vncleannes of nature, the Saints doe not satisfie the law of God. The faithfull therefore haue neede of comforte, that they maie know how their slender and imperfect obedience doth please God. It doth not please him, as satisfying his lawe, but because the persons themselves are reconciled & made righteous through Christ, and doe beleue that their weaknes is forgiven them, as Paull teacheth, *There is now no condemnation to them which are in Christ, &c.* Albeit then that this new obedience is farre from the perfection of the Lawe, yet it is righteousness, and is worthie of a rewarde, euen because that the persons are reconciled. And thus we must iudge of those works, which are indeed highlie to be commended, namely that they be necessarie, that they be the seruice of God, and spirituall sacrifices, and doe deserue a rewarde: Neuertheles this consolation is first to be held touching the person, which is verie necessarie in the conflict of the conscience, to weete, that we haue remission of sinnes freebie by faith, and that the person is iust, that is, reconciled, and an heire of eternall life through Christ, and then that our obedience doth please God, according to that saying, *Now ye are not vnder the law, but vnder grace.* For our workes maie not be set against the wrath and iudgement of God: But the terrours of sinne and death must be ouercome by faith and trust in the mediatour Christ, as it is written, *O death, I will be thy death.* and Iohn. 6. Christ saith, *This is the will of the Father, which sent me, that euerie one which seeth the sonne, and beleueth in him, should haue life everlasting.* and S. Paull. *Being iustified by faith, we haue peace with God.* and the Church alwaies praierh, *forgiue vs our trespasses.* And thus do the fathers teach, concerning the weaknes of the saints, and concerning faith. Augustine in his exposition of the 30. Psalm. saith. *Deliver me in thy righteousness. For there is a righteousness of God, which is made ours, when it is giuen vnto vs.*

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But therefore is it called the righteousness of God, lest man should thinke that he had a righteousness of himselfe. For, as the Apostle Paul saith, To him that beleueth in him that iustifieth the wicked, that is, that of a wicked maketh a righteous man, If God should deale by the rule of the Law, which is set forth vnto vs, he must needs be condemned: If God should as it were deale by the rule propounded in the law, whom should he deliuer? for he findeth al men to be sinners. So saith Paul: Al haue sinned, & stand in need of the glory of god. What is this to stand in need of Gods glorie? That he should deliuer thee, & not thou thy selfe. For thou canst not deliuer thy selfe: Thou hast need of a Saviour. Why dost thou vaunt thy selfe? what maketh thee to presume of the Law and of righteousness? Seest thou not that which doeth fight within thee? dost thou not heare one that sinueth, and confesseth his weaknes, and desireth aide in the battell? O miserable man that I am? &c.

Now it may easilie be perceined, how needefull this doctrine is for the Church, that men may know, that they doe not satisfie the law of God and yet may haue true comfort, knowing how their imperfect obedience doth please God. This doctrine hath beene horriblic darkened, and suppressed heretofore by certeine fond perswasions, wherein vnlearned men haue imagined against the authoritie of the scripture that they can fullfill the law of God, and that they are iust through the fullfilling of the law, &c. And that Monkes are perfect, and doe performe more notable & worthie workes, then the law doth require. In the meane while there is not a worde, how the Mediatour Christ is to be apprehended by faith: but they willed man to doubt, or else to trust in his own workes. But as touching this obedience, we doe teach,* that they which commit mortall sinnes are not iust, because god requireth this obedience that we should resist sinne full lust. They then which stroue not against them, but obeie them, contrarie to the commaundement of God, and doe things against their consciences, they are vnrighteous, and doe neither retaine the holy spirit, nor faith, that is, confidence and trust of gods mercie. For confidence, which seeketh remission of sinnes, cannot so much as be in such, as are delighted with their sinnes, and remaine without repentance.

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Fifthly this point is needfull also to be taught, by what meanes men maie doe good workes. We shewed a litle before how our workes doe please God. In this place we adde how they maie be done. * Albeit that men by their owne strength be able to doe outward honest deedes in some sort, and must also performe this ciuill obedience, yet so long as men are void of faith, they are in the power of the Demill, who driueth them to shamefull sinnes, occupieth their minde with wicked and blasphemous opinions, for that is the kingdome and tyrannie of the Devil. * Moreouer, nature by it selfe is weake, & cannot without gods helpe, strengthen it selfe to the performance of anie spirituall workes. And for that cause are men taught, that in the Gospell the holie spirit is promised, who shal aide and gouerne the mindes of them, who do repent & beleue the Gospel. Wherefore in so great infirmities of nature, in the midst of these assaults of Sathan, and in all daungers, faith must be exercised in calling vpon God, euen throughout our wholl life, that we maie continue alwaies in the faith, & in our obedience towards God. Therefore Zacharie, saith. *I will poure forth the spirit of grace, & of praier, vpon the house of David, & vpon the inhabitants of Ierusalem.* He calleth him the spirit of grace, because the holie spirit doth confirme and comforte troubled mindes, and beareth record, that God is pleased with vs. He calleth him the spirit of praier, to the end, we should dailie exercise our faith in praier, that by these exercises our faith might be confirmed, and a new life grow vp and increase in vs.

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There is no doubt but true vertues are the giftes of God. such as are, faith, clearenes of iudgement in discerning of pointes of religion, courage of minde, such as is requisite in them which teach & professe the Gospel, true care & paines in gouerning of Churches, true humilitie, not to hunt after preferment, not to be puffed vp with populare praise, nor cast downe with their disliking and ill will, true charitie, &c. These Princelie vertues Paull calleth Gods gifts, Rom. 12. *Hauiing diuers giftes, according to the grace that is giuen vnto.* And of these he saith to the Cor. *These thinges worketh one and the same spirit, distributing to euery one, according,* &c.

Vnto

Vnto these giftes we must ioyn our exercise which maie both preserue the same, and deserue an increase of them: according to the saying: *To him that hath, shal be giuen.* And it is notably said of Augustine. *Love deserueth an increase of love,* to weete, when it is put in vse. For good workes haue rewardes, as in this life, so also after this life, in the euerlasting life. Now because that the Church in this life is subiect to the crosse, and to the death of the bodie, therefore many rewardes are differred vntill the life to come, which though it be vndoubtedlie bestowed through mercy for Christs sake on those which are iustified by the faith of Christ, yet there is also a rewarding of good workes, according to that saying, *your reward is great in heaven.* By this it is eident, that the doctrine of good workes, is through the goodnes of God purelie and truelie taught in our Churches. How full of obscuritie and confusion the doctrine of good workes was in former times, all godlie mindes know full well. There was none that put men in minde of the difference of mans traditions and the lawe of God: none that taught, how good workes did please God, in this so great infirmitie of ours. To be brieft, there was not one word of faith, which is most needfull vnto remission of sinnes. But now that these matters be opened and vnfolded, godlie consciences lay holde of comforte, and of certaine hope of saluation, and doe vnderstand which is the true worship and seruice of God, and know how it pleaseth god, and howe it doth merit at his handes.

This article is thus set downe in an other edition.

Our diuines are falselie accused to forbid good workes. For their writings extant vpon the tenne commaundements, and others of the like argument, do beare witnes, that they haue to good purpose taught, concerning euery kinde of life and duties, what trades of life, and what workes in euery calling doe please God. Of which thinges preachers in former times taught litle or nothing, onely they did vrge certaine childish and needles workes. As keeping of holie daies, set fasts, fraternities, pilgrimages, worshipping of Saints, friaries, Monkeries, and such trash, wherof our aduersaries hauing had warning they doe

do now forget them, & do not preach so concerning these vn profitable works, as they were wont to doe. Besides they begin now to make mention of faith, which they were wont to pas ouer with silence. But yet they cease not to obscure & darken this doctrine of faith, while they leaue the conscience in doubt & would haue men to merit remission of sins, by their workes, and teach not that we doe by faith alone vndoubtedlie receiue remission of sinnes for Christes sake. When as therefore the doctrine of faith, which should be especially aboue others taught in the Church, hath beneso long vknown, as all men must needes graunt, that there was not a word of the righteousnes of faith in all their sermons, and that the doctrine of workes onelie was vsuall in the Churches, for this cause our diuines did thus admonish the Churches. First that our workes cannot reconcile God vnto vs, or deserue remission of sins, grace, & iustification, at his hands. But this we must obtaine by faith whiles we beleue that we are receiued into fauour for Christ sake who alone is appointed the Mediatour & intercessor by whom the father is reconciled to vs. He therefore that trusteth by his workes to merit grace, doth despise the merit and grace of Christ, and seeketh by his owne power, without Christ, to come vnto the father, whereas Christ hath said expresselie of himselfe, *I am the waie, the truesh, and the life.* This Doctrine of faith is handled by Paule almoste in euerie Epistle. Eph. 2. *ye are saved freelie by faith, and that not of your selues, it is the gift of God, not of workes, &c.* And lest anie here should cauilt, that we bring in a new found interpretation, this wholl cause is vnderpropped with testimonies of the Fathers. August. doth in manie volumes defend grace & the righteousnes offaith against the merit of workes. The like doth Ambrose teach in his booke, *De vocat. Gen.* and els where: for thus he saith in the forenamed place. *The redemption made by the bloode of Christ would be of small account, and the prerogative of man workes would not gine place to the mercie of God, if the iustification, which is by grace, werre due to merites going before, so as it should not be the liberalitie of the giuer, but the wages or hire of the labourer.*

This doctrine though it be contemned of the vnskilfull
 yet the godlie, and fearefull conscience doth finde
 by

by experience, that it bringeth verie great comfort: because that the consciences cannot be quieted by mine workes, but by faith alone, when as they beleue aliotherlie, that God is appeased towards them for Christes sake, as Paul teacheth, Rom. 5. *Being iustified by faith, we haue peace with God.* This doctrine doth whollie belong to the conflict of a troubled conscience, and can not be wel vnderstood, but where the conscience hath felt a conflict. Wherefore all such as haue had no experience thereof, and al that are prophane men, which dreame that Christian righteousness is naught else, but a ciuill and philosophicall iustice, are euill iudges of this matter. In former ages mens consciences were vexed with the doctrine of workes, they neuer heard any comfort out of the Gospell. Whereupon conscience draue some into Monasteries, hoping there to merit fauour by a monasticall life. Others found out other workes, whereby to merit fauour, & to satishe for sinne. There was verie great neede therefore to teach this doctrine of faith in Christ, and after so long time to renew it, to the end that fearefull consciences might not want comfort, but might know, that grace and forgiuenes of sinnes and iustification were apprehended and receiued by faith in Christ.

Another thing, which we teach men, is, that in this place the name of *Faith* doth not onelie signifie a bare knowledge of the historie, which maie be in the wicked, and is in the Deuill, but it signifieth a faith, which beleueth, not onelie the historie, but also the effect of the historie, to wete, the article of remission of sinnes, namelie, that by Christ we haue grace, righteousness, and remission of sins. Now he that knoweth, that the father is merciful to him through Christ, this man knoweth God truelie: he knoweth that God hath a care of him, he loueth God, and calleth vpon him: In a worde, he is not without God in the world, as the gentiles are. As for the deuilles, and the wicked, they can neuer beleue this article of the remission of sinns. And therefore they hate God as their enemie, they call not vpon him, they looke for no good thing at his handes. After this manner doth Augustine admonish his reader touching the name of faith, and teacheth, that this word faith, is taken in the

scriptures, not for such a knowledge, as is in the wicked, but for a trust and confidence, which doth comfort and cheare vp disquieted mindes.

Moreover our deuines do teach, that it is requisite to doe good workes, not for to hope to deserue grace by them, but because it is the will of God that we should do them. And because that the holie spirit is receiued by faith, our hartes are presentlie renued, and doe put on new affections, so as they are hable to bring forth good workes. For so saith Ambrose, *Faith is the breeder of a good wil and of good actions.* For mans powers, without the holie spirit, are full of wicked affections, and are weaker then that they can do anie good deepe before God. Besides, they are in the deuilles power, who driueth men forward into diuers sinnes, into profane opinions, and into very hainous crimes. As was to be sene in the Philosophers, who assaying to liue an honest life, could not attaine vnto it, but defiled themselves with open and grosse faultes. Such is the weaknes of man, when he is without faith and the holie spirit, & hath no other guide, but the naturall powers of man. Hereby euerie man maie see that this doctrine is not to be accused, as forbidding good works, but rather is much to be commended, because it sheweth after what sorte we must doe good workes. For without faith the nature of man can by no meanes performe the workes of the first and second table. Without faith it cannot call vpon God, hope in God, beare the crosse, but seeketh helpe from man, and trusteth in mans helpe. So it commeth to passe that all lustes and desires and all humane deuises and counsells doe beare swaie, so long as faith and trust in God is absent. Wherefore Christ saith. *Withouts me ye can do nothing.* Ioan. 15. and the Church singeth. *Withouts thy power there is naught in man, and there is nothing but that which is hurtfull.*

OUT OF THE CONFESSION OF SAXONY.

Of the remission of sinnes, and of Iustification.

WE said before that these controuersies doe pertaine to the interpreting of two Articles of the Creede,

Creede, I beleue the remission of finnes, and, I beleue the true Catholike Church. Neither doe we speake of nor necessarie or light thinges. It is moste necessarie, that in the Church the doctrine touching sinne should be propounded, and that men should know what sinne is, and that there should be an euident difference betweene politicall iudgements, and the iudgement of God. But seing our aduersaries doe not reach aright, what sinne is, they confirme in men an euill securitie, and manie false opinions. Againe, what can be more miserable, then either to obscure, or to be ignorant of this great benefit, namelie the Remission of finnes, and deliuerance from eternall death? seing that there is no difference betwixt the Church and other men, when as the light is extinguished, concerning free Remission of finnes, for the Sonnes sake, and concerning Faith, whereby Remission must be receiued: neither is there anie other comfort drawing vs back from eternall death, neither can there be anie true Inuocation, without this comfort: & God himselfe hath so often commaunded, that his Sonne should be heard, and the Gospell kepte, which is a wonderfull decree, brought forth out of the secret counsell of the Godhead, when it was hidde from all creatures; therefore it is moste necessarie, that the true doctrine, touching remission of finnes, should be kept vnde filed.

But in all ages, even from our first fathers time, the deuils haue scattered subtil delusions, against the true doctrine, concerning the Sonne of God, and especiallie in this article, whome notwithstanding God hath oftentimes refused, good teachers being againe raised vp, that the Church might not viterlie perish. Adam, Seth, Noe, Sem, Abraham, Isaac, Iacob, and others after them, did shewe the true difference, betwixt the Church of God and other men, and taught that to the Church was given the promise, touching the Mediatour the Sonne of God, and touching Remission of finnes, and that this Remission is to be receiued free, for the Mediatours sake: And they tied Inuocation to this God, which had manifested himselfe by giuing a promise, concerning the Mediatour, and they had externall rites giuen them of God, which were signes of the promise, and the sinewes of the publike Congregation.

These

These rites did a great parte of the multitude imitate, omitting the doctrine of the promises & faith: and when they had deuiled this perswasion, that men by obseruing these rites might deserue remission of sinnes, they heaped vp manie ceremonies, and by litle and litle bolanes went so farre (as commonlie it commeth to passe) that diuers men deuised diuers Gods. So the heathen departed from the true Church of god, and from the knowledge of the true god, and the promise of the Redeemer.

The same thing also hapned after Moses his time. Ceremonies were appointed for this cause, that they should be admonitions of the Mediatour, of the Doctrine of Faith, of free remission for the Mediatours sake. But they feigned that sinnes were forgiven for those rites and sacrifices, and by this superstition they heaped vp sacrifices, and forgot the Mediatour, and were without true comfort, and without true inuocation. The same thing hapned also after the Apostles time, the light of the gospell being lost, wherein is propounded free remission for the Mediatours sake, and that to be receiued by Faith. They sought remission by Monasticall exercises, by single life, by diuers obseruations, by the offering in the Masse, by the intercession of dead men, and manie monstrous superstitions were deuised, as the histories of the wholl Church which succeeded the Apostles doe declare. Against these errors the infinite mercie of God hath oftentimes restored the voice of the Gospell. And as among the people of Israell he did often raise vp Prophets, which should purge the doctrine diligentlie, so in the Church, after the Apostles time, when the writings of Origen and Pelagius, and the superstition of the people had corrupted the puritie of the gospell, yet notwithstanding, as in a mist, the light of the gospell was againe kindled by Augustine, and him followed Prosper, Maximus, and others, who reprooued the false opinions touching this Article. Afterward when the Monkes were sprong vp, and that opinion, which saigneth men to merit by their workes, was afresh spread abroad, yet there were some of a better iudgement, although they added stuble to the foundation: as Hugo, Bernard, Gilbert, William of Paris, Tauler, Ambrose, Wesell, and others in other places. And now by the
voice

voice of Luther, the doctrine of the gospell is more cleered, and more euidentlie restored, and the Lambe shewed vnto vs, as the Baptist saith, *Beholde the lambe of God, that taketh awaie the sinnes of the world. He that beleeueth in the Sonne, hath eternall life: he that beleueth not, the wrath of God abideth on him.* This same voice of the Gospell our Churches doe publish, and that without corruption: and we doe discern that discipline, or righteousness, which a man not regenerate maie performe, from the righteousness of faith, and that newnes, whereof the gospell doth preach.

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We saie that all men are to be restrained by discipline, that is, by that righteousness, which euen the vregenerate ought, and after a sorte maie performe, which is an obedience in externall actions, according to all the commandements of God appertaining to all men. * Because that God left this libertie in man after his fall, that the outward members might after a sorte obieie reason and the will, in stirring vp or omitting outward motions: as, Achilles maie draw his sword, or put it vp into the sheath: Scipio maie restraine his members, so that he meddle not with another mans wife, as in their place these things are true and copiously declared. Now it is moste certaine, that this discipline is commaunded of God, and that the breaking thereof is punished with present and eternall punishments, euen in those which are not converted vnto god, according to those sainges. *The law was made for the vnjust. He that taketh the sword, shall perish with the sword. Also, Fornicators and adulterers the Lord will iudge. Also, Woe vnto thee which spoilest, because thou shalt be spoiled.* And although all men ought to gouerne their manners by this discipline, and God doth seuerelie commaund, that all kingdoms should defend this discipline, and he by horrible punishments doth declare his wrath against this outward concumacie: yet this externall discipline, euen where it is most honest, is not a fulfilling of the law, neither doth it deserue remission of sinnes, neither is it that righteousness, whereby we are accepted before God, nor that light shining in the nature or men, as righteousness shined in vs in our creation, or as new righteousness shall shine in vs in the life eternall. But all this discipline, is an externall government, such as

it is, like vnto the leafe of a figge tree, wherewith our first parentes after their fall did couer their nakednes : neither doth it anie more take awaie sinne, and the corruption of nature and death, then those figge leaues did. Hence it is, that Paul doth so often crie out, that sinne is not taken awaie by the law. Rom. 3. *By the workes of the law no flesh shall be iustified in his sight.* And Rom. 8. *When it was impossible to the law to iustifie, &c.* And Gal. 2. *If righteousness doth come by the law, then Christ died in vaine.* And Tit. 3. *Not by the workes of righteousness, which we haue done, but according to his mercie he hath saved vs.* And it is a reproch vnto the Sonne of God, to imagine that anie our workes are merittes, or the price of remission of sinnes, and that they are propitiations for sinnes. Therefore we do openlie condemne those Pharisaical & Pelagian doting dreames, which faigne that that discipline is a fullfilling of the law of god, also that it doth deserue remission, either of congruities, or of condignity, or that it is a righteousness, whereby men are made acceptable to God.

And after a few pages in the same Article.

Seeing that the minde is raised vp by this faith, it is certaine that remission of sinnes, reconciliation, and imputing of righteousness is giuen for the merit of Christ alone, and that Christ is effectually in vs, and doth by his holie spirit quicken the beleeuers, and deliuer vs from eternall death, and withall make vs heires of eternall life. So saith Paul, Rom. 3. *We conclude that man is iustified by faith, without the workes of the law.* Also, *we are iustified freelie by his grace, through the redemption that is in Christ Iesus, whome God hath set forth to be a reconciliation through faith in his blood.* And, Act. 10. *To him giue all the Prophets wiues, that all that beleue in him, shall receiue remission of sinnes.*

Now the wordes are knowne and manifest. Faith doth signifie not onelie the knowledge of the historie (for that is also in the Deuilles, of whome it is said, *The deuilles do beleue, and tremble*) but it doth signifie, to embrace al the Articles of Faith, and among those this article, *I do beleue the remission of sinnes*, neither do I beleue that it is onelie giuen to others, but to me also. This faith is also a confidence, resting in the Mediatour, according to that, *Beeing iustified by faith, we haue peace.* So that Paull speaketh of faith, which

consenting to all the articles of the Creede, doth beholde and imbrace the promise: for it ioyneth together faith and the promise. Rom. 4. *Therefore it is by faith, that the promise might be sure.*

In expounding the word *Iustified*, it is vsuallie said, *To be iustified*, doth signifie, of vnrighteous to be made righteous, which beeing rightlie vnderstood, doth agree also to our purpose. Of vnrighteous to be made righteous, that is, acquitted from the guilt, for the sonne of God his sake, that is, laying holde by faith vpon Christ himselfe, who is *our righteousness* (as Ieremie & Paul do saie) because that by his merit we haue remission, and God doth impute his righteousness to vs, and for him doth account vs iust, and by giuing his holic spirit, doth quicken and regenerate vs, as it is saide, Ioh. 5. *This is life in his Sonne: He that hath the Sonne, hath eternall life: he that hath not the Sonne of God, hath not life.* And, Rom. 3. *That he may be iust, and a iustifier.* And although newnes is withall begunne, which shall be perfect in the life eternal, wherunto we are redeemed, yet neither for the new qualities, nor for any workes, is any man in this life made iust, that is, acceptable to God, and heire of eternall life, but onelie for the Mediatours sake, who suffered, rose againe, reigneth, and praieth for vs, shadowing and quickning vs. For although vertues are here begunne, yet be they still imperfect, & the reliques of sinne do sticke in vs. Therefore we must holde this comfort, that the person is accepted for the Sonne of God his sake, his righteousness beeing imputed to vs, as it is said, Rom. 4. *Abraham beleued God, and it was imputed to him for righteousness.* Also, *Blessed are they, whose iniquities be forgiven, and whose sinnes be couered.* Therefore this saying must be vnderstood correlatiuelie, *We are iustified by faith*, that is, we are iustified by confidence in the Sonne of God, not for our quality, but because he is the reconciler, in whom the heart doth rest in confidence of the promised mercie for his sake. Which confidence he doth raise vp in vs by his holic Spirit, as Paull saith, *Ye haue receiued the Spirit of the adoption of the sonnes, by whom we crie, Abba, Father.*

Here also we must speake of the exclusiue member. Paull doth often repeat the word *Freely*, by which it is moste certaine, that the condition of our merites is excluded. Therefore

fore it is saide in our Churches, *We are iustified by Faith alone*, which we so vnderstand, and declare, Freely, for the onelie Mediatours sake, not for our contrition, or other our merites, we haue our sinnes forgiven, vs and are reconciled to God. For, although contrition and many other vertues are together with Faith or with this confidence kindled in vs, yet these vertues are not the cause, or the merit of the Remission of sinnes, neither doth the person please God in regard of them, according to that saying, *No man living shall be iustified in thy sights*: but the person hath remission, and doth certenlie please God, by reason of the Mediatour, who must be apprehended by faith, as it is saide, Eph. 3. *By whome we haue boldnes, and entrance with confidence, by Faith in him*. This wholl doctrine is more manifest in the true conuersion and dailie inuocation of the godlie. When we are in great feare by the knowledge of the wrath of God, this one comfort is firme and sure, to flie to the Sonne of God, who saith, *Come vnto me, all ye that labour, and are laden, and I will refresh you*. Also, *As I liue, I will not the death of a sinner, but that he returne and liue*. Also, *Grace aboundeth more then sinne*. In these griefes if man be taught, to doubt of the remission of sinnes, sorrow will haue the vpper hand, and then follow moste greecuous murmurings against God, and desperation, and eternall death: but if man be taught, that doubting is to be overcome by faith, then shall he vnderstand, that by the worde Faith, is not onelie signified the knowledge of the storie: he shall know that confidence doth relie vpon the onelie Mediatour, and he shall perceiue what is meant by these wordes, Freely, for the Mediatour sake, remission is received by faith alone, and so the person is made acceptable.

This wrastring hath at all times instructed some. For though Origen, & manie other writers & sententiaries haue brought forth an impure kinde of doctrine, yet in Augustine and certaine others we reade diuers sentences which shew, that they also receiued comfort out of these true fountains. Who although they doe sometime speake vnproperlie, or thinges vnlike, because they were somewhat negligent in speaking, yet we maie easilie gather what was their perpetuall iudgement, if we will iudge aright. Augustine vpon the Psal. 31. saith, *Who be happie? not they in whome god shall not finde*

sinnes, for those he findes in all men. For all men haue sinned, and are destitute of the glorie of God. Therefore if sinnes be found in all men, it is euident, that none are happie, but those whose sinnes be forgiven. This therefore the Apostle did thus commend: Abraham beleueed God, and it was imputed to him for righteousness. Here certainlie Augustine by faith doth vnderstand confidence, which receiueth remission of sinnes: and that which is said in Genesis, and in Paul, he doth altogether vnderstand it, as we expound it. And in his booke, *De spiritu & littera*, he saith, *By the law we feare God, and by faith we flie to his mercie.* Bernard in his Sermon, *De Annunciatione*, saith, *First of all it is necessarie to beleue, that thou canst not haue remission of sinnes, but by the mercie of God. But adde thereunto, that thou maist also beleue this, that through him thy sinnes be forgiven thee. This is the witnes which the holie Ghost doth giue in our heart, saying: Thy sinnes be forgiven thee. For so doth the Apostle thinke, that a man is iustified frelie by faith.* In this sentence the iudgement of our Churches is plainlie and properlie alledged, and like testimonies are to be found in this author. Basil also, in his sermon of Humilitie doth most properly set forth our iudgement, in these wordes: *He that reioyceth, let him reioyce in the Lorde, saying, that Christ is made vnto vs of God, wisdom, and righteousness, and sanctification, and redemption, as it is written, He that reioyceth, let him reioyce in the Lorde.* For this is perfect and sound reioycing in God, when as a man is not puffed vp by reason of his owne righteousness, but doth acknowledge that he doth stand in neede of the true righteousness, and that he is iustified by faith alone in Christ.

Seeing therefore that by this which hath bin spoken it is manifest, what the worde *Faith* doth signifie, in this proposition, *We are iustified by Faith*, herereupon we maie vnderstand, that the Monkes and others doe daungerouslie erre, which doe commaund those that are turned to God, to doubt whether they doe please God. This common error of doubting is euidentlie refuted by these wordes, *Being iustified by Faith, we haue peace with God.* Also, *Therefore is righteousness of faith, that the promise might be sure.* For so long as mens hearts are tormented with doubting, they flie from God, they doe not rest in God, nor call vpon him: and the promise becommeth vnto them but a vaine sound, because they

they giue not consent vnto it. To conclude, it is the eternall and immutable commaundement of God, that we should beleue in the Son of God, according to this saying, *The spirit shall conuince the world of sinne, because they beleue not in me.* Also 1. Ioh. 5. *He that beleueth not God, maketh him a lyer.* Now it is a foolish cauill, when they saie, that we muste doubt, in respect of our vnworthines, and not in respect of mercie. For the promise was therefore giuen, therefore the Sonne of God was appointed our Mediatour, because we are vnworthie: and that for his sake, hauing suffered, being raised vp againe, and now making intercession for vs, and dwelling in vs, and cloathing vs with his righteousness, the Father might vndoubtedlie be mercifull to this miserable lump of ours, being vnworthie, and full of filthines: according to that saying, *There is now no condemnation to them which walke in Christ Iesus.* Also it is absurde which they saie, that we muste doubt, by reason of our vnworthines. For we are not to doubt, whether our vnworthines doe displease God, but with true sighes let vs confesse that we are vnworthie, and let vs ley to the promise, whereunto God hath commaunded vs to assent. Neither is that saying Eccles. 9. fitlie applied to this doubting, *Man knoweth not whether he be worthy of loue, or of hatred.* It is madnes to imagine that Salomon should haue anie such meaning, that neither the iust, nor the vniust ought to determine with them selues, whether they please or displease God, seing it is moste certaine, that they, which perseuere in wicked deedes against their conscience, doe displease God. But Salomon doth withdraw vs from externall shewes to the worde of God: as though he should saie: Doe not determine with thy selfe, that by reason of thy prosperity thou art in fauour with god, or by reason of thy aduersitie thou art out of fauour with him. Alexander doth not therefore please God, because he is a Conquerour, and enioyeth a large empire. Let not Iob in his calamitie, nor Dauid in his exile thinke that they be forsaken of God, because they be miserable; let them not iudge according to these euent or outwarde shewes, but by the word of God: and then euen in the midst of our miserie we shall receiue this comfort, *As I liue, I will not the death of a sinner, &c.* God so loued the worlde, that he gaue his onelie be-

*gotten Sonne, that euerie one that beleueth in him should not per-
ish, &c.* To conclude, This error of doubting, is altogether heathenish, and doth abolish the gospel, & in true con-
uersion taketh awaie comforte from them that feele the
wrath of God. Men are rather to be taught, that this is vn-
doubtedlie the voice of the gospel, that we shoulde beleue
the Sonne of God, and be assured, that grace doth abounde
much more then sinne: and therefore let vs withstand doub-
ting, by wrastring get the vper hand, and by faith ouercome
it, that we maie haue access to God: inuocate him, and
giue him thanks. These cheife pointes of worshippe are
fearefullie hindred, when mens mindes are shaken with
the waues of doubting, as experience teacheth. Hereof it
is euident, why it is necessarie, that the decree of the Tri-
dentine councell, which confirmeth the error of doubting,
should be reprobued. Also, by all that which hath bin saide,
it maie be vnderstood, that we doe iustlie finde faulte with
that Synecdoche, wherby some interpret Pauls words after
this sort, *We are iustified by Faith*, that is, by a formed loue, as
they speake. For they vnderstand the worde faith onelie of
knowledge, and thinke that this is the meaning; *We are in-
stified by Faith*, that is, we are prepared to righteousness, that
is, to other vertues, to wit, obedience & fulfilling of the law.
So this is it onelie which they saie. Man is righteous for his
owne vertues: then they will him to doubte, whether he be
furnished with those habites, whereof they speake.

Now we haue declared before, that by Faith is signified
a confidence resting in the Sonne of God the reconciler, for
whome we are receiued, and doe please God, not for our
vertues, or fulfilling the lawe. And seeing that in this
same comfort, the confidence, whereby we doe rest in the
Sonne of God, is indeede a motion, kindled by the holie
Ghost, whereby the heart is quickned, and freed from e-
ternal death, this conuersion is called regeneration, Ioan.
3. *Except a man be borne againe of water, and of the spirit.* And
now man is made in deed the dwelling place of God, who is
effectuall in him: as it is saide Ioan. 14. *If anie man loue me, he
will keepe my worde, and my Father will loue him, and we will come
unto him, and will dwell with him.* The eternall Father and the
Sonne, by the holie Ghost, doe quicken our heartes, when

as by faith they are raised vp in this comforte, as Paull saith, Galat. 3. *That ye might receiue the promise of the spirit through faith.* Therefore we doe not speake of an idle faith: and the vnskilful are deceiued, whiles they thinke that remission of sinnes doth happen to such as are idle, without a certaine motion of the minde, without wrastring, and without a feeling of comforte in true griefes, in that age which now is able to vnderstand the voice of doctrine, according to that saying, *Faith commeth by hearing, and hearing by the word of God.* and because that in repentance we propound comforte vnto the conscience, *we do not here adde questions of predestination or of election, but we lead al readers to the worde of God, and exhort them to learne the will of God out of his worde, as the eternall Father by expresse voice commaunded. *Heare him.* Let them not looke for other reuelations.

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Hitherto also pertaineth the first Article.

Of new obedience.

THe wholl benefit of the Sonne of God is to be considered: for he will so take awaie sinne and death, and deliuer vs from the kingdome of the Deuill, that sinne being altogether abolished, and death vanquished, he may restore vnto vs eternall life, wherein God maie communicate vnto vs his wisdom, righteousness, and ioye, and wherein God maie be all in all. This great benefit he doth beginne in this miserable lump of ours, in this life, as it is written, 2. Cor. 5. *If so be we shall be found clothed, and not naked.* Also Mat. 10. *They that shall continue to the end, shall be saved.* Therefore when we receiue remission of sinnes, and are reconciled, and sealed by the holie Ghost, it is a horrible madnes to waste these good gifts, as these wasters are described in the parable of the house, that was made cleane, and in the second Epistle of Peter, Cap. 2. it is saide *If they after they haue escaped from the filthines of the world, are yet tangled againe therein, and overcome, the latter ende is worse with them then the beginning.* Now these good giftes are wasted or powred out, if a man doe not holde the foundation, that is, the Articles of Faith, and either willinglie, or being deceiued, imbraceth wicked opinions or Idoles: also if a man doe fall greiuously against his conscience. These rules are often times repeated, as Galat. 3. *By which doe such shinges shall not inheris the kingdome of god.*

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Therefore it is necessarie to haue a care to auoide such falls. If this manifest necessitie, the great punishment, to wit, the losse of eternall life, being set before their eies, doe not mooue some to doe good workes, they shew them selues to be of the number of those, of whome it is said, 1. Ioh. 3. *He that committeth sinne, is of the Deuill.* Also, *If anie man haue not the Spirit of Christ, he is not his.* And there be manie causes of this necessitie. First, a debte, that is an immutable order, that the creatures should obeie God. Therefore Paull saierth, Rom. 8. *Ye are debtors.* Also, lest the holic Ghost and faith be shaken of, let there be a care to auoid present punishments: because it is moste certaine, that manie falles, euen of the Elect, are fearefullie punished, in this life, as the Church speaketh in Micheas. cap. 7. *I will beare the wrath of the Lord, because I haue sinned against him.* And the histories of all times doe containe fearefull examples of punishments, as Dauid, Salomon, Manasses, Iosias, Nabuchodonozor, & innumerable others were greiuoslie punished. Wherein this is moste to be lamented, that in the verie punishments manie sinnes are heaped vp: as in the sedition raised vp against Dauid, & in the renting of the kingdome, for the sinne of Salomon. And touching the necessitie of doing good workes, the Lord saith, Mat. 5. *Except your righteousnesses exceed the righteousnesses of the Scribes and of the Pharisees, ye shal not enter into the kingdom of heauen.* The necessitie, which is manifolde, being thus considered, these questions insue thereupon: what workes are to be done: How they maie be done: In what sorte they doe please god: What rewardes they haue: what is the difference of sinnes: * what sinnes do shake of the holic Ghost, and what not.

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What workes are to be done.

IT is the will of god, that Faith and workes be gouerned by his word. Therefore we must keepe the rule, touching good workes both internall and externall, contained in the commaundementes of god, which doe pertaine to vs, as it is said, Ezech. 23. *Walke ye in my commaundements.* And these internall and externall workes doe then become the worship of god, when they be done in faith, and are referred to this end, that god by this obedience may be glorified.

Now

Now we haue shewed before, that euen the vnregenerate maie performe this externall obedience or discipline: as Cicerolueth honestlie, and for his paines in gouernment deserueth well of all mankinde: but his minde is full of doubts, touching the Prouidence of god, neither doth he knowe, nor speake vnto the true god in inuocation, neither doth he know the promises, and he alwaies doubteth whether he be heard, especiallie when he is in miserie, and then is he angrie with god, and thinketh that he is vniustlie punished, teing he was a honest Citizen, & profitable for the common wealth. Such darkenes in the minde, is great sinne, such as reason, not being illuminated by god, is not able to iudge of.

Therefore inward obedience, true knowledge of god, the feare of god, sorrowes in repentance, trust to obtaine mercie promised for the Sonne of god, inuocation, hope, loue, joy in god, & other vertues must be begunne also in the regenerate, and they must be referred to a proper ende, to wit, that God maie be obied. These kindes of true worship cannot be giuen vnto God, without the light of the gospel, and without faith: which our aduersaries, who will seeme to be ioylie preachers of good workes, do neither vnderstand, nor require: seeing they omitte the doctrine of faith, which is a confidence to obtaine mercie, resting in the Sonne of god, which is an especiall worke, and the chiefe worshipec of God. Of workes not commaunded of god, we shall speake hereafter, and we must holde fast that rule, Math. 15. *In vaine doe they worship me with the commaundements of men.* And in the Church it falleth out often times, that ceremonies deuised by men are more carefullie kept, then the commaundements of God, yea the authoritie of Pharisaicall & vniust tradicions is preferred before the commaundements of God: as in manie ages, for the vniust and wicked commaundement of single life, the commandement of god concerning true chastitie, was horrible violat. Therefore we must consider of the difference of the lawe, whereof we will speake againe hereafter.

How good workes maie be done.

Great is the infirmitie of man, and the deuill a most cruel enemy, who for the hatred he beareth to God, rageth

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rageth against mankinde, and doth endeavour all that he can, especiallie to destroy the Church, as it is written of Peter. 1. Pet. 5. *Watch, because your aduersarie the deuill goeth about like a roaring Lyon, seeking whome he maie deuour.* * Therefore although men by their naturall strength maie after a sorte performe the externall discipline, yet are they often overcome by this common infirmitie: and the deuill also doth often times force men, not altogether sauage, to commit horrible factes, as he deceiued Eue, and compelled the brethren of Ioseph, Dauid, and others innumerable. Therefore what diligence, or what aduise ment, can be sufficient for this most subtil enemy? Here let vs laie holde vpon that most sweete comfort, *The sonne of God appeared to destroy the workes of the Deuill.* 1. Iohn. 3. The sonne of God is the keeper of his Church, as he saith, Ioh. 10. *No man shall take my sheepe out of my handes.* He doth protect vs, and also by his holie spirit doth confirme our mindes in true opinions: as he doth beginne eternall life, so doth he kindle in our heartes good motions, faith, the loue of God, true inuocation, hope, chastitie, and other vertues. We are not Pelagians, but we do humble our selves thanks to the eternall God, the Father of our Lord Iesus Christ, and to his sonne Iesus Christ, and to the holie Ghost, both for the wholl benefite of saluation restored againe to mankinde, and also for this benefite, that the Sonne of God doth dwell in the Church, and doth defend it with his right hand against the furies of the Deuills and men, and doth driue awaie the deuills from vs, and doth vpholde vs in this so great infirmitie of ours, and by his word doth kindle in our mindes the knowledge of God, and doeth confirme and gouerne our mindes by his holie spirit. We do certainlie know that these benefites are in deede giuen vnto vs, as it is said moste comfortablie in Zacharie, cap. 12. *I will poure out vpon the house of Dauid, and vpon the inhabitants of Ierusalem, the spirit of grace and praiers.* He nameth the spirit of grace, because that in this comfort, the sonne of God, sealing vs by his holie spirit, doth testifie that we are in fauour, and that we are deliuered from the paines of hell. Secondlie he nameth the spirit of praiers, because that when we haue acknowledged the remission of sinnes, we do not now flie from God, we do not murmur against God, but we approch

unto him with true faith and hope, we do aske and looke for helpe at his handes, we loue him, and submit our selues to him: and thus is the beginning of obedience wrought. After that manner saith the Lord. Ioh. 14. *I will praie the father, and he will giue you another comforter, euen the spirit of truth.* The holy Ghost doth kindle the light of truth in our minds, and new motions in our heartes, agreeable to the law of god. Let vs acknowledge this so great a gift, and let vs endeouour to keepe it thankfullie, and desire daile to be helped in so great daungers of this life. The will is not idle, when it hath receiued the holie ghost.

How our new obedience doth please God.

THe Pharisee in Luke, cap. 18. doth admire & please him selfe, being bewitched with this perswasion, that he doth satisfie the law, and for this discipline, such as it is, doth please God. Manie such there be among men, who thinke themselues secure, if they performe neuer so litle though it be but a shadow of discipline. But the heauenlie voice doth often times accuse the arrogancie of these men: and therefore the Lord saith Luc. 13. *Except ye repent, ye shall all like sorte perish.* and 1. Ioh. 1. *If we saie we haue no sinne we lye.* Therefore their imagination is vaine, which thinke that obedience doth please god for it owne worthines, and that it is a merit of Condignitie, as they speake, and such a righteousnes before God, as is a merit of eternal life. And yet afterward they do adde, that we must alwaies doubt whether our obedience do please God, because it is euident, that in euerie one there is much pollution, manie finnes of ignorance, and omission, and manie not small blemishes. Here it is necessarie that mens consciences should be instructed aright in either of these points, both cōcerning our infirmitie, and also concerning the comfort. It is necessarie that the regenerate should haue the righteousnes of a good conscience, and obedience begunne in this life, as hath bene said: yet neuertheles, in this life there is still remaining in our nature, in our soule, and in our heart, verie much pollution, which they do the more see, and bewaile, which haue receiued more light then others, as the Prophets and Apostles, according to that complaint of Paull Rom. 7. *I see an other law in my members, which strineth against the*

the law of my minde, and maketh me captiue to the law of sinne. There is as yet in euery one a great mist, manifold ignorance, and manie sorowfull doubtles, errors in counsellis, raised by distrust, by false opinions, and a vaine hope, manie vitious flames of lustes, much neglect of duetie, murmurings and indignations against God in his punishments: to conclude it is vn-sensiblenes and madnes, not to be willing to confesse that the feare & loue of God is much more colde in vs, then it ought to be. These confessions are repeated in the sermons of the Prophets and Apostles. *Psalm. 143. Enter not in to iudgement with thy seruant, for in thy sight (shall no man liuing be iustificed.* And 1. Ioh. 1. *If we saie, that we haue no sinne, we deceiue our selues, and the truth is not in vs.* This confession is necessaric, and mans arrogancie to be reproofed. Also the error of our aduersaries, who feigne, that men in this mortall life maie satisfie the law of God, and of those, who saie, that the euill of concupiscence, which is bred with vs, is not sinne, nor an euill repugnant to the law or will of God, is to be reprehended. These errors doth Paul manifestlie confute, Rom. 7. & 8.

Then must comfort also be ioyned thereunto. First, let the regenerate person assure himselfe, that he is reconciled to God, by faith alone, that is, by confidence in the Mediatour, and that the person is certenlie accounted righteous, for the Sonne of God the Mediatour, and that freelie for his merit. Secondlie, let vs confesse with true griefe, that there remaine as yet in the regenerate man many sinnes, and much pollution, worthie of the wrath of God. Thirdlie, let him neuerthelesse know, that obedience, and the righteousness of a good conscience, must be begunne in this life, and that this obedience, although it be verie farre from that perfection which the law requireth, is neuerthelesse, in the regenerate, acceptable to God, for the Mediatours sake, who maketh request for vs, and by his meritte doth cover our great and vn-speakable miseries. Thus for the Mediatours sake, both the person is receiued, and also our workes doe please God, that in either of them our faith may shine. Therefore Peter saith, 1. Pet. 2. *Offer vp spirituall sacrifices, acceptable to God through Iesus Christ.* This comfort is set forth. Rom. 8. *Now there is no condemnation to them, which doe walke in*

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Christ Iesus. And, Rom. 3. *Ye are not under the law, but under grace.* In that place this question is asked, whether our obedience doe please God, seeing it doth not satisfie the law. Paull answereth, that it doth please God, *Because we are not under the law,* that is, condemned by the law, *but we are under grace,* reconciled, or receiued into fauour. Rom. 8. *Who shall condemne? Christ hath died for vs, and is risen againe, and sitteth at the right hand of God, and maketh request for vs:* that is, holie men doe please God, for the Sonne his sake, who also offered his obedience for vs, and maketh request for vs. Wee must oppose these sayings to doubting, lest faith and inuocation be extinguished: for doubting doth weaken our inuocation.

Seeing therefore that we know, both that new obedience is necessarie, and that helpe is certenlie giuen vs, and that this obedience doth please God, although it be vnperfect and needie, let vs acknowledge the infinite mercie of God, and giue thanks for it, and haue a great care how to gouerne our actions, because we know, that we are both helped, and that this obedience is acceptable to God for the Sonnes sake. And let this necessitie be alwaies in our eies, that if the benefits of God, to wit, Iustification, and regeneration, be shaken of, we loose eternall life, according to that saying, *We shal be clothed, if so be that we be not found naked.* And, Rom. 8. *If any haue not the Spirit of Christ, he is not his.* And alwaies in Iustification let there be also a beginning of newnes of life. The theefe hanging on the crosse, hath good workes, and those both internall and externall: it grieueth him that he had sinned, and he confesseth that he is iustlie punished: then by faith he doth acknowledge the Sauour, and desireth saluation of him, and therefore he heareth expresse absolution, and the preaching of eternall life, and the promise, and setteth in this voice of the Messias, and submitteth himselfe to god, and doth not beare the punishment impatientlie, but is eased by acknowledging the Messias, and by the hope of eternall life, and giueth thanks to god: Moreover, to give an euident token of his confession, he found fault with the other which cursed Christ. These thinges are done by him, because this verie Messias, beeing partner with him in his punishment, in a worde doth teach his minde, and by the

the same comfort *the Worde* is effectual in him, and through him the eternall Father doth poure the holie ghost into the heart of this hearer, that he may kindle in him, ioye, loue, inuocation, hope of eternall life, and other vertues.

Of Rewardes.

PAull saith, Rom. 6. *Eternall life is the gift of God, through Iesus Christ our Lorde: and, they that are reconciled, or iustified, Are heires annexed with the Sonne of God, and that for his sake, not for their owne merittes.* Faith, receiuing remission of sinnes, and iustification, and the hope of eternall life, doe relie vpon the Sonne of god the Mediatour, as it is said, Ioh. 6. *This is the will of the Father, that euerie one that beleueth in him, should haue eternall life.* And, Rom. 5. *Being iustified by faith, we haue peace with God, through our Lord Iesus Christ: by whom we haue accessse through faith vnto this grace wherein we stand, and reioyce under the hope of eternall life.* He ioyneth faith and hope together, and affirmeth, that either of them doth relie vpon the Mediatour: And it is manifest, that hope ought not to relie on our workes, because it is saide, Psal. 142. *No man liuing shall be iustified in thy sight.* But as they which repent are accounted iust by faith, for the onelie Sonne of god his sake, and for him, and thorough him are quickned; so for him, and not for our merites, is eternall life giuen vnto vs; as the theefe on the crosse heareth this promise, *To daie thou shalt be with me in Paradise,* Luc. 23.

Neither must we dreame, that the Sonne of god did merit, or giue vnto vs, a preparation onelie to eternall life: but let that most comfortable saying of Hosee be alwaies in our sight: *O death, I will be thy death. O hell, I will be thy destruction.* For the Sonne of God, & thorough him, we are deliuered from eternal death, & translated into life eternall, as he saith, *I giue vnto them eternall life.* And. 1. Ioh. 5. *He that hath the Sonne, hath life.* And let hope be sure & firme, as Peter saith 1. Pet. 1. *Hope perfectlie, that is; looke for eternall life, not with doubtfull opinion in: an assured hope, to wit, for the Mediatours sake.* And Augustine saith well, in his booke of meditations, *The certaintie of our whole confidence consisteth in the blood of Christ.* Let vs holde both these points assuredlie, that he which repenteth, doth freelic by faith receiue remission

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of finnes, and iustification for the Sonne of god his sake, and that he is an heire of eternall life, as Paull saith, Rom. 8. *As many as are led by the spirit of God, they are the Sonnes of God. And if they be children, they are also the heires of God.* Yet notwithstanding, this also is true, * that they, which, doe shake of the holie ghost, falling from faith, or sinning grievously against their conscience, and doe not returne vnto God by repentance, are not heires, as it is saide, Gal. 5. *They which do such things, shall not inherite the kingdome of God.* And, 1. Tim. 2. *Fight a good fight, hauing faith and a good conscience, which some haue put awaie, and as concerning faith haue made shipwracke.* And, Math. 25. *I was hungrie, and ye gaue me not to eat.* And, *These shall goe into everlasting punishment, but the righteous shall goe into life eternall.* Now although life eternall life, is giuen to the regenerate for the Sonne of god, yet withall it is also a rewarde of good workes, as it is saide, *Your reward is plentifull in heauen, as a patrimonie is the reward of the laboures of a sonne, although it be giuen to the sonne for another cause.*

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Moreover, god hath added vnto good workes certaine promises of his, and therefore euen for the good workes of holie men, God doth giue spirituall and corporall gifts euen in this life, and that diuerselie, as it seemeth good to his vn-speakable wisdom. 1. Tim. 4. *Godlines hath the promises of the life present, & of that that is to come.* Marc. 10. *They shall receiue a hundred folde in this life (but with tribulation) and after this life, eternall life.* Mat. 10. *Whosoener shall giue vnto one of these little ones to drinke a cup of colde water onelie in the name of a disciple, he shall not lose his rewarde.* Luc. 6. *Giue, and it shall be giuen to you.* Exod. 20. *Honoure thy Father and thy Mother, that thou maiest liue long vpon earth.* Isa. 33. *Bread shall be giuen him, and his waters shall be sure: they shall see the King in his glorie, that is, for obedience and good workes God doth giue quiet common weales, an honest & meeke gouernement, &c.* Isa. 58. *Breake thy breade to the hungrie, and thou shalt be as a garden that is watered, &c.* The example of the widow at Sarepta is well knowne: and the Psalmist saith, *Substance and riches are in his house.* For seeing that God in this mortall and miserable life doth gather his Church, and will haue it to be an honest congregation, he giueth thereunto many places of en-
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tertainment, he giueth nestes to godlie poore families, for the bringing vp of their children, and for the spreading abroad of doctrine: to conclude, he will preserue the societie of mankind, householdes, and common weales, and that to this ende, that a Church may be gathered. Therefore he giueth sometime a gouernment not troublesome, peace, a fruitfull land, & other good thinges, for the prayers of holie men, for their diligence, and for common necessities sake: as, for Ioseph, Naaman, & Daniel, those kingdomes, wherein they liued, florished the more. And Ierem. 19. The banished in Babylon are commaunded, to praie for the peace, and holisome gouernment of that place, where they were intertayned. So also often times punishments are heaped vp for the sinnes of the Church, as is to be seene in the punishment of the tribe of Benjamin, Dauid, and others. Now god will haue vs to vnderstand that these benefits are necessarie for the bodie, and to know that they be giuen of god: in asking of them he will haue our faith to be exercised, as we shall declare more at large in a fit place. At this time we haue therefore added these few thinges, that in this confession there might be also a Testimonie in our Churches, that this true and necessarie doctrine, touching good workes, is faithfullie laide open.

OUT OF THE CONFESSION OF WIRTEMBERG
Of Iustificacion. CHAP. 5.

WE belecue and confesse, that to do and practise such righteousness, as is acceptable to God, these vertues be necessarie, Faith, hope, and loue, and that man can not of him-selfe conceiue these vertues, but doth receiue them of the fauour and grace of God, and that *faith dash worke by loue*. But we think that their iudgement doth farre disagree from the Apostolike and Catholike doctrine, who teach, that man is made acceptable to God, and accounted iust before god, for those vertues, and that when we come to stand before god in iudgement, we must trust to the merittes of these vertues. For man is made acceptable to god, and counted iust before him, for the onelie sonne of God our Lord Iesus Christ, through faith: and when we

we appeare before the iudgement seate of God, we must not trust to the merit of anie of those vertues, which we haue, but onelie to the merit of our Lorde Iesus Christ, whose merit is ours by faith. And because that before the tribunall seat of God, where the question is of true and eternal righteousness and saluation, there is no place at al for the merites of men, but onelie for the mercie of god, and the merites of our Lord Iesus Christ alone, who is receiued of vs by faith, therefore we think that the auncient Fathers our Eldest said truelie, that we are iustified before god by faith alone. Rom. 3. *All haue sinned, and are deprived of the glorie of God, and are iustified freely by his grace, through the redemption that is in Christ Iesus, whome God hath set forth to be a reconciliation through faith in his blood.* Galat. 3. *The Scripture hath concluded al vnder sinne, that the promise by the Faith of Iesus Christ should be giuen to them that beleeue.* And, Cap. 5. *We therefore through the spirit waite for the hope of righteousness through faith.* For in Christ Iesus neither Circumcision auaileth any thing, nor uncircumcision, but faith which worketh by loue. Hilarie saith, *It offendeth the Scribes, that man should forgive sinne (for they be beholding nothing but man in Iesus Christ) and that he should forgive that, which the law could not release. For faith alone doth iustifie.* Ambrose saith, *They are iustified free, because that working nothing, nor requisting any thing, by faith alone they are iustified, by the gift of God.* And againe, *They are euidentlie blessed, whose iniquities are forgiven, without any labour or work, and whose sins are remitted, no helpe of repentance beeing required of them, but onelie this, that they beleeue.* Manie places might be alledged as well out of the writings of the Prophettes and Apostles, as out of the holie Fathers, whereby it is prooued, that not onely in the beginning, through the free mercie of god, these vertues, to wit, Faith, hope, and loue, are giuen vnto vs, but also afterward throughout our wholl life, and that in our extreame necessitie, we are not able to stand before the seuerer tribunall seat of god, but in the confidence of the onely free fauour of god, shewed vnto vs in Christ the Sonne of god. For this is that, both which Paul teacheth, and the Ecclesiastical writers doe interpret, That we are iustified before god by faith alone.

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Cap. 13.
In Manuali.
cap. 22.

Greg. lib. 1.
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Beata
Marcia.

WE saie that good workes, commaunded of god, are necessarilie to be done, and that, through the free mercie of god, * they do deserue certaine their own, either corporal, or spiritual, rewardes. But we must not think, that in the iudgement of god, where the question is, concerning the purging of our sins, the appeasing of the wrath of god, and the merit of eternall saluation, we should trust to those good workes which we do. For al the good workes which we do, are vnperfect, neither cā they susteine the seuerity of the iudgement of god: but al our confidence is to be placed in the onelie mercie of god, for his Sonne our Lord Iesus Christ his sake. Psalm. 142. Enter not into iudgements with thy seruant, for no flesh lining shall be iustified in thy sight. Galat. 5. The flesh lusteth against the Spirit, and the spirit against the flesh, and these are contrarie one to the other, so that ye cannot doe those things that ye would. Rom. 7. I know, that in me, that is, in my flesh, there dwelleth no good. Don. 9. We doe not present our supplications before thee, for our owne righteousness, but for thy greater mercies. Augustine saith, Woe to the life of man, be it neuer so commendable, if thou examine it, setting thy mercie aside. And againe: All my hope is in the death of my Lorde. His death is my merite, my refuge, saluation, life, and my resurrection. The mercie of the Lorde is my merite, I am not without merit, so long as the Lorde of mercies is not wanting. And if the mercies of the Lorde be manie, I abound in merittes. Gregorie saith, Therefore our righteous Advocate shall defend vs in the daie of iudgement, because we know, and accuse our selues to be vniust. Therefore let vs not trust to our teares, nor to our actions, but to the alledging of our Advocate. Bernard saith, Our reioicing is this, the testimonie of our conscience, not such a testimonie, as that proude Pharise had, his thought being seduced, and seducing him, giuing witness of himselfe, and his witness was not true. But then is the witness true, when the spirit beareth witness with our spirit. Now I beleue that this testimonie consisteth in three things: For first of all it is necessarie to beleue, that thou canst not haue remission of sinnes, but through the fauour of God: Secondlie, that thou canst haue no good worke as all, except he also giue it to thee: Lastlie, that thou canst not

deserue

deserue eternall life by anie workes, except that also be ginen them
 feelie.

OVT OF THE CONFESSION OF SVEVELAND.

Of Iustification, and of Faith.

CHAP. 3.

OVr preachers doe somewhat differ from the late re-
 ceiued opinions about those things which the peo-
 ple were commonly taught, concerning the meane, wherby
 wee are made partakers of the redemption wrought by
 Christ, and touching the duties of a christian man. Those
 points which we haue followed, we will indeauour to lay o-
 pen moste plainly to your sacred Maiestie, and also to de-
 clare verie faithfullie those places of Scripture, by which we
 were forced hereunto. First therefore, seeing that we were
 taught of late yeares, that workes were necessarily required
 to iustification, our preachers haue taught, that this wholl
 iustification is to be ascribed to the good pleasure of God,
 and to the meritte of Christ, and to be receiued by Faith a-
 lone. To this they were moued especiallie by these places
 of Scripture. *As manie as receiued him, to them he gaue power to
 be the sonnes of God, euen to them that belceue in his name; which
 are borne, not of blood, nor of the will of the flesh, nor of the will of
 man, but of God. Ioh. 1. Verilie, verilie, I saie vnto you, except
 a man be borne againe anew, he cannot see the kingdome of God.
 Ioh. 3. No man knoweth the Sonne, but the Father, neither know-
 eth anie man the Father, but the Sonne, and he to whome the Sonne
 will reueale him. Mat. 11. Blessed art thou, Simon, the sonne of Ionas,
 for flesh and blood hath not reuealed this vnto thee, but my Father
 which is in heauen. Mat. 16. No man can come to me, except my Fa-
 ther draw him. Ioh. 6. By grace are ye saved through Faith, and that
 not of your selues: it is the gift of God: not of workes, lest anie man
 should boast himselfe. For we are his workmanship, created in
 Christ Iesus vnto good workes, which God hath ordeyned, that we
 should walke in them. Eph. 2. For seeing it is our righteousness
 and eternal life, to know God, and our Saviour Iesus Christ,
 and that is so farre from being the worke of flesh and blood,
 that it is necessarie to be borne againe anew, neither can
 we come to the Sonne, except the Father draw vs, neither*
 O ij know

know the Father, except the Sonne reueale him vnto vs: and Paull doth write so expresse, *Not of your selues, nor of workes*: it is euident enough, that our workes can helpe nothing at all, that of vniust, such as we are borne, we maie become righteous: because that, as we are by nature the children of wrath, and therefore vniust, so we are not able to doe anie thing that is iust, or acceptable to God: but the beginning of all our righteousness and saluation, must proceede from the mercie of the Lord, who of his onely fauour, and the contemplation of the death of his Sonne, did first offer the doctrine of truth, and his Gospell, sending those that should preach it: and secondlie, seing that *naturall man can not*, as Paull saith, 1. Cor. 2. *perceiue the thinges that are of God*, he causeth also the beame of his light to arise in the darkenes of our heart, that now we maie beleue the gospell preached, being perswaded of the trueth thereof, by the holie Spirit from aboue, and then forthwith trussing to the testimonie of this spirit, in the confidence of children to call vpon God, and to saie, Abba, Father, obtaining thereby true saluation, according to that saying, *Whosoener shall call vpon the name of the Lord, shall be saved.*

*Of good worker, proceeding out of faith,
through loue.*

THese thinges we will not haue men so to vnderstand, as though we placed saluation & righteousness in the slothful thoughtes of men, or in faith destitute of loue (which they call faith without forme) seeing that we are sure, that no man can be iust or saued, except he doe chieflie loue, & moste earnestlie imitate God. *For those which he knew before, he also predestinated to be made like to the image of his Sonne.* But no man can loue God aboue all thinges, and worthelie imitate him, but he which doth indeede knowe him, and doth assuredlie looke for all good things from him. Therefore we cannot otherwise be iustified, that is, as to become righteous, so to be saued (for righteousness is euen our saluation) then by beeing endued chieflie with faith in him, by which faith we beleeuing the Gospell, and therefore being perswaded, that God hath taken vs for his adopted children

dren, and that he will for euer shewe himselfe a louing father vnto vs, let vs whollie depende vpon his pleasure. This faith Saint Augustine doth call, in his booke *De Fide & operibus, Evangelicall*, To wit, that which is effectually through loue. By this faith we are borne againe, and the image of God is repaired in vs. By this Faith, whereas we are borne corrupt, our thoughtes, euen from our childhoode, beeing altogether bent vnto euill, we become good, and vpright. For hereupon, we beeing fullie satisfied with one God (the spring of all good thinges that is neuer drie, but runneth alwaies moit plentifulle) we doe forthwith shew our selues, as it were, Gods, towards others, that is, toward the true sonnes of god, indeauouring by loue to profit them, so much as in vs lieth. For, *He that loueth his brother, abideth in the light, and is borne of God*, and is wholie giuen to the new, and to the olde commaundement, touching mutuall loue. And this loue is the fullfilling of the wholl law, as Paul saith: *The wholl law is fulfilled in one worde, namelie this, Thou shalt loue thy neighbour as thy selfe.* Gal. 5. For whatsoeuer the law teacheth, hitherto it tenderh, and this one thing it requireth, that at the length we maie be reformed to the perfect image of god, being good in all thinges, & readie and willing to do men good, the which we can neuer doe, except we be adorned with all kindes of vertues. For who can purpose and doe all thinges (as the duerie of a Christian doth require, 1. Cor. 10.) to the true edifying of the Church, and the sound profit of all men, that is, according to the lawe of God, and to the glorie of god, except that he both thinke, speake, and doe euerie thing in order, and well, and therefore be verie familiarlie acquainted with the wholl companie of vertues.

*To whome good workes are to be ascribed,
and how necessarie they be.*

CHAP. 5.

But seeing that they, which are the Children of God, are Rom. 8.
rather ledde by the spirit of God, then doe worke any
thing themselves, And that *Of him, & through him, & for him,* Rom. 11.
are all things, therefore whatsoeuer things we doe well, and
holilie, are to be ascribed to none other, then to this one
onely spirit, the giuer of all vertues. Howsoeuer it be, he
O iij doth

doth not compell vs, but doth lead vs being willing, *Working in vs both to will, and to doe*, Philip. 2. Whereupon Saint Augustine writeth verie well, *That God doth reward his workes in vs*. And yet we are so farre from reiecting good workes, that we doe vtterlie denie, that anie man can fullie be saved, except he be thus farre brought by the spirit of Christ, that he finde no want at all in him, touching those good workes, whereunto god hath created him. For there be diuers members of the same bodie, therefore euerie one of vs haue not the same office. 1. Cor. 12. It is so necessary, that the law should be fulfilled, that *Heaven and earth shall sooner passe away, then that one iote, or the least point thereof shall be remitted*. Yet because god alone is good, hath created all thinges of nothing, and doth by his spirit make vs altogether new, and doth wholie lead vs (for in Christ nothing auaieth but a new creature) none of all these thinges can be ascribed to mans strength, and we must confesse, that all thinges are the meere giftes of god, whoe of his owne accord, and not for anie meritte of ours, doeth fauour and loue vs. By these thinges it maie sufficienlie be knownen, what we beleue iustification to be, by whome it is wrought for vs, and by what meane it is receiued of vs, also by what places of scripture we are induced so to beleue. For although of manie we haue aledged a few, yet by these few, anie one, that is but meanely conuersant in the scripture, maie fullie perceiue, that they which read the scriptures shall finde euerie where such kinde of sentences, as doe attribute vnto vs nothing but sinne, and destruction, as Hosee saith, and all our righteousness and saluation to the Lord,

Of the duties of a Christian man.


CHAP. 6.

NOW it cannot be doubted of, what be the duties of a Christian man, and to what actions he ought chiefly to giue him selfe, namelie to all those, whereby euerie one, for his parte, maie profit his neighbours, and that first, in things pertaining to life eternall, that they also maie begin to know, worship, and feare god, and then in thinges pertaining to this life, that they maie want nothing which

is necessarie to the sustenance of the bodie. For as the wholl lawe of god, which is a moste absolute commaundement of all righteousness, is breiffie contained in this one word, *Thou shalt love thy neighbour as thy selfe*, so in the performance of this loue, it is necessarie that all righteousness should be comprised and perfited. Whereupon it followeth, that nothing at all is to be reckoned among the duties of a Christian man, which is not of force and effect to profit our neighbour, and euerie worke is so much the more belonging to the dutie of Christian man, by how much his neighbour mai the more be profited thereby. Therefore next after Ecclesiasticall functions, among the chiefe duties of a Christian man, we place the gouernment of the Common weale, obedience to Magistrates (for these be referred to the common profit) that care which is taken for our wife, children, familie, and the honour which is due to parents, (because that without these the life of man cannot consist) and lastlie, the profession of good artes and of al honest discipline, because that except these be had in estimation, we shall be destitute of the greatest good thinges, which are proper to mankinde. Yet in these, and all other duties pertaining to mans life, no man must rashlie take anie thing to him selfe, but with a right conscience consider, whercunto God doth call him. To conclude, let euerie man account that his duty, and that so much the more excellent a duty, the more that he shall profit other men thereby.

O iiii

THE



THE TENTH SECTION OF THE HO- LIE CATHOLIKE CHVRCH.

THE LATTER CONFESSION OF HELVETIA.

*Of the Catholike Church of God, and of the heade of
the Church.*

CHAP. 17.



Orasmuch as God from the beginning would haue men to be saued, and to come to the knowledge of the truth, therefore it is necessarie that alwaies from the beginning, at this daie, and to the ende of the worlde, there should be a Church, that is, a companie of the faithfull, called and gathered out of the world, a communion (I saie) of all Saints, that is of them, who doe truelie know, and rightlie worship and serue the true God in Iesus Christ the Sauour, by the worde and the holie spirit, and which by faith are partakers of all those good graces, which are freelie offered thorough Christ. These all are Cytizens of one and the same Cirie, liuing vnder one Lord, vnder the same lawes, and in the same fellowship of al good things, for so the Apostle calleth them *fellow Cytizens with the Saints, and of the householde of God*, rearing the faithfull vpon the earth Saints, who are sanctified by the blood of the Sonne of God. Of these is that article of our Creede wholly to be vnderstoode, *I beleene the Catholike Church, the commun ion of Sainstes.* And seeing that there is al-

Eph. 2.
1. Cor. 6.

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waies but one God, and one Mediatour between God & man, Iesus Christ: also, one shepheard of the wholl flocke, one head of this bodie, and, to conclude, one spirit, one saluation, one faith, one Testament, or couenant, it followeth necessarily that there is but one Church, which we therefore call *Catholike*, because it is vniuersall, spread abroad thorough all the partes and quarters of the worlde, & reacheth vnto all times, and is not limited within the compasse either of time or place. Here therefore we must condemne the Donatists, who pinned vp the Church within the corners of Aphricke, neither doe wee allowe of the Romane cleargy, who vaunte that the Church of Rome alone in a manner is Catholike.

The Church is diuided by some into diuers partes or diuerse sortes: not that it is rent and diuided from it selfe, but rather distinguished, in respect of the diuersitie of the members that be in it. One parte therefore they make to be the Church militant, the other the Church triumphant. The militant warreth still on the earth and fighteth against the flesh, the world, and the prince of the world, the deuill, and against sinne and death. The other beeing already set at libertie, is now in heauen, and triumpheth ouer al those being overcome, and continuallie reioiceth before the Lord. Yet these two churches haue notwithstanding a communion and fellowship betweene them-selues. The Church militant vpon the earth hath ever more had in it many particular Churches, which must all notwithstanding be referred to the vnitie of the Catholike Church. This militant Church was otherwise ordered & gouerned before the law, among the Patriarkes, otherwise vnder Moses, by the law, and otherwise of Christ, by the gospel. There are but two sortes of people for the most parte mentioned, to witte the Israelites, and the gentiles, or they which of the Iewes and gentiles were gathered to make a Church. There be also two testaments, the olde and the new. Yet both these sortes of people haue had, and still haue one fellowship, one saluation in one and the same Messiah, in whome, as members of one bodie, they are all ioyned together vnder one heade, and by one faith are all partakers of one and the same spiritual meate and drink. Yet here we do acknowledge a diuersitie of times and a diuersitie in the pledges and signes of Christ

Christ promised, and exhibited, and that now the ceremonies being abolished, the light shineth vnto vs more clearly, our giftes and graces are more abundant, and our libertie is more full and ample.

This holy Church of god is called *the house of the living god builded of living and spirituall stones, founded vpon a rocke, that can not be remooued, vpon a foundation, besides which none can be laied*: Whereupon it is called *the pillar and foundation of the truth*, that doth not erre, so long as it relieth vpon the rock Christ, and vpon the foundation of the Prophets and Apostles. And no maruell, * if it do erre, so often as it forsaketh him, who is the alone truth. This Church is also called a *virgine, and the spouse of Christ, and his onelie beloved*. For the Apostle saith, *I haue ioyned you vnto one husband, that I might present you a chaste virgine vnto Christ. The Church is called a flocke of (sheepe under one shepherd, euen Christ, Ezech. 34. & Iohn. 10. also the bodie of Christ, because the faithfull are the liuelie members of Christ, hauing him for their head.*

It is the head which hath the preheminence in the body, and from whence the wholl bodie receiueth life, by whose spirit it is gouerned in al thinges, of whome also it receiueth increase, that it may grow vp. Also there is but one heade of the bodie, which hath agreement with the bodie. And therefore the church cannot haue any other heade beside Christ. For as the Church is a spirituall bodie, so must it needs haue a spiritual heade like vnto it selfe. Neither can it be gouerned by any other spirit, then by the spirit of Christ. Wherefore Paul saith, *And he is the head of his bodie the Church, who is the beginning, the first borne of the dead, that in al things he might haue the preheminence.* And in another place, *Christ (saith he) is the heade of the Church, and the same is the Saviour of his bodie.* And againe, *Who is the heade of the Church, which is his bodie, euen the fulnes of him, which filleth all in all things.* Againe, *Let vs in all things grow vp into him which is the heade, that is Christ, by whom all the bodie being knit together receiueth increase.* And therefore we do not allow of the doctrine of the Romish Prelates, who would make the Pope the generall Pastour, and Supreme heade of the Church of Christ militant here on earth, and the verie Vicar of Christ, who hath (as they saie) al fulnes of power and soveraigne authoritie in the Church. For we

2. Tim. 3.

* Looke the
1. obseruat.
vpon this
confess.

Coloss. 1.

Ephes. 5.

Ephes. 1.

Ephes. 4.

holde and teach, that Christ our Lorde is, and remaineth
 full, the onelie vniuersal Pastour, and highest Bishop, before
 God his father, and that in the Church he performeth all
 the duties of a Pastour or Bishop, euen to the worldes ende:
 and therefore standeth not in neede of any other to supplie
 his roome, for he is said to haue a substitute, which is absent.
 But Christ is present with his Church, & is the head that gi-
 ueth life thereunto. He did straightlie forbid his Apostles &
 their successours al superioritie or dominion in the Church.
 They therefore that by gaine saying set themselues against
 so manifest a trueth, and bring another kinde of gouerne-
 ment into the Church, who seeth not that they are to be
 counted in the number of them, of whome the Apostles of
 Christ prophesied? as Peter 2. Epist. 2. and Paull Act. 20.
 1. Cor. 11. 2. Thess. 2. and in manie other places.

Now by taking awaie the Romish head, we doe not bring
 any confusion or disorder into the Church: for we teach that
 the gouernement of the Church, which the Apostles set
 downe, is sufficient to keepe the Church in due order, which
 from the beginning, while as yet it wanted such a Romish
 heade, as is now pretended to keepe it in order, was not
 disordered or full of confusion. That Romish head doth
 mainteine in deede that tyrannie and corruption in the
 Church, which was brought into the Church: But in the
 meane time he hindreth, resisteth, and with all the might
 he can make, cutteth of the right and lawfull reformation
 of the Church.

They obiekt against vs, that there haue beene great
 strifes and dissensions in our Churches, since they did seuer
 themselues from the Church of Rome, and that therefore
 they can not be true Churches. As though there were ne-
 uer in the Church of Rome neuer anie sectes, anie conten-
 tions and quarrells, and that in matters of religion, main-
 tained, not so much in the schooles, as in the holie chaires,
 euen in the audience of the people. We knowe that the
 Apostle said, *God is not the author of dissension, but of peace.* And 1. Cor. 14
Seeing there is amongst you emulation and contention, are you not
carrell? Yet maie we not denie, but that God was in that
 Church, planted by the Apostle, and that that Apostolike
 Church was a true Church, howsoever there were strifes
 and

Gal. 2.
Act. 15.

and dissensions in it. The Apostle Paull reprehended Peter an Apostle, and Barnabas fell at variance with Paull great contention arose in the Church of Antioch, betweene them that preached one & the same Christ, as Luke recordeth in the Actes of the Apostles. And there haue at all times bin great contentions in the Church, and the moste excellent Doctors of the Church haue about no small matters differed in opinions, yet so, as in the meane time the Church ceased not to be the Church for all these contentions. For thus it pleaseth God to vse the dissensions that arise in the Church, to the glorie of his name, the setting forth of the truth, & to the end *that such as are approoued, might be manifest.* Now as we acknowledge no other head of the Church then Christ, so we do not acknowledge euerie Church to be the true Church which vaunterh her selfe so to be: but we teach that to be the true Church indeed, in which the markes and tokens of the true Church are to be found. First and chiefly the lawfull or sincere preaching of the word of god, as it is left vnto vs in the writings of the Prophets and Apostles which do all seeme to lead vs vnto Christ, who in the gospel hath said, *My sheep heare my voice, & I know them, & they follow me, and I giue vnto them eternall life. A stranger they doe not heare, but flie from him, because they know not his voice.* And they that are such in the Church of God, haue all but one faith, and one spirit, and therefore they worship but one God, and him alone they serue in spirit and in truth, louing him with all their heartes, & with all their strength, praying vnto him alone through Iesus Christ the onelie Mediatour and intercessor, and they seeke not life or Iustice but onlie in Christ, and by faith in him: because they do acknowledge Christ the onelie head and foundation of his Church, and being surelie founded on him, doe daile repaire themselves by repentance, and doe with patience beare the crosse laid vpon them, and besides, by vnfeined loue ioyning themselves to all the members of Christ, doe thereby declare themselves to be the disciples of Christ, by continuing in the bond of peace and holie vnitie: they do withall communicate in the sacraments ordeined by Christ, & deliuered vnto vs by his Apostles, vsing them in no other manner, then as they receiued them from the Lord him selfe. That say-

Ioh. 10.

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ing of the Apostle Paul is well knowne to all, *I receined from the Lord that which I deliuered vnto you.* For which cause we condemne all such Churches, as straungers from the true Church of Christ, who are not such, as we haue heard they ought to be, howsoeuer, in the meane time they brag of the succession of bishops, of vnitie, and of antiquitie. Moreouer we haue in charge from the Apostles of Christ, *To shunne Idolatrie, and to come out of Babylon, and to haue no fellowship with her, vnles we meane to be partakers with her of al gods plagues laid vpon her.* But as for communicating with the true Church of Christ, we so highlie esteeme of it, that we saie plainelie, that none can liue before God, which do not communicate with the true Church of God, but separate them selues from the same. For, as without the Arke of Noah there was no escaping, when the world perished in the flood, euen so doe we belecue, that without Christ, who in the Church offereth him selfe to be enioyed of the elect, there can be no certaine saluation: and therefore we teach that such as would be saued, must in no wise separate themselues from the true Church of Christ.

1. Cor. 11.

1. Cor. 10.

1. Ioan. 5.

Apoc. 18.

2. Cor. 6.

But yet we do not so strictlie shut vp the Church within those markes before mentioned, as thereby to exclude al those out of it, which either doe not communicate in the sacraments (by reason that they want them, or else not willinglie, nor vpon contempt, but being constrained by necessity, do against their willes abstaine from them) or in whome faith doth sometimes faile, though not quite decaye, nor altogether die: or in whome some slippes and errors of infirmitie maie be found: for we know that God had some friendes in the worlde, that were not of the common wealth of Israell. We know what befell the people of God in the captiuitie of Babylon, where they wanted their sacrifices seuentie yeres. We know verie well what hapned to S. Peter, who denied his Master, and what is wont daylie to fall out among the faithfull and chosen of God, which go astray and are full of infirmities. We know moreouer what manner of Churches the Churches at Galatia and Corinth were in the Apostles time: in which the Apostle Paull condemneth diuers great and heynous crimes, yet he calleth them *the holie Churches of Christ.* Yea and it falleth out sometimes

1.Reg.19.
Apoc.7.

2.Tim.3.

times, that God in his iust iudgement suffereth the truth of his worde, and the Catholique Faith, and his owne true worship to be so obscured and defaced, that the Church seemeth almost quite rased out, and not so much as a face of a Church to remaine, as wee see fell out in the daies of Eliah, and at other times. And yet in the meane time the Lorde hath in this world, euen in this darkenes, his true worshippers, and those not a few, but euen seuen thousand and more. For the Apostle crieth, *The foundation of the Lord standeth sure and hath this seale, the Lorde knoweth who are his.* Whereupon the Church of God maie be termed inuisible, not that the men, whereof it consisteth, are inuisible, but because it being hidden from our sight, and knowne onelie vnto God, it cannot be discerned by the iudgement of man.

1.Ioan.2.

Math.23.

Againe, not all, that are reckoned in the number of the Church, are saintes, and the liuelie and true members of the Church: for there be manie Hypocrits, which outwardlie doe heare the worde of God, and publique lie receiue the Sacramentes, and beare a shew to praie vnto God alone through Christ, to confesse Christ to be their onelie righteousness: and doe seeme outwardlie to worships God, and to exercise the duties of charitie to the bretheren, and for a while through patience to indure in troubles & calamities: And yet they are altogether destitute of the inward illumination of the spirit of God, of faith, and sinceritie of heart, and of perseuerance or continuance to the ende. And these men are for the most part at the length laid open what they be. For the Apostle Iohn saith, *They went out from among vs, but they were not of vs: for if they had beene of vs, they would haue sariied with vs.* Yet these men, whilest they doe pertend religion, they are accounted to be in the Church, howsoeuer indeed they be not of the Church. Euen as traitours in a commonwealth before they be detected are counted in the number of good Citizens: and as the cockell and darnell and chaffe are founde amongst the wheate: and as wennes and swellinges are in a perfect bodie, when they are rather diseases and deformities, then true members of the bodie. And therefore the Church is verie well compared to a drawnet, which draweth vp fishes of all sortes: and

and to a felde, wherein is founde both darnell and good corne. We are to haue a speciall regarde, that we iudge not rashlie before the time, nor go about to exclude, cast of, and cut awaie them, whom the Lord would not haue excluded, nor cut of, or whome without some damage to the Church, we cannot separate from it. Againe we must be verie vigilant, lest that the godlie falling fast a sleepe, the wicked grow stronger, and doe some mischiefe to the Church.

Furthermore we teach, that it is carefully to be marked, wherein especiallie the trueth and vnity of the Church consisteth, lest that we either rashlie breede or nourish schismes in the Church. It consisteth not in outward rites and ceremonies, but rather in the trueth and vnity of the Catholike faith. This Catholike faith is not taught vs by the ordinances or lawes of men, but by the holie scriptures, a compendious & short summe wherof is the Apostles creed. And therefore we reade in the auncient writers, that there was manifolde diuersities of ceremonies, but that was alwaies free, neither did any man think that the vnity of the church was therby broken or dissolued. We saie then that the true vnity of the Church doth consist in seuerall points of doctrine, in the true and vniforme preaching of the gospel, & in such rites, as the Lord himselfe hath expressely set downe: and here we vrge that saying of the Apostle verie earnestly, *As many of vs therefore as are perfect, let vs be thus in minded. If any man thinke otherwise, the Lord shall reueale the same vnto him. And yet in that whereunto we haue attained, let vs all follow one diuision, and all of vs be like affected one towards another.* Phil. 3.

OUT OF THE FORMER CONFESSION OF HELVETIA.

Of the Church.

THis we holde, that of such liuelie stones, beeing by this meane built vpon this liuelie rocke, the Church, and the holy gathering together of al the Saints, the Spouse of Christ (which beeing censed by his blood, he shal once in time to come present without blot before his Father) is founded. The which Church, though it be manifest to the eyes of God alone, yet is it not onelie scene and knowen, by certaine outward rites, instituted of Christ himselfe, and by

by the worde of God, as by a publique and lawfull discipline, but it is so appointed, that without these marks no man can be iudged to be in this Church, but by the special priuiledge of God.

OUT OF THE CONFESSION OF BASILL.
Of the Church.

Math. 1.
Ephes. 1.
Ioh. 3.
2. Cor. 11.
Eph. 5.
Heb. 12.
Ioan. 1.
Galat. 5.
Rom. 1.
Ioan. 1.
1. Ioh. 3.

WE beleue a holie Christian Church, that is, a communion of Saints, a gathering together of the faithfull in spirit, which is holie, and the Spouse of Christ, wherein all they be Citizens, which doe truelie confesse, that Iesus is the Christ, the Lambe that taketh away the sinne of the worlde, and doe shew forth that faith by the workes of loue. *And a little after.* This Church of Christ doth labour all that it can, to keepe the bondes of peace and loue in vnitie. Therefore it doth by no meanes communicate with Sedes, and the rules of orders, deuised for the difference of daies, meates, apparell, and ceremonies.

OUT OF THE CONFESSION OF BOHEMIA.
Of the holie Church, and of the godlie institution and gouernement thereof, and of Discipline. Also of Antichrist.

CHAP. 8.

Math. 16.
1. Cor. 3.
Eph. 3.

IN the eight place it is taught, touching the acknowledging of the holie Catholike Christian Church. And first of all, that the foundation and head of the holy Church is Iesus Christ himselfe alone, together with the wholl merit of grace and trueth to life eternall, vpon whome, and by whome, this Church is at all times built, by the hobe Ghost, the word of God, and the sacramentes, according to the meaning of that which Christ saide vnto Peter, *vpon this rocke, (to wit, wherof thou hast made a true confession,) I will builde my Church.* And Saint Paull saith, *Other foundation can no man laie then that which is laid, which is Iesus Christ.* And in another place, *And hath appointed him ouer all things to be the head of the Church, which is his bodie, and the fullness of him,* which

which filleth all in all shinges.

Out of these things it is taught, that this is beleueed, held, and publikely confessed, that the holie Catholike Church, beeing present at euerie time, & militant vpon earth, is the fellowship of all Christians, and is here and there dispersed ouer the wholl worlde, and is gathered together, by the holie Gospell, out of all nations, families, rounes, degrees, and ages, in one faith in Christ the Lord, or in the holie Trinitie, according to that saying of Saint Iohn, who speaketh thus. *And I sawe a great companie which no man can number, of all nations, peoples, and tongues, standing before the throne, and before the lambe.* This true Church, although while it lieth here in the Lords floore, to wit, in the wide worlde, and as it were in one heape confusedlie gathered together, containeth in it as yet, as well the pure wheat, as the chaffe, the Godlie children of God, and the wicked children of the world, the liuing and dead members, of the ministers, & of the people, yet where it is least defiled, or most pure, it maie be knowe, even by these signes that follow: namelie, wheresoeuer Christ is taught in holie assemblies, the doctrine of the holie Gospell is purelie and fullie preached, the Sacraments are administred, according to Christs institution, commaundement, meaning, and will, & the faithfull people of Christ doth receiue & vse them, & by these gathereth it selfe together in the vnitie of faith and loue, and in the bonde of peace, and ioyneth it selfe in one, and buildeth it selfe hard together vpon Christ. There therefore is the holie Church, the house of God, the temples of the holie Ghost, liuelie members, the partes of the heauenlie Ierusalem, the spirituall bodie of Christ, and ioyns knit together, the which are ioyned and coupled ech with other, by one head Christ, one spirit of regeneration, one worde of god, the same and sincere sacramentes, one faith, one loue and holie communion, one bonde of peace, order, discipline, and obedience, whether the number of this people be great or small, as the Lorde witnesseth, *Where two or three are gathered together in my name* (in what countrie and nation, and in what place soeuer this be) *there am I in the midst of them*: and contrarily, where Christ, and the spirit of Christ, dwelleth not, and the holie Gospell cannot haue any

Apoc. 7.

Math. 18.

* Looke the
1. obseruat.
vpon this
confess.
Rom. 5.

Eph. 4.

Rom. 15.
Phil. 2.
Rom. 12.
1. Cor. 12.

* Looke the
2. obseruat.
vpon this
confess.
and the
1. obseruat.
vpon the
confession
of Saxonie.
in the 4
Section.

anie place graunted vnto ir, &c. but on the contrarie side, manifest errors * and heathnish life haue their full courie, and by getting the vpper hand do spread themselves faire, there must also needes be a Church so defiled, that Christ will not acknowledge it for his welbeloued spouse, seeing that none belongeth to Christ, who hath not the spirit of Christ. Euerie Christian is also bound with diligent care to seeke after this and such a true part of the holie Church, and after he hath founde it, to ioyne and mainteine holie communion and fellowship therewith, as the other parte of that point of the Church in our christian Creede doth declare, where we doe professe, that we beleeue the communion of Saints: and ought altogether, with this fellowship, or spirituall companie of Gods people, to maintaine the true vnitie and concord of Christs spirit. to loue and beare good will to all the members, to yelde obedience thereunto, and endeavour, by all meanes possible, to procure the profite and furtherance thereof, and in truth to holde agreement therewith, and by no meanes thorough stubbornnes to moue schismes, seditions, and sects, against the truth. To which thing the Apostle exhorteth all men, where he saith, So walke or behaue your selues, as worthie of the place or vocation wherunto ye are called, with all humblenes and meekenes, with a quiet minde, and long suffering, forbearing one another, and endeavour ye to keepe the vnitie of the spirit, in the bond of peace. There is one bodie, and one spirit, euen as ye are called in one hope of your vocation: there is one Lord, one faith, one baptisme, one God, and Father of all, And againe, Let euerie man please his neighbour in that that is good to edification. Also, doe nothing through strife, or for vaine glorie. Againe, Let there not be dissensions among you. He therefore, that in this life walketh according to these commaundements, he is a true and liuekie member of the holie Church, which bringeth forth the fruite of Faith and loue. * But he that looseth the spirit of Faith and looue in the holie fellowship, must needes be a dead member.

Together with these thinges the ministers of our Churches teach, that this is to be thought of their fellowship, which is in like manner to be thought of any other Christian fellowship, whether it be great, or small: to wit, that it selfe alone

alone is not that holie Catholike Christian Church, but onely one part therof, as the Apostle writeth of the Church at Corinth, *Ye are the bodie of Christ, and members of him, euerie one for his parte.* They teach also that there must be a platfome and certaine order of gouernment in the holie Church. For without a platfome of order and outward gouernement, it can not be in good case or go well with it, no more then it can with anie other euen the least societie. But this platfome of order consisteth chiefelie in this, that they be both ordinarilie called, and lawfullie ordained, who execute due functions in the same, beginning at the least, & proceeding to those that are of a meane sort, & so forth euen to the chiefest. The next point is, that euerie one do wel discharge that place, & as it were his warde, to which he is called, & vse watchfulnes, & suffer nothing to be found wanting in himselfe, nor at his owne pleasure do closelie conuey him selfe out of the same, or go beyond the bondes thereof, and meddle with other mens charges, and moreover, that all among them-selues submit them-selues one to another, and al performe obedience from the least to the greatest, euerie man in his owne place, whereunto he is called: and do it with the affection of loue, and of his owne accord, not of constraint, euen for Christes sake, and for the care they haue of eternall saluation, according as the Apostles and other holie men haue taught, concerning this matter, and after their examples, by which they founded their Churches, and according to that also that they brought old laws or decrees into subiection: the which thing our ministers among them-selues do in deed declare and practize. This laudable order of gouerning the Church together with lawfull discipline, that is, with the severitie of punishments appointed by God, which it hath annexed vnto it, ought diligentlie to be exercised: to witte, so, that the wicked, and such as abide in manifest sinnes without repentance, hauing their heartes hardened, and such sinners, as giue not obedience to God, and to his word, and in the Church are authors of great offences, and do not repent, or become better, after due, faithful, and sufficient warning, that such, I saie, may be publiquelie punished, and be remooued from the holie fellowship, by Ecclesiasticall punishment, which

1. Cor. 12.

1. Pet. 3.
Phil. 2.

*Looke the
3 obseruat.
vpon this
confess.

* looke the
4 obseruat.
Mat. 18.

1. Cor. 5.

Dan. 9.
Mat. 24.
Mar. 13.
2. Thess. 2.
2. Pet. 2.

*commonly is called abandoning, excommunicatiō, or cursing, yet not by the helpe of the ciuil power, but by vertue of the word & the commaundement of Christ. And that thin punishment maie indifferentlie be vsed towards all, no regard or respect is to be had of persons, of what degree soeuer they be, whether they be ciuill or Ecclesiasticall persons, according to that sentence of the doctrine of Christ, who saith, *If thy brother trespass against thee, * goe, & reprove him betweene him and thee alone: if he heare thee, thou hast wonne thy brother: if he heare thee not, take yet with thee one or two: If he heare not these, tell it vnto the Church: and if he heare not the Church, let him be vnto thee as an heathen man, and a Publicane.* And Saint Paull, together with his fellow ministers, did in expresse wordes giue a commaundement hereof, writing thus: *We commaund you, brethren, in the name of our Lord Iesus Christ, that ye withdraw your selues from euery brother, that walketh vnordinatelie, and not after the instruction which he receiued of vs.* And in an other place he saith. *Put from among you selues that wicked man.* And yet this is not to be concealed, that at all times there haue beene manie in the Church, which seemed to be Christians, and yet were wicked hypocrites, close sinners, farre from repentance, & that there be, and shal be such hereafter, euen vnto the end of the world: such as are neither chastened by this discipline of Christ, neither can easilie be excommunicated, or altogether separated from the Church, but are to be reserued & committed to Christ alone, the chiefe Shepheard, & to his coming: as the Lord himselfe saith of these men, that *the Angells in the last daie shal first separate such from the righteous, and cast them into the fierie fornace, where shall be wailing and gnashing of teeth.*

Herewithall it is also taught, that that mischicuous and wicked Antichrist, shall sit in the temple of God, to wit, in the Church, of whome the Prophets, Christ our Lord, and his Apostles haue foretolde vs, and warned vs to take heede of him, that the simple sort among the faithfull might auoid him, and not suffer themselues to be seduced by him. Now in Antichrist we are to acknowledge a double ouerthwartnes: to witte, dishonestie, and deceiuing: the first is an ouerthwartnes of the minde or meaning, or a bringing in of false doctrine, cleane contrarie to the meaning of Christ
our

our Lord, and of the holie Scripture : whereof the Apostle speaketh after this sorte : *The time will come, when they will not suffer anie longer the holie doctrine, but having their eares itching, shall after their owne lustes get them an heape of teachers, and shall turne their eares from the truthe, and shall be ginen unto fables.* The other euill or offence, that we are to consider in Antichrist, is a corrupt and naughtie life, giuing vnto others a verie ill example, and is full of horrible finnes, hurtfull filthines, and all kinde of vices, which in the Antichristian Church are openlie practized, and that freelie, without any kinde of punishment : whereof the Apostle saith, *This know also, that in the last daies shall come perilous times. For men shall be louers of their owne selues, conceited, boasters, proud, cursed speakers, disobedient to parents, vnthankfull, prophane, without naturall affection, such as cannot be pleased, false accusers, intemperate, fierce, not louers or desirous of that which is good, traitterous, headie, high minded, louers of pleasure more then of God, hauing a shew of godlines, but haue denied the power thereof: turne awaie therefore from such.* Of which time also Christ forespake in these words: *And then many shall be offended at these examples, and shall be trauaile one another, and hate one another. And many false Prophets shall arise, and deceiue many. And because iniquitie shall increase many waies, the loue of many shall be colde. But he that endureth to the end, he shall be saued.* These wordes are to be vnderstood of them, which do continue in the doctrine of Christ, enduring all aduersities, wherewith they are assailed. And in an other place Christ crieth out : *Woe to the world, because of offences.* And, *Blessed is he that shall not be offended in me.*

1. Tim. 4.

2. Pet. 3.

2. Tim. 3.

Math. 24.

Mat. 18.

Math. 18.

OVT OF THE FRENCH CONFESSION.

Therefore we beleue, that it is not lawfull for anie man, to withdraw himselfe from the congregations, & to rest in himselfe, but rather that al men are to defende, and to preferue the vnitie of the Church, submitting themselves to the common instruction, and to the yoke of Christ, wheresoeuer God doth appoint that true Ecclesiastical discipline, although the decrees of Magistrates doe gainesay it: from wich order whosoever doe separate themselves, they doe resist the ordinance of God.

Art. 26.

We beleue, that verie carefullie and wiselie the true

Art. 27.

Church (the name wherof too manie do abuse) is to be discerned. Therefore we affirme out of the worde of God, that the Church is a companie of the faithfull, which agree together in following the word of God, and in imbracing pure religion, wherein also they do dailie profit, growing and confirming themselves mutuallie in the feare of God, as they which haue neede dailie to goe forward and to profit, and who, although they profit neuer so much, must notwithstanding of necessitie dailie flie to the remission of sinnes. Yet we doe not denie, but that manie Hypocrites and reprobates are mingled with the faithfull, but their guilefull dealing is not able to take awaie the name of the Church.

Art. 28.

Therefore, seing we belecue this to be so; we withal boldlie affirme, that where the word of God is not receiued, and where there is no profession of that obedience which is due thereunto, nor anie vse of Sacramentes, there (if we will speake properlie) we cannot iudge anie Church to be. Therefore we condemne the Papisticall assemblies, because that the pure trueth of God is banished from them, and among them the sacraments of Faith are corrupted, counterfeited, and falsified, or altogether abolished, and so conclude, among whome all superstitions and Idolatries are in full force. And therefore we thinke, that all they who ioyne them selues to such actions, and communicate therewith, doe separate themselves from the bodie of Christ. Yet notwithstanding, because that in Papacie there be some small tokens of a Church, and the substance especiallie of Baptisme hath remained, the efficacie whereof doth not depende vpon him, by whome it is ministred, we confesse, that they which are there baptized, neede not to be baptized the second time, howbeit, by reason of the corruptions, which are mingled therewith, no man can offer infants there to be baptized, but that he must defile himselfe.

Art. 31.

OUT OF THE ENGLISH CONFESSION.

WE belecue, that there is one Church of God, and that the same is not shute vp (as in times past among the Iewes) into some one corner or kingdome, but that it is Catholike

Catholike, and vniuersall, and dispersed throughout the wholl world. So that there is now no nation, which maie truelie complaine, that they be shut forth, and maie not be one of the Church and people of God: and that this Church is the kingdome, the bodie, and the spouse of Christ: that Christ alone is the Prince of this kingdome: that Christ alone is the head of this bodie: and that Christ alone is the Bridegrome of this Spouse.

OVT OF THE CONFESSION OF BELGIA.

We beleue and confesse, that there is one Catholike or Vniuersall Church, which is the true congregation or companie of all faithfull Christians, which doe looke for their whol saluation from Christ alone, in as much as they be washed in his bloode, and sanctified and sealed by his spirit. Furthermore, as this Church hath bene from the beginning of the worlde, so it shall continue vnto the ende thereof. The which appeareth by this, that Christ is our eternall King, who can neuer be without subiects. This Church God doth defend against all the fury and force of the world, although for a small time it may seeme to be verie little, and as it were vtterlie extinguished. to the sight of man: even as in the perillous time of Achab, God is saide to *haue reserved to himselfe seauen thousand men, which bowed not their knee to Baal*. To conclude, this holie Church is not situated or limited in any set or certaine place, nor yet bound and tied to any certaine and peculiar persons, but spread ouer the face of the wholl earth, though in minde and will, by one and the same spirit, through the power of faith, it be wholly ioyned and vnited together.

Art. 27.

We beleue, that seeing this holie company and congregation consisteth of those that are to be saued, and out of it there is no saluation, therefore no man, of how great dignitie and preheminence so euer, ought to separate and sunder himselfe from it, that beeing contented with his owne solitarie state, he should liue apart by himselfe. But on the contrarie side, that all and euerie one are bound to associate themselues to this companie, carefullie to preserue the vnitie of the Church, to submit himselfe both to the doctrine & discipline of the same, finallie to put his necke willinglie vnder

Art. 28.

der the yoke of Christ, as common members of the same bodie, to seeke the edification of their brethren, according to the measure of gifts, which God hath bestowed vpon every one. Moreouer, to the end that these things may the better be obserued, it is the part and duty of euery faithful man to separat himselfe according to gods word, frō all those which are without the church, & to couple himselfe vnto this cōpany of the faithful, wherfoeuer god hath placed it, yea though contrarie edicts of Princes and Magistrates do forbid them, vpon paine of corporall death, presently to ensue vpon all those, which doe the same. Whosoever therefore doe either depart from the true Church, or refuse to ioyne themselves vnto it, doe openlie resist the commaundement of God.

Art. 29.

We beleue, that with great diligence and wisdom it ought to be searched and examined by the worde of God, what the true Church is, seeing that all the Sectes, that at this daie haue sprung vp in the worlde, doe vsurpe and falslie pretend the name and title of the Church. Yet here we doe not speake of the companie of hypocrites, which together with the good are mingled in the Church, though properly they doe not pertaine to the Church, wherein they are onelie present with their bodies; but onely of the manner, how to distinguish the bodie & congregation of the true Church from all other Sects, which doe falslie boast that they be the members of the Church. Wherefore the true Church may be discerned from the false by these notes, First, if the pure preaching of the Gospell doe flourish in it, if it haue the lawfull administration of the sacraments, according to Christ his institution: if it doe vse the right Ecclesiasticall discipline, for the restraining of vice: Finallie, to knit vp all in one word, if it do square all thinges to the rule of Gods word, refusing whatsoever is contrarie to it, acknowledging Christ to be the onely head of the same. By these notes, I saie, it is certaine that the true Church maie be discerned. From the which it is not lawfull for any man to be seuered. Now who be the true members of this true Church, it maie be gathered by these markes and tokens which be common to al Christians: such is faith, by the vertue whereof, hauing once apprehended Christ the onely Sauiour, they doe flie sinne, and follow righteousness.

uing the true God, and their neighbours, without turning either to the right hand, or to the left: and doe crucifie their flesh with the effectes thereof, not as if no infirmity at all remained still within them, but because they doe fight al their life long against the flesh by the power of the spirit, hauing of ten recourse vnto the bloode, death, passion, & obedience of our Lord Christ, as vnto a most safe refuge, in whome alone they are assured to finde redemption for their sins, through faith in him. But on the other side, the false Church doth alwaies attribute more vnto her selfe, to her owne decrees and traditions, then to the worde of God, and will not suffer her selfe to be subiect to the yoke of Christ, neither doth administer the Sacraments, so as Christ hath prescribed, but at her owne wil and pleasure, doth one while adde vnto them, another while detract from them. Furthermore, she doth alwaies leane more to men, then to Christ: and whosoever do goe about to leade a holie life, according to the prescript rule of gods word, whosoever doth rebuke and reprove her faults, as her couetousnes, and Idolatry, those shee doth persecute with a deadlie hatred. By these marks therefore it is easie to discern and distinguish both these Churches the one from the other.

OUT OF THE CONFESSION OF AVSPURGE.

Also they teach, that there is one holy Church, that shal continue alwaies. Now, to speake properlie, the Church of Christ is a congregation of the members of Christ, that is, of the Saintes, which doe truelie beleue, and rightlie obeie Christ: though in this life there be manie wicked ones and hypocrites mingled with this companie and shal be to the daie of iudgement. Now the Church properlie so called, hath her notes and markes, to wecte, the pure and sounde Doctrine of the Gospell and the right vse of the Sacraments. And for the true vnitie of the Church, it is sufficient, to agree upon the Doctrine of the Gospell, and the adminstration of the sacraments. Neither is it necessary that humane traditions, or rites instituted by men, should be alike euerie where, according as Saint Paul teacheth, *There is one Lorde, one faith, one Baptisme, one God, and Father of all.*

These

These things are thus set downe in another edition.

Also they teach, that there is one holy Church, which is to continue alwaies. Now the Church is a congregation of Saints, in which the Gospell is purche taught, and the Sacramentes rightlie administred. And vnto the troewhitie of the Church, it is sufficient, to agree vpon the Doctrine of the Gospell, and the administration of the Sacraments. Neither is it necessarie that humane traditions, and rites or ceremonies ordained by man, should be alike in all places, as Saint Paull saith, *There is one faith, one baptisme, one God and Father of all.*

OUT OF THE CONFESSION OF SAXONY.
Of the Church.

Art. 11.

God will haue vs to vnderstand, that mankinde is not borne by chaunce, but that it is created of God, and created, not to eternall destruction, but that out of mankinde he might gather vnto himselfe a Church, to the which in all eternitie he might communicate his wisdom, goodnes, and ioy: and he will haue his Sonne to be seene, for whome and through whome, by his vnspeakeable wisdom, and infinite mercie, he hath repayed this miserable nature of men. Therefore amongst men he woulde at all times haue a companie, whereunto he deliuered the doctrine, concerning his Sonne, and wherein the Sonne himselfe did institute and preserue a ministerie, to keepe and spread abroad that doctrine, by the which he hath bin, is, and wil be effectuell, and hath conuerted manie to himselfe, as Paull doeth manifestlie teach: *The Gospell is the power of God to saluation to euery one that beleeueth.*

But it is to be maruelled at and to be lamented, that the greatest part of mankinde, being carried awaie with a horrible rage, should contemne this voice, and testimonie of God, and the Sonne of God: and that in this companie, which hath the name of the Church, there haue bin alwaies many diuisions, and that the true Church hath bin overcome by forrein & domesticall enemies. When men do looke vpon these dissensions, and doe see that they which imbrace other doctrines repugnant to the gospell, doe get the vpper hand in kingdomes, multitude, and glorie, they doubt

doubt whether there be anie Church of God, which it is, what manner of Church it is, and where it should be. And for prophane men it is a hard matter to iudge hereof: but the true Church doth certeinlie know out of the diuine Testament, whence these so great furies of men doe arise, and yet that amongst them the Church of God is preserved; and doth discern it from other nations, and knoweth which is it, what manner of one it is, & where to be found. Therefore that all godlie men might be the better confirmed against these doubties, this Article is set before them in the Creede: *I beleue the holie Catholike Church*. By this profession we affirme, that all mankinde is not reiected of God, but that there is, and shall remaine, a certeine true Church, that the promises of God are sure, and that the Sonne of God doth as yet reigne, receiue, and saue those that call vpon him. And being raised vp by this comforte, we doe giue God thanks, and inuocate him, we doe desire, receiue, and looke for eternall good thinges at his hand.

By reason of this admonition and comfort, the Article in the Creede is rehearsed, seing that the selfe same doctrine, touching the preserving of the Church, is verie often repeated in sundrie Sermons in the booke of God: as Isa. 59. *This is my covenant with them, saith the Lord: my Spirit, which is upon thee, and my wordes, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord, from henceforth euen for euer.* And Christ saith, *I am with you for ever, euen to the ende of the worlde.* Also this is a sweete comforte, that the heires of eternall life are not to be found elsewhere, then in the companie of those that are called, according to that saying, *Whome he hath chosen, them he hath also called.* Let not therefore mens mindes goe astray, beholding this ragged bodie of the Church, and peradventure dreaming, that in other places some, which doe not know the gospell, are notwithstanding holie, and the dwelling house of God, as Fabius, Scipio, Aristides, and such like. But turne thou thye eyes hether: Knowe for a certaintie, that in this companie of those which are called, some be chosen, and ioynethy selfe to this companie by confession and Inuocation: as David saith, Psal. 26. *One thing haue I desired of the Lord, and that I doe still require, that I maie dwell in the house of the*

the Lorde all the daies of my life, so beholde the will of the Lorde, and so visite his temple.

We do not therefore speake of the Church, as if we should speake of Plato his Idea, but we speake of such a Church, as maie be seene and heard, according to that saying, *The sound is gonne forth into all the earth.* The eternall father will haue his sonne to be heard among al mankind, as he saith, *Heare him.* And, Psal. 2. *I haue set my king upon the holie hill, Sion: I will declare the decree.* The Lord said to me, *thou art my Sonne, this daie haue I begotten thee. Be wise now therefore ye Kings.* We say therefore, that the visible Church in this life is a companie of those, which doe embrace the Gospell of Christ, and vse the sacramentes aright, wherein God by the ministerie of the Gospell is effectually, and doth renew manie to life eternall. And yet in this companie there be manie, which are not holie, but do agree together, concerning the true doctrine, as in the time of Marie, these were the Church, to wit, Zacharie, Simeon, Ioseph, Elizabeth, Marie, Anne, the teachers, and manie other, who agreed with them in the pure doctrine, and did not heare the Sadduces and the Pharisees, but Zacharie, Simeon, Anne, Marie, and such like, &c. For when the companie is very small, yet God doth reserue some remnants, whose voice and confession is heard, and he doth oftentimes renew the ministerie, according to that saying: *Except the Lord had left a seed to us, we had bene like to Sodom, &c.*

Therefore this description, taken out of the manifest testimonies of the scriptures, doeth declare, which is the Church, what it is, and where it is. We maie not doubt, that the Church is tied to the Gospell, as Paull saith, *If anie man teach another Gospell, let him be accursed.* And, Ioh. 10. *My sheepe heare my voice.* And Ioh. 14. *If anie man loueth me, he heareth my word, and my Father shall loue him, and we will come to him, and will dwell with him.* And Ioh. 17. *Sanctifie them with thy word, thy worde is truesh.* Therefore the Sadduces, the Pharisees, and such like Bishops, and others, who set forth another doctrine, differing from the Gospell, and do obstinately establish idolatrie, are no members of the Church of God, although they holde a title and dominions. But it is manifest, that our aduersaries teach and defend another

kind

kinde of doctrine differing from the Gospell, seeing they teach that the law of God maie be fulfilled by our obedience in this life, and that this obedience doth deserue remission of sinnes: Also, that by this obedience men are made righteous before god. Also that euill concupiscence is not sinne, nor an euil resisting the law of God. Also, that they which are conuerted, must doubt, whether they be in state of grace, and that this doubting is not sinne. Also, that dead men are to be praied vnto. Also, that difference of meates, monastical vowes, and other ceremonies chosen without anie commaundement of God, are the seruice of God. Also, that the sacrifice in the masse doth deserue remission of sinnes, and other thinges, both for him that maketh it, and also for others that are aliue or dead. Also, other manifold and horrible prophanations of the sacrament. Also, that Bishops maie appoint seruices of God, and that the violating of those seruices, which are appointed by them, is mortall sinne. Also, that they maie enioyne the law of single life, to anie degree of men. Also, that the rehearfall of all and euery offence is necessarie to the obteining of remission of sinnes. Also, that canonicall satisfactions do recompence the punishments of Purgatorie. Also, that those Synodes, wherein the Bishops alone do giue their iudgement, can not erre. Also, they which do consecrate oyles, and other things, without the commaundement of God, and do attribute thereunto a diuine power against sinnes, and Deuills, and diseases: Also, they which allow of praiers made to certaine Images, as though there were more helpe to be had: Also, they which do kill honest men, onelie for that they dislike these errours, and do profes the trueth: These things seeing they be altogether heathenish and idolatrous, it is manifest, that the maintainers thereof, are not members of the Church, but do rule and haue soueraigntie, as the Pharisees and Saducies did. Neuertheles there haue bene, are, and shall be in the Church of God, such men as doe keepe the foundation, although some had, haue, and shall haue more light, and others lesse. And sometime also euen the verie saints do build stubble vpon the foundation, especially seeing that the miserie of these times doth not suffer those, which haue the beginnings of faith, to be instructed, and

and to conferre with the better learned. yet these are in the number of those, whome the Lord commaundeth to be spared, Ezech, 9. who sigh and are sorie, because that errors are established.

Therefore chiefelie by the voice of the Doctrine we maie and ought to iudge, which, and where the true Church is, which by the voice of the true doctrine, and then by the lawfull vse of the Sacraments, is distinguished from other nations. And what is the voice of the true doctrine, the writings of the Prophets and Apostles, and the Creedes, doe declare. In these the doctrine is not doubtfull, touching the foundation, to wit, touching the Articles of faith, the essence and will of God, the Sonne the Redeemer, the law, the promises, the vse of the Sacraments, and the ministry. And it is manifest, that it is not permitted to any creature, not to Angels, nor to men, to change that doctrine, which is deliuered of God.

Now what the Church is, the Sonne of God sheweth, saying, *My kingdome is not of this world.* Also, *As my Father send me, so doe I send you.* By the voice of the ministers of the Gospell an eternal Church is gathered to god, and by this voice God is effectually, and turneth manie to himselfe. This exceeding great benefit of God we ought to acknowledge, & thankfullie to extoll. And although the Church be a companie, that maie be seene and heard, yet it is to be distinguished from politicall Empires, or those that beare the sword. Bishoppes haue not authoritie by the law of God to punish the disobedient, neither doe they possesse the kingdomes of the worlde, and yet in the Church there is an order, according to that saying, *He ascended, he giveth gifts to men, Apostles, Prophets, Euangelists, Pastors, and Teachers.* The Sonne of God is the high Priest, annointed of the eternal Father, who, that the Church might not vtterlie perish, hath giuen vnto it ministers of the Gospell, partlie called immediately by himselfe, as the Prophets & Apostles, partlie chosen by the calling of men. For he doth both allow of the choise of the Church, and of his infinite goodnes he is effectually, euen when the Gospell doth sound, by such as are chosen by voices, or in the name of the Church.

Therefore we doe retaine in our Churches also the pub
lique

lique rite of Ordination whereby the ministerie of the Gospel is commended to those that are truely chosen, whose manners and doctrine we doe first throughlie examine. And touching the worthines of the ministry, we doe faithfully teach our Churches. No greater thing can be spoken then that which the Sonne of God saith: *As my Father sent me, so do I send you.* He also declareth what commaundements he giueth, *preach ye the Gospel*, and he affirmeth, that he will be effectual by their voice, as the Father sheweth himselfe to be effectual by the Sonne. Also, we set before men the commaundementes of God. *He that heareth you, heareth me: & he that despiseth you, despiseth me.* Also, *Obeie them that haue the ouersight of you.* And yet these sayings doe not erect a kingdom without the Gospel: but they commaund an obedience which is due to the voice of the Gospel. And these things pertain to the ministerie: To teach the Gospel, to administer the Sacramentes, to giue absolution to them that aske it, and doe not perseuere in manifest offences: to ordaine ministers of the Gospel, beeing rightlie called and examined: to exercise the iudgements of the Church after a lawfull manner, vpon those * which are guiltie of manifest crimes in manners or in doctrine, and to pronounce the sentence of excommunication against them that are stubborne, & againe to absolue & pardon them that doe repent. That these thinges maie be done orderlie, there be also Consistories appointed in our Churches.

We said in the description of the Church, that there be manie in this visible Church, which be not holie, who notwithstanding in outward profession doe embrace the true Doctrine. We condemne the Donatistes, who feigned that their ministerie is not effectual, which are not holie. Also we condemne that Anabaptistical filth, which feigned that to be the visible Church, wherein all are holie. And we confesse that we are so to thinke of the visible Church in this life, as our Lord saith, Mat. 12. *The Kingdome of God, is like vnto a drave net, cast into the sea, wherein fishes are gathered both good and bad: but yet they which become enemies to the true doctrine, cease to be members of this visible congregation, according to this saying: If any man teach another Gospel, let him be accursed.*

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OUT OF THE CONFESSION OF WIRTEMBERG
Of the cheefe Bishop.

THere be those that attribute this to the Bishop of Rome; that he is the heade of the Vniuersall Church, & that he hath power in earth, not onely to ordeine ciuill kingdomes, and to gouerne all Ecclesiasticall persons and matters, but also to commaund the Angels in heauen, to deliuer soules out of Purgatorie, and to blesse, or deliuer whom it pleaseth him. But we acknowledge, that if the Bishop of Rome were a godly man, and did teach the gospel of Christ, according to the writings of the Prophets & Apostles, then he had a ministerie of high authoritie in this earth, to wit, a ministerie of remitting and reteining sinnes, then which ministerie there is nothing greater or more excellent in this earth. But he alone hath not this ministerie, but he hath it in common with all those, who by a lawfull calling do preach the Gospell of Christ. For the ministerie of remitting or reteining sinnes, which otherwise is called *the key of the kingdom of heauen*, is not giuen to the free power of the person of men, but it is so neerely annexed to the worde of the gospell, that so many as do preach the Gospell, may truly be said to remit, and to reteine sins, to wit, to remit their sins, who by faith doe receiue the Gospell; to reteine theirs, that doe contemne the Gospell. Mar. 16. *Preach the Gospell to euery creature. He that shall beleue, and be baptizd, shall be saved: but he that will not beleue, shall be damned.* Hilarie, *De Trinitate*, lib. 6. saith. *The father reuealed it to Peter, that he should saie, thou art the Sonne of God, Therefore upon this rock of Confession is the Church builded: this faith is the foundation of the Church: whatsoever thou shalt loose or binde in earth, shall be loosed or bound in heauen.* Chrysostome saith: *They which beare the keyes be the priests, to whose the worde of teaching, and interpreting the Scriptures, is committed. Now the keye is the worde of the knowledge of the Scriptures, by which keye the truth is opened to men.* Augustine, *De Doctr. Christ.* Lib. 1. Cap. 18. saith: *These keyes did he giue to the Church, that whatsoever is loosed in earth, should be loosed in heauen: to wit, that whosoener would not beleue, that his sinnes are forgiven him in the Church, they should not be forgiven to him: but whosoener should*

should beleeue, and being corrected doth turne from his finnes, being placed in the lappe of the Church, should, by the same faith and correction be healed. Ambrose saith, Sinnes are remitted by the worde, wherof the Lewise is the interpreter or expounder. Bernard, in epistol. Eng. saith: The true successor of Paull will saie with Paull, Not that we haue dominion ouer your faith, but we are helpers of your ioy. The heires of Peter will heare Peter, saying: Not as though we were Lordes ouer Gods heritage, but that ye maie be ensamples to the flocke. Thomas, in Summa sua, parte, 3. in addit. q. 6. art. 6. saith: Because the Church is founded vpon Faith, and the Sacraments, therefore it doth not pertaine to the ministers of the Church to make new Articles of Faith, or to set a parte those which are made, neither to appoint new Sacramentes, or to take awaie those, which are appointed: but this is proper to that excellencie of power, which is due to Christ alone, who is the foundation of the Church. And therefore, as the Pope cannot dispense, that anie one maie be saued without Baptisme, so can he not dispense with anie to be saued without confession, because that he bindeth by force of a Sacrament. And although Thomas haue his opinions, touching confession, yet this which he saith, It doth not pertaine to the Ministers of the Church (among whome he reckoneth the Pope) to make new Articles of Faith, and to appoint new Sacraments, is in deede an Apostolike and Catholike iudgement. For no other ministerie doeth pertaine to the ministers of the Church, which haue their calling from Christ, then that which we mentioned before, and which the Apostles of Christ, themselues did execute, touching the remitting and reteining of finnes. Therefore if anie thing more then this ministerie be attributed to the Bishop of Rome, this is either giuen vnto him by mans ordinances, or els it is feigned by the Monkes and other flatterers, against the authoritie of the worde of God.

Of the Church.

WE beleeue and confesse, that there is one holie Art. 32.
Catholique, and Apostolique Church, according
to the Creede of the Apostles, and the Nicene Creede. 2.
That this Church is so governed of the holie Ghost, that
although he suffer it to be weake in this earth, yet he doth
Q alwaies

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alwaies preserue it, that it doe not perish either by error, or by sinnes. 3. That in this world manie naughtie men and hypocrites, are mingled with this Church. 4. That these naughtie men and hypocrites, if by a lawfull calling they shall take vpon them the ministration of the Church, shall not of themselues anie whit hinder the trueth of the Sacraments, except they peruert the ordinance of Christ, and teach wicked thinges. 5. That in this Church there is true remission of sinnes. 6. That this Church hath authoritie to beare witnes of the holie Scripture. 7. That this Church hath authoritie to iudge of all doctrines, according to that, *Trye the spirits, whether they be of God.* And, *Let the other iudge.* 8. That this Church hath authoritie to interpret the scripture.

But where this Church is to be sought, and whether her authoritie be limited within certaine boundes, diuers men doe iudge diuerslie. But we thinke, that men are to iudge, by the authoritie, both of the holie Scripture, and also of the auncient Fathers, that the true Catholike, and Apostolike Church, is not tied to one certaine place or nation, nor to one certaine kinde of men, but that it is in that place or nation, where the Gospel of Christ is sincerelie preached, and his Sacraments rightlie administred, according to Christ his institution. Ioan. 10. *I haue saide, ye are Gods: He called them Gods, vnto whom the words of God was given, &c.* Therefore there is the people or Church of God, where the worde of God is preached. Iohn. 15. *Now you are cleane, through the words, which I haue spoken to you.* Therefore the worde of Christ, which is the Gospell, doeth declare where that Church is, which is cleane in the sight of God: Rom. 1. *The Gospell is the power of God to saluation, so euery one that belieueth.* Therefore where the Gospell is, which is acknowledged by faith, there God hath his Church, wherein he is effectually vnto eternall life. Chrysostome in his commentaries vpon Matthew, Cap. 24. hom. 49. saith. *Therefore at this time all Christians must goe to the Scriptures: because at this time, since heresie possessed those Churches, there can be no mid of true Christianitie, neither can there be anie other refuge for Christians, that would willinglie know the truth of faith, but onlie the diuine Scriptures.* And a little after, *Therefore he that will know* which

which is the true Church of Christ, whence maie he know it, but onely by the Scriptures? Augustine, Tom. 2. Epist. 166. saith. In the Scriptures we haue learned Christ, in the Scriptures we haue learned to know the Church: these Scriptures we haue in common: why doe we not in them retaine in common both Christ and the Church? And againe, Tom. 7. in Epist. contra Epist. Petilianus Donatistæ, cap. 2. 3. & 4. Is is a question betweene vs and the Donatistes, where the Church is. What then shall we doe? shall we seeke the Church in our owne wordes, or in the wordes of his head in our Lord Iesus Christ? I thinke shas we ought to seeke is rather in his words, who is the truth, and doth best of all know his bodie.

Now that which is affirmed, that the Church hath authoritie to beare witnes of the holie Scripture, to interpret the Scripture, and to iudge of all doctrines, it is not so to be vnderstoode, that the Church hath absolute authoritie to determine what she listeth, and also, if it please hir, to change the Scripture, and to feigne a new doctrine, and to appoint new worshipps of God; but that the Church, as the Spouse of Christ, ought to know the voice of hir husband, and that she hath receiued of hir husband a certaine rule, to wit, the Prophetical and Apostolical preaching, confirmed by miracles from heauen, according to the which she is bounde to interpret those places of the Scripture, which seeme to be obscure, and to iudge of doctrines. Psal. 119. Thy worde is a light vnto my feete. Rom. 3. Hawing giftes, that be diuers, according to the grace that is giuen vnto vs, whether we haue prophecy, according to the proportion of Faith, &c. 2. Pet. 1. We haue a more sure worde of the Prophets, to the which ye doe well that yee take heede, as vnto a light, that shineth in a darke place, &c. Origen vpon Ierem. Hom. 1. Is is necessarie for vs to call the holie Scriptures to witness: for our meanings and interpretations haue no credite, without these witnesses. Ierome vpon Math. 23. That which is spoken without authoritie of the Scriptures, is as easilie condemned, as it is spoken. And August. De Nupt. & Concup. Lib. 2. Cap. 23. saith, This conuersione seeketh a Iudge. Therefore let Christ iudge, and let him shew, what thing it is that his death doth profit. This, saith he is my blood, And a little after: Together with him let the Apostle iudge, because that Christ himselfe also speaketh in the Apostle, he crieth out and saith touching God the Father, He which spared not his owne Sonne, &c. Wherefore the Church

hath so farre authoritie to iudge of doctrine, that notwithstanding shee must keepe her selfe within the bondes of the holie Scripture, which is the voice of hir husband, from which voice it is not lawfull for any man, no not for an Angell, to departe.

OUT OF THE CONFESSIO OF SVEVELAND.
Of the Church.

Art. 15.

Furthermore we will shew, what is taught among vs, both touching the Christian Church, and also touching the holie Sacraments: and touching the Church, this is it that we teach. The Church or congregation of Christ, (which as yet is in this worlde as a stranger from god) is the fellowshippe and companie of those, which addiect themselves to Christ, and doe altogether trust and rest in his protection: among whome notwithstanding many shall be mingled, euen to the end of the worlde, who although they professe the Christian faith, yet they haue it not in deede. This hath our Lorde taught sufficientlie, Math. 13. by the parable both of the cockle, and also of the Net cast into the sea, in the which the bad fishes are caught with the good. Also, Math. 22. by the parable of the King, inuiting all men to the mariage of his Sonne, and afterward, casting him out, beeing bound hand and foote, into utter darkenes, which had not a wedding garment. Now these places of Scripture, wherein the congregation of Christ is commended, to be the Spouse of Christ, for the which he hath giuen himselfe. Eph. 5. The house of God, the pillar and ground of truesh. 1. Tim. 3. Also, The holie hill of Sion, the Citie of the liuing God, the heauenlie Ierusalem, and the congregation of the first borne, which are written in heauen: I saie, all these places of Scripture doe properlie pertaine to them, who for their sincere faith. are truelie, and in the sight of God, reckoned among the children of God. For seeing that in these alone the Lorde doth fullie reigne, these onelie, if we will speake properly, are called the Church of Christ, and the communion of Saints, in which sense also the name of the Church is expounded, in the common Articles of faith, those false Christians beeing excluded, which are mingled amongst them. Furthermore, the holie Ghost himselfe doth gouerne this

this Church or congregation, & remaineth with it, as Christ doth euen to the ende of the world, and doth sanctifie it, that as she length he may present it unto himself without spot or wrinkle, as it is saide, Eph. 5. Also, this is that Church which all men are commaunded to heare, and he that will not heare her, is to be counted as an heathen and Publicane.

And although that, to wit, faith it selfe, can not be seene, whereby this Congregation hath obtained, to be called the Church and companie of Christ, yet the fruites of that faith maie be seene and knowne, and of them a certaine Christian coniecture be taken. These fruites be cheeflie, a bolde profession of Faith, a true loue offering it selfe to doe humble seruice to all men, a contempt of all things. Seeing therefore that these be the proper fruites, wheresoeuer the holie Gospell and the Sacraments be exercised, thereupon it maie easilie be knowne, where, and who be the Christian Church; so much as is necessary for vs to preserue among vs the christian communion, & that in the same we may be instructed, admonished, and helpe one an other, according to the commaundement of Christ.

Furthermore, seeing this congregation is the verie kingdome of God, wherein all things ought to be appointed in best order, she hath all kinde of offices and ministers: for she is the body of Christ himselfe, compacted of many members, whereof euerie one haue their proper worke. Therefore whosoever doe faithfullie discharge such functions, and doe earnestlie labour in the worde and doctrine, they doe represent the Church, and may doe all things in the name thereof, so that whosoever shall either despise them, or refuse to heare them, he may worthely be saide to despise the Church it selfe.

Now with what spirit or with what spirituall authority we doe beleue that they are furnished, we haue declared before, out of most firme foundations of the Scripture, where we shewed, what we thought of the spirituall or Ecclesiasticall offices, & dignitie. For they cannot by anie meanes represent the Church of Christ, or doe anie thing in the name thereof, which are not Christes, and therefore propound no Christian thinges, but whatsoeuer is contrarie to the doctrine of Christ. For although it maie be, that euen

the wicked maie teach some good thing, and maie also prophesie in the name of Christ (after their example, to whom the Lord himselfe doth witnes that he will once in time to come say, *That he neuer knew them*) Yet it cannot be, that they can discharge the duetie of the Church of Christ, and are to be heard, in his stead, which doe not propound the voice of their husband Christ, although otherwise they should thinke aright of faith, and be counted amongst the members of the Church, as it doth often times fal out, when as the verie Children of God are wrapped in errours, and doe also publish the same. For the Church of Christ is whollie addicted to Christ himselfe. Therefore that cannot be counted a doctrine, precept, or commaundement of the true Church, except it be the same with the doctrine, precept, and commaundement of Christ himselfe. And whosoever propoundeth anie other thing in her name (although he were an Angell from heauen) he is not to be heard : as also the Church in those thinges doth represent nothing lesse then the Church of Christ.



THE ELEVENTH SECTION. OF THE MI- NISTERS OF THE CHVRCH, AND OF THEIR CALLING AND OFFICE.

THE LATTER CONFESSION OF HELVETIA.

Of the ministers of the Church, their institution, and Office.

CHAP. 18.



GOD hath alwaies vsed his ministers, for the gathering or erecting vp of a Church to himselfe, and for the governing and preservation of the same, and still he doth, and alwaies will vse them, so long as the Church remaineth on the earth. Therefore the first beginning, institution, & office of the ministers, is a moste auncient ordinance of God himselfe, not a new deuise appointed by men. True it is, that God can by his power, without anie meanes, take vnto himselfe a Church amongst men, but he had rather deale with men by the ministerie of men. Therefore ministers are to be considered, not as ministers by themselves alone, but as the ministers of God, even such as by whose meanes god doth work the saluatiō of mankind. For which cause we giue counsel to beware, that we do not so attribute the things that pertainē to our conuersion & instruction vnto the secret vertue of the holy ghost, that we make frustrate the ecclesiasticall ministry. For it behoueth vs alwaies to haue in

Q. iij

minde

Rom. 10.

Ioh. 3.

Act. 15.

1. Cor. 3.

Ioan. 6.

1. Cor. 3.

minde the words of the Apostle, *How shall they beleue in him of whom they haue not heard? and how shall they heare without a preacher? Therefore faith is by hearing, and hearing by the word of God.* And that also which the Lord saith, in the Gospell. *Verilie, verilie I saie vnto you, he that receiueth those that I shall send, receiueth me, and he that receiueth me, receiueth him that sent me.* Likewise that a man of Macedonia appeared in a vision to Paull being then in Asia, & said vnto him, *Come vnto Macedonia, and helpe vs.* And in another place the same Apostle saith, *We togesher are Gods labourers, and ye are his husbandry, and his building.* Yet on the other side we must take heede, that we do not attribute too much to the ministers and ministerie, herein remembring also the wordes of our Lord in the Gospell: *No man commeth to me except the Father, which hath sent me, draw him.* And the wordes of the Apostle, *Who then is Paull, and who is Apollo, but the ministers by whome you beleeneth, and as the Lorde gaue vnto euerie one.* Therefore misser is he that planteth anie thing, nor he that watereth, but God that giveth the increase. Therefore let vs beleue that God doth teach vs by his worde outwardlie by his ministers, and doth inwardlie moue and perswade the heartes of his Elect vnto beleefe by his holie spirit: and that therefore we ought to render all the glorie of this wholl benefite vnto God. But we haue spoken of this matter in the 1. Chapter of this our declaration.

God hath vsed for his ministers, euen from the beginning of the world, the best and moste excellent men in the world (for howloeuver diuers of them were but simple, for worldly wisdom or Philosophy, yet sure in true diuinitie they were moste excellent) namelie the Patriarkes, to whome he spake verie often by his Angells. For the Patriarks were the Prophets or teachers of their age, whome god for this purpose would haue to liue manie yeares, that they might be, as it were Fathers, and lights of the world. After them followed Moses together with the Prophettes, that were most famous throughout the wholl world. Besides after all these our heauenlie Father sent his onelie begotten sonne, the moste absolute and perfect teacher of the world, in whome is hidden the wisdom of God, and from him deriued vnto vs by that moste holie, perfect, and moste pure doctrine of all

all other. For he chose vnto himselfe Disciples, whome he made Apostles. And they going out into the wholl worlde gathered together Churches in all places by the preaching of the Gospell. And after they ordained pastors and doctors in all Churches, by the commaundement of Christ, who by such as succeeded them, hath taught and gouerned the Church vnto this day. Therefore God gaue vnto his auncient people the Patriarks, together with Moses & the Prophets: so also to his people vnder the new couenant he hath sent his onlie begotten Sonne, and with him the Apostles and teachers of his Church.

Furthermore, the ministers of the new couenant are termed by diuers names, for they are called Apostles, Prophets, Euangelists, Bishops, Elders, Pastors, & doctors. The Apostles remained in no certaine place, but gathered together diuers Churches throughout the wholl world: which Churches when they were once established, there ceased to be any more Apostles, & in their places were particular parsons appointed in euerie Church. The Prophettes in olde time did foresee and foretel things to come, & besides did interpret the Scriptures* and such are found some amongst vs at this day. They were called Euangelists, which were the preachers of the historie of the Gospell, and were also* preachers of the Gospell of Christ, as the Apostle Paull giueth in charge vnto Timothie, *To fulfill the worke of an Euangelist.** Bishops were the ouerseers & the watchmen of the Church, which did distribute foode and other necessities of the Church. The Elders were the auncients & as it were the Senators and Fathers of the Church, gouerning it with the whole some counsell. The Pastors did both keepe the Lords flocke, and also* provide things necessaric for it. The Doctors doe instruct, and teach the true faith and godlines. Therefore the Church ministers that now are, maie be called Bishops, Elders, Pastors and Doctors. But in proceffe of times there where manie moe names of Ministers brought into the Church. For some were created Patriarkes, others Archbishops, others suffragans, other Metropolitans, Archpriests, Deacons, Subdeacons, Acoluthes, Exorcists, Quersters, Porters, & I know not what a rable besides Cardinals, Prouosts, and Priors, Abbots greater and lesser, gouer-

1 Cor. 12.
Ephes. 4.

* looke the
1. obseru. vp
on this confession.

* Looke the
2. obseruat.
* Looke the
3. obseru.

* looke the
4. obseru.

gouerners higher and lower. But touching all these we passe not a rush what they haue beene in time paste, or what they are now. It is sufficient for vs, that, forasmuch as concerneth Ministers, we haue the doctrine of the Apostles.

We therefore knowing certeinlie that Monkes and the orders or sortes of them are neither instituted of Christ, nor of his Apostles, we teach that they are so farre from being profitable, that they are pernicious and hurtfull vnto the Church of God. For although in former times they were somewhat tollerable (when they liued solytarielie, getting their liuings with their owne handes, were burdnesome to none, but did in all places obey their Pastors, euen as laie men, yet what kind of men they be now, al the world seeth & perceiueth. They pretend, I know not what vowes, but they lead a life altogether disagreeing from their vowes: so that the verie best of them may iustlie be numbred among those, of whome the Apostle speaketh: *We haue saie that there be some among you which walke inordinatelie and worke not as all, but are busie bodies, &c.* Therefore we haue no such in our Churches: and besides we teach, that they should not be suffered to rout in the Churches of Christ.

2. Theſſ. 3.

Furthermore, no man ought to vsurpe the honour of the Ecclesiastical ministerie, that is to say, greedily to pluck it to him by bribes, or anie euill shiftes, or of his own accord. But let the ministers of the Church be called and chosen by a lawfull and ecclesiasticke election and vocation, that is to saie, let them be chosen religiouslie of the Church, or of those which are appointed thereunto by the Church, and that in due order, without anie tumult, seditions, or contention. But we must haue an eie to this, that not euerie one that wil be elected, but such men as are fitte, & haue sufficient learning, especiallie in the Scriptures, and godlie eloquence, and wise simplicitie, to conclude, such men as be of good reporte for a moderation and honestie of life, according to that Apostlike rule which Saint Paull giveth in the 1. to Timothie, 3. cap. and 1. to Titus. And those which are chosen, let them be ordained of the Elders, with publike praier, and laying on of handes. We do here therefore condemne all those, which runne of their owne accord beeing neither chosen, sent, nor ordained. We do also v-

terly disallow vnfit ministers, & such as are not furnished with
giftes requisite for a Pastor. In the meane time we are not
ignorant that the innocent simplicitie of certaine Pastours
in the primitive Church, did sometimes more profit the
Church, then the manifolde, exquisite, and nice learning
of other some, that were ouer loftie and high minded. And
for this cause we also at this daie do not reiect the honest
simplicitie of certaine men, which yet is not destitute of all
knowledge and learning.

The Apostles of Christ doe terme al those which beleue
in Christ, *Priests*, but not in regarde of their ministerie, but
because that all the faithfull being made Kings and Priests
by Christ, maie offer vp spirituall sacrifices vnto God. The
ministerie then and priesthood are thinges farre different
one from the other. For priesthood, as we saide euen now,
is common to all christians, so is not the ministerie. And
we haue not taken awaie the ministerie from the Church,
because wee haue thrust the popish priesthood out of the
Church of Christ. For surelie in the new couenant of Christ,
there is no longer anie such priesthood, as was in the an-
cient Church of the Iewes, which had an externall annoin-
ting holie garments, and verie manie ceremonies, which
were figures and types of Christ, who by his comming ful-
filled and abolished them. And he him-selſe remaineth
the onelie priest for euer: and we doe not communicate the
name of Priest to anie of the ministers, lest we should de-
tract anie thing from Christ. For the Lorde himselſe hath
not appointed in the Church anie Priests of the new Testa-
ment, who hauing receiued authoritie from the Suffragane
maie offer vp the hoste euerie daie, that is, the verie flesh
and the verie bloode of our sauour, for the quicke and the
dead, but ministers which maie teach, & administer the sa-
craments. Paull declaring plainelie and shortlie, what wee
are to thinke of the ministers of the new Testament, or of
the Church of Christ, and what we must attribute vnto
them, *Let a man, saith he, thus account of vs, as of the ministers*
of Christ, and dispensers of the mysteries of God. So that the Apo-
stle his minde is, that we shoulde esteeme of ministers, as
of ministers. Now the Apostle calleth them as it were vn-
derowers, which shoulde onelie haue an eie vnto their
maier

Exod. 19.
3. Pet. 1.
Apoc. 1.

Heb.

1. Cor. 7.

master and chiefe gouernour, and be as men that liue not to themselves, nor according to their owne will, but vnto others, to wit, their Masters, at whose commaundement and becke they ought to be. For the minister of the Church is commaunded whollie and in all parts of his duetie, not to please himselfe, but to execute that onelie, which he hath receiued in commaundement from his Lorde. And in this same place, it is expresselie declared, who is our Master, euen Christ, to whome the ministers are in subiection in all the functions of their ministerie. And to the ende that he might the more fullie declare their ministerie, he addeth further that the ministers of the Church are *stewards and dispensers of the mysteries of God*, Now the *mysteries of God*, Paull in manie places, and especiallie in the 3. to the Ephes. doth call the *gospell of Christ*. And the Sacraments of Christ are also called mysteries of the auncient writers. Therefore for this purpose are the ministers called, namelie to preach the gospell of Christ vnto the faithfull, and to administer the Sacraments, We reade also in another place in the gospell, of the *faithfull and wise seruant*, that his Lorde ses him *ouer his familie*, to giue foode vnto it in due season. Againe, (in an other place of the gospell) a man goeth into a strange countrie, and leauing his house, giueth vnto his seruants authoritie therein, committeth to them his substance, and appointeth euerie man his worke.

This is now a fitte place to speake somewhat also of the power and office of the ministers of the Church. And concerning their power, some haue entreated and disputed ouer busilie, and would bring al things euen the verie greatest vnder their iurisdiction, and that against the commaundement of God who forbad vnto his all dominion, and highlie commended humility: In deed there is one kinde of power which is a meere and absolute power, called the power of right. According to this power all things in the wholl worlde are subiect vnto Christ, who is Lorde of al: euen as he himselfe witnesseth, saying: *All power is given vnto me in heauen and in earth*. And againe, *I am the first, and the last, and beholde I liue for euer, and I haue the keyes of hell, and of death*. Againe, *He hath the keye of David, which openeth, and no man shutteth, and no man openeth*. This power the Lord reserueth to himselfe, and doth

1. Cor. 4.

Luc. 12.

Luc. 22.
Mat. 18.Math. 28. 21
Apoc. 23.
& 22.

doth not transferre it to anie other, that he might sit idlie by, and looke on his ministers while they wrought. For Iſaiah ſaith, *I will put the keie of the houſe of David vpon his ſhoulder.* And againe, *Whoſe gouernement ſhall be vpon his ſhoulders.* For he doth not lay the gouernement on other mens ſhoulders, but doth ſtill keepe, and uſe his owne power, thereby governing all things. Furthermore, there is an other power of duetie, or miniſteriall power limited out by him, who hath full and abſolute power and authoritie. And this is more like a miniſterie then dominion. For we ſee that ſome Maſter doth giue vnto the ſteward of his houſe authority and power over his houſe, and for that cauſe deliuereth him his keies, that he may admit or exclude ſuch as his Maſter will haue admitted, or excluded. According to this power, doth the miniſter by his office, that which the Lord hath commaunded him to doe, and the Lord doth ratifie and confirme that which he doth, and will haue the deedes of his miniſters, to be acknowledged and eſteemed as his owne deedes vnto which ende are thoſe ſpeeches in the Goſpell: *I will giue vnto thee the keies of the Kingdome of heauen, and whatſoever thou bindeſt, or looſeſt in earth, ſhall be bound, and looſed in heauen.* Again, *Whoſe finnes ſoever ye remit, they ſhal be remitted, and whoſe finnes ſoever ye retaine, they ſhal be retained.* But if the miniſter deale not in all things as his Lorde hath commaunded him, but paſſe the limits and bondes of faith, then the Lord doth make voyd that which he doth. Wherefore the Eccleſiaſticall power of the miniſters of the Church, is that function whereby they doe indeed gouerne the Church of god, but yet ſo as they do all things in the Church as he hath preſcribed in his word: which things being ſo done, the faithfull doe eſteeme them as done of the Lorde himſelfe: but touching the keies we haue ſpoken ſomewhat before.

Math. 16.

Ioh. 20.

Now the * power that is giuen to the Miniſters of the Church is the ſame & alike in all: & in the beginning the Biſhops, or Elders, did with a common conſent & labour, gouerne the Church, no man liſted vp himſelfe aboue an other, none vſurped greater power or authority over his fellow Biſhops, for they remembered the wordes of the Lord, *He which will be the cheefeſt among you, let him be your ſeruant:* they kept in themſelues by humilitie, and did mutuallie aid one another in the gouernement and preſeruation of the Church. Not

* Look the
5. obſervat.
vpon this
confeſſ.

Luc. 22.

withstanding, for orders sake, some one of the ministers called the assemblie together, propounded vnto the assemblie the matters to be consulted of, gathered together the voices or sentences of the rest, and to be brieft, as much as lay in him, provided that there might arise no confusion. So did S. Peter, as we read in the Acts: who yet for all that was neither above the rest, nor had greater authoritie then the rest. Verie true therefore is that saying of Cyprian the Martyr, in his book, *De simpl. Cler.* *The same doubtles were the rest of the Apostles* that Peter was, *having an equall fellowship with him both in honour and power, but the beginning hereof proceedeth from unity, so signifying vnto vs that there is but one Church.* Saint Ierom vpon the epistle of Paull to Titus hath a saying not much vnlike this. *Before that by the instinct of the deuill there was partaking in religion, the Churches were gouerned by the common aduise of the Priests: but after that euery one thought, that those whome he had baptized, were his owne & not Christs, It was decreed, that one of the priests should be chosyn & set ouer the rest, who should haue the care of the whol church laide vpon him, and by whose meanes al schismes should be remoued.* Yet Ierom doeth not auouch this as an order set downe of God. For straight waie after he addeth, *Euen as, saith he, the priests knew by the continuall custome of the Church, that they were subiect to him that is set ouer them: So the Bishops must know that they are above the priests, rather by custome, then by the pre-script rule of Gods truth, & they should haue the gouernement of the Church in common with them.* Thus farre Ierome. Now therefore no man can forbid by any right that we may returne to the olde appointment of God, and rather receiue that, then the custome deuised by men.

The offices of the ministers are diuers, yet notwithstanding moste men doe restraine them to two, in which all the rest are comprehended; to the teaching of the Gospell of Christ, and to the lawfull administration of the Sacraments. For it is the duetie of the ministers to gather together a holie assemblie, therein to expound the worde of God, and also to applie the generall doctrine to the state and vse of the Church, to the end, that the doctrine which they teach, maie profit the hearers, and maie build vp the faithfull. The ministers duetie, I saie, is, to teach the vnlearned, and to exhort, yea and to vrge them to goe forward, in

the wale of the Lord, who do stand still or linger, and go flow-
 be forward: moreouer to comfort, and to strengthen those,
 which are fainthearted, and to arme them against the ma-
 nifold temptations of Sathan, to rebuke offenders, to bring
 home them that goe astraie, to raise vp them that are
 fallen, to conuince the gainsaiers, to chase awaie the wolfe
 from the Lordes flocke, to rebuke wickednes and wicked
 men, wiselie and seuerelie, not to winke at, nor to passe ouer
 great wickednes, and besides to administer the sacraments,
 & to commend the right vse of them, & to prepare al men by
 holisome doctrine to receiue them, to keep together all the
 faithful in an holie vnity, & to meete with schismes. To con-
 clude, to catechise the ignorant, to commend the necessitie
 of the poore to the Church, to visit & instruct those that are
 sick or intangled with diuers temptations, & so to keep them
 in the way of life. Lasty, to looke diligently, that there be pub-
 like prayers, & supplications made in time of necessity, toge-
 ther with fasting, that is, an holy abstinency, & most carefully
 to look to those things which belong to the tranquillity, safe-
 tie, and peace of the Church. And to the ende that the mi-
 nister maie performe al these thinges the better, and with
 more ease, it is required in him that he be one that feareth
 God, prayeth diligentlie, giueth himselfe much to the rea-
 ding of the Scripture, and in all things, and at all times is
 watchful, and doth shew forth a good example vnto al men
 of holines of life. And seeing there must needes be a disci-
 pline in the Church, and that among the auncient fathers
 excommunication was in vse, & there were ecclesiasticall
 iudgements amongst the people of God, wherein this disci-
 pline was exercised by godly men, it belongeth also to the
 ministers duetie for the edifying of the church, to moderate
 this discipline, according to the condition of the time and
 publike estate, & according to necessitie: whereas this rule
 is alwaies to be holden, that *Al things ought to be done so edifica-
 tion, decentlie, honestlie*, without any oppression or tumult. For
 the Apostle witnesseth, that *power was giuen to him of God, so
 edifie, & not to destroye*. And the Lord himselfe *forbad the cockel
 to be plucked up in the Lords field, because there would be danger lest
 the wheat also should be plucked up with it*.

2. Cor. 12.

But as for the error of the Donatists, we do here vtterlie
 depose

Mat. 22.

derest it, who esteemed and iudged the doctrine and administration of the sacraments to be either effectually, or not effectual, by the good or euil life of the Ministers. For we know that the voice of Christ is to be heard, though it be out of the mouthes of euill ministers forasmuch as the Lorde himselfe said, *Doe as they commaund you, but according to their workes doe ye not.* We know that the Sacramentes are sanctified by their institution, and also by the word of Christ, and that they are effectual to the Godlie, although they be administered by vngodlie ministers. Of which matter Augustine, that blessed seruant of God, did reason diuerslie out of the scriptures against the Donatists, yet notwithstanding there ought to be a streight discipline amongst the ministers. For their must be diligent enquirie in the Synodes touching the life and Doctrine of the ministers.

Those that offend are to be rebuked of the seniours, & to be brought into the way, if they be not past recouerie, or else to be deposed, and as wolues to be driuen from the Lorders flocke, by the true Pastors, if they be curable. For, if they once be false teachers, they are in no wise to be tollerated: neither doe we disallow of generall counceils if that they be taken vp according to the example of the Apostles, to the saluation of the Church and not to the destruction thereof.

The faithfull ministers also are worthie (as good worke men) of their reward, neither doe they offend when as they receiue a stipend and all thinges that be necessarie for themselves and their familie. For the Apostle sheweth that these thinges are for iust cause offered of the Church, and receiued of the ministers, they are likewise of right. 1 Cor. 9. and 1. Tim. 5. & in other places also.

The Anabaptists, likewise are confuted by this Apostolical doctrine, who condemne and raile vpon those ministers which liue vpon the ministerie.

OUT OF THE FORMER CONFESSION OF HELVETII.

Of the ministerie of the word:

Art. 13.

WE confesse that the Ministers of the Church, are (as Paull tearmeth them) the fellow labourers of

of God, by whome he doth dispence both the knowledge of himselfe, and also remission of sinnes, turne men to him selfe, raise them vp, comforte them, and also terrifie and iudge them: yet so, 'that notwithstanding we doe ascribe all the vertue and efficacie that is in them vnto the Lord, and giue a ministerie onelie to the ministers. For it is certaine that this vertue & efficacie is not to be tyed to any creature at all, but is to be dispensed by the free fauour of God, in what manner and to whome it pleaseth him. For herbar watereth is nothing, neither he that planteth, but God that giveth the increase.

Ecclesiasticall power.

Now the authoritie of the word, and feeding the flock of the lord (which properlie is the power of the keys) ^{Art. 16.} *Looke the 1. obseru. v. p. on this confell. prefering to all, as well high as low, what to do, ought to be sacred and inuiolable: and is to be committed onelie to those that are chosen and fitte to discharge it, and that either by the diuine seruice of God, or by the certaine and aduised suffrage of the Church, or by their sentence, to whome the Church hath assigned this charge.

The choosing of Ministers.

For this function is to be giuen to none, whom the ministers, and they to whome this charge is committed ^{Art. 17.} by the Church, do not finde and iudge to be skilfull in the law of God, to be of a blameles life, and to beare a singular affection to the name of Christ. which, seeing it is the true election of God, is rightlie allowed by the consent of the Church, * and by the laying on of the handes of the ^{*Looke the 2. obseru.} Priest.

The head and shepheard of the Church.

For Christ himselfe is the true head of his Church, and ^{Art. 18.} he alone is the Shepheard, who giueth gouernours, Pastours and Doctors, that by the outward administration of the keyes, they maie rightlie and lawfullie vse that authority. Wherefore we do not acknowledge those that are Shepherdes, and that head of Rome, which haue the bare title and nothing els.

Art. 19.

THe chiefe duetie of this function is, to preach repentance and remission of sinnes through Christ, without ceasing to pray for the people, to giue them selues verie diligentlie without wearines to holie studies, and to the worde of God, and with the worde of God, as with the sword of the spirit, and by all kinde of meanes to persecute Sathan with deadlie hatred, and to weaken his force, to defend those citizens of Christ which are sound, and to admonish, reprehend, and punish those that are infected and by a Godly consent of them which are chosen out of the ministers and the magistrate, by discipline to shut out, or by some other fitt meane to mulct those, which proceed further in wickednes, till such time as they do repent and may be saued. For that is the returning to the Church for a diseased Citizen of Christ, if hauing changed his minde and endeaunour (whereunto all this discipline doth tende) he acknowledge & confesse his errour, and doth now of his owne accord require holesome discipline, and by his new endeaunour of godlines doth reioyce all the godlie.

*Out of the declaration of the same confession, which
 Luther him selfe approoued by his letters,
 Anno 1537.*

WE beleue and confesse, that mankinde, by the onelie mercie of God, is iustified by faith through Christ, and that the almightie God, by the outward preaching of the gospel, and the holie seales, doth declare, and set before our eies that saluation and happines, which Christ, without anie worke or merit of ours, hath purchased for vs, and giuen frelie vnto vs. But we are vniustly suspected of some as though we did attribute nothing to the preaching of the outward word, and to the sacraments, or as though we did take that from them, which the Lord himselfe doth attribute vnto them, & by this means should ouerthrow and abolish the ordering and guiding of those thinges wh ch pertain to the Church: whereas on the contrarie side we haue a chiefe regard vnto this that we neither

attribute

attribute too much nor too little to these things. For we haue learned both out of the holy scriptures, & also out of the Catholike doctor Austine, *That the soule is in miserable seruitude if any man take or worship the signes in stead of the things which they signifie.* And againe, *That it is an error, if any man interpret them vnfruitfullie.* We haue learned also that the externall giues are not to be despised, because of the internall giues: knowing that Cornelius the Centurion was taught of God, and that yet notwithstanding he was put ouer to to heare Peter the Apostle preach, & to be baptised of him. Therefore that we maie walke in the high and plaine waie, that is, that we maie detract nothing from the word and sacraments, which the scripture doth attribute vnto them, and againe that we may not giue that to the creature, which is proper to the Creator, & that the ordinance of God may not be disanulled, but al glorie maie be giuen to God alone: to conclude, lest that by those externall things instituted of God, we should too much tie the mindes of the faithfull to thinges created, we so belecue touching the ministerie of the word and the Sacramentes, as wee haue professed, which thing also we do thus declare by that which followeth.

Of the ministry of the worde of God.

Although the Lorde hath expresselie saide, *No man commeth to me, except my Father which sent me, doe drawe him:* Yet it was his will, that the Gospell of the kingdome should be preached to all nations, and that Bishops should discharge this ductie of the ministerie, with great care and diligence, and with speciall watchfulnes, and be instant in season, & out of season, & by all meanes, to gaine manie vnto Christ. For therefore when he was readie to depart hence into heauen in his bodie, he saide to his disciples: *Goe ye into the wholl worlde, and preach the Gospell to euerie creature.* After the which manner also Paul the Apostle saith, *He that descended, is euen the same that ascended farre above all heauens, that he might fill all thinges.* And he gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors, and Teachers, for the gathering together of the Saintes, for the worke of the ministerie, and for the edification of the bodie of Christ.

Now the Lorde doth vse these his Ministers to instruct his Church, so as he vseth meates to nourish vs, the sower to sowe seede, and Phisicians to heale our bodies. For excepte he himselfe do giue power and vertue, whereby both the meate maie be turned into nourishment, and the seede maie spring vp, and also the medicine maie be made effectuell, the outward worke doth nothing at all profit: So except the Lord doe giue increase in the heart of the hearer, the doctrine indeede in him which hath not faith, is as it were a watring and planting, but such as is without efficacie and vnfruitfull: but being receiued by faith into good ground, and being trimmed by the inward husband man the holie Ghost, doth worke maruelouslie, and profite. Notwithstanding it hath so pleased the Lorde to moderate the affaires of men, that although by his owne power he doth all thinges in all men, yet he vouchsafeth to vse the ministers as workers together. For that saying of Paull is euident: *For we together are Gods labourers*, but he addeth: *Ye are Gods husbandrie, and Gods building*: to wit, that we might giue vnto God al the vertue, efficacie, accomplishing and performing of the work, & to the ministers a service onelie: whereupon we doe truelie saie with Paull: *Who is Paull then? and who is Apollos? but the ministers by whome ye beleuen? and as the Lorde gaue to euerie man. I haue planted, Apollos watered, but God gaue the increase. So then, neither is he that planteth, nor shing, neither he that watereth, but God that giueth the increase.* And in this sense we doe knowe, and willinglie vse these speeches, and testimonies of the holie Scripture: *I haue begotten you in Christ by the Gospell; you are the epistle of Christ written by vs, not with inke, but with the Spirit of the liuing God. And, Whose sinnes you remitte, they are remitted to them. Again, Faith commeth by hearing, and hearing by the worde of God. And againe, I send thee to the Gentiles, that thou maist open their eies. Also the Scripture saith of Iohn Baptist, He shall turne the hearts of the fathers to the children, &c.* For when all these thinges be done (that is, when we are borne againe, when the holie Ghost is giuen to vs, when our sinnes be forgiven vs, when faith is giuen vs, and our eies opened, and our hearts turned) *one and the selfe same Spirit* (as the Apostle saith) *worketh them all*, who by his grace doth lighten their hearts, and draw

draw them vnto him, and that after a common order and meane, to wit, by the instrument or meane of his worde: and yet he might draw vs without all meanes, and without anie instrument, whether, as much, and whome it pleaseth him, Therefore let no man glorie in men, but in him that giveth the increase. Againe, let no man despise men, which are sent of the Lord, of whome he pronounceth, *He that heareth you, heareth me: and he that despiseth you, despiseth me.* This is our opinion touching the ministerie of the word, agreeable, as we hope, to the Scripture and sound writers: which also wee haue found often in Luthers, and in his friends bookes.

OUT OF THE CONFESSION OF BOHEMIA.

Of those that teach in the Church, and who they be that gouerne them. CHAP. 9.

IN the ninth place it is taught concerning the acknowledging of the shepheards of soules or lawfull ministers of sacred functions in the holie Church: according to the degree and orders of diuerse cures, and first that these are especiall members of the holie ecclesiasticall communion, and Christ his * vicegerentes that is, they who supplie his place. *he that heareth them, heareth Christ, he that despiseth them, despiseth Christ, and his heauenlie father.* For to these is the ministry of the word and sacraments lawfully committed. But ministers ought not of their owne accord to prease forward to that calling: but ought according to the example of the Lord and the Apostles, to be lawfullie appointed, and ordeined thereunto: and that after this manner, that from among a people that is found in religion and feareth God, such men maie be chosen and called to the administration of holie functions, as are strong & mightie in faith, fearing God, and hauing giftes requisite for the ministry, and be of an honest and blamelesse life. And againe, that aboue all thinges these be prooued and tried by examination whether they be such, and so afterward, prayers and fastings being made, they maie be confirmed or approoued of the elders, * by laying on of hands, * Hereof speaketh the author of the epistle to the Hebrewes. *Euery high Priest is taken from among men* (that is to saie) from among the faithful, & such

* looke the
1. obseru. vp
on this confession.

Mat. 10.

Luc. 10.

Ioan. 13.

1. Cor. 4.

Math. 10.

Mar. 1. 6. &c

3.

A. 1.

1. Tim. 2.

* Looke the

2. obseru.

Heb. 5.

* Looke the

3. obseruat.

2. Tim. 2.

1. Tim. 3.
Tit. 1.

such as are a spirituall priesthood.) And Paull, laying before Timothie his own example, saith, *What things thou hast heard of me before manie witnesses, the same deliuer to faithfull men, which shal be able to teach others also.* Of such Priests or ministers & of making, ordeining & consecrating them, & how the ordeining of them ought to be handled, the Apostle teacheth euidentlie and plainlie in his Epistles to Timothie and Titus.

* Look the
4. obseruat.

Therefore it is not permitted to anie among vs to execute the office of the ministerie, or to administer holie functions of the Lords, vnlesse, according to this custome of the primitiue Church, and order appointed by God, he come to this function, and be called and assigned thereunto: which thing maie also maniestlie appeare by the auncient Canons of the Church. Saint Cyprian hath in like sorte set downe the manner of ordaining Priests. According to these things, the ministers of lower degree, especially they which are called * Deacons, are a long time deteyned with our Elders, and kept in exercise: and this thing they doe verie seriousslie, making a streight triall and examination of their faith and diligence, following herein the example of the primitiue Church, and also of Christ himselfe, who kept his disciples with him for the space of three yeares. Also the Apostles dealt so by others, to the end that afterwarde godlie men and such as were illuminated with the heauenlie light, might be taken and ordeined from among them to higher degrees, and to the executing of greater functions, and that they might haue testimonie as well from the common sorte, as from their Elders, that they were fitt men, and worthie of that place.

Together with these things it is taught, that by the executing of that charge, wherein they be lawfully placed, they are bound to this, that they take care for the soules of men committed to their charge, and for their euerlasting salvation, and faithfullie employ their seruice vnto them, by teaching of the word of God and administering the sacraments according to Christ his meaning and ordinance, that they be an example and allurement to practise all vertue, make praiers for them, bring them out of sinnes and errors, and inquire after the will of God, and search the same in the holie scriptures, by diligent reading and continuall meditation.

ration: as the Apostles also exhort men to these things:
 Saint Peter writeth thus, *Feed the flocke of God which depen-*
deth upon you, caring for it, not by constraint, but willinglie, not for 1. Pet. 5.
fishie lucre, but of a readie minde. In like sort Paull writeth to
 Timothie a Ruler, and Bishop, *But be thou sober, and watch in*
all things, suffer aduersitie, doe the worke of an Evangelist, make 2. Tim. 4.
thy ministerie fullie known, or with all diligence. Againe, *Be thou* 1. Tim. 4.
an example to the faithfull, in speech, in conversation of life, in love, in
the spirit, in faith, in purenes. Till I come be instant in reading, ex-
 orting, and teaching. Despise not the gift of grace which is in thee,
 which was given to thee by prophecie with the laying on of the hands
 of the companie of the Eldership. These things exercise, and give
 thy selfe unto them, that all men maie see how thou proficest: take
 heed to thy selfe, and unto learning, and abide in these things. 2. Tim. 3.
 For in doing this thou shalt saue both thy selfe, and them that heare
 thee. Such Ministers ought also to deliuer sound and whol-
 some doctrine such as they haue receiued from Christ and
 the Apostles, out of holie scripture, and, being all alike
 minded, through one Spirit to teach the same in their ser-
 mons, according to the ordinance of S. Paull, who wri-
 teth thus, *Keep the true patterne of the wholsome wordes, which*
thou hast heard of me, in faith and in love, which is in Iesus Christ. 1. Tim. 1.
 And againe, *But abide thou in those thinges, that thou hast lear-*
ned, and are committed unto thee, knowing of whome thou hast lear-
ned them, and that thou hast known the holy Scriptures of a
childe, which are able to make the wise unto saluation, through the
faith which is Iesus Christ. And elsewhere: charge certaine
 faith he, that they teach no other thing.

But peculiar mention is made thereof, that they which
 haue the spirituall gouernment of Churches, and doe
 their endeouour in them, ought not themselues, nor by
 others, to vse ciuill power or constraint, to force men to
 belecue, nor to exercise Lordlie authoritie ouer the
 faith and people of God, according to the doctrine of Christ
 and the Apostles. The Lord spake thus to the Apostles, and
 in them to all faithfull and true Preachers of the Gospell,
Ye know that they who are rulers of the people haue domination ouer-
them whose rulers they are, and they that are great Lordes exercise Mat. 23.
authoritie ouer the people that are subiect to them. But it shall not be
so among you. But if any man among you wil be great, let him be your

1. Pet. 5.

2. Cor. 1.

2. Tim. 2.
Tit. 3.

Math. 10.

Luc. 10.

Ioh. 13.

Heb. 13.

1. Tim. 5.

1. Cor. 9.

* Look the
3. obseruat
vpon this
confess.

seruant, and he that wilbe chiefe among you or beare rule, let him be your minister. Euen as the Sonne of man came not to be ministered vnto: but that he himselfe might minister to others, and giue his life, as a price, for the redemption of manie. Peter also saith, Not as being Lordes ouer the people, or the Lordes inherisance, but as they whoe are an ensample to the flocke. And Paull, Not that we are Lordes ouer your faith, but because we are helpers of your ioye. But the gainsaiers are with a quiet minde to be forborne, and by reasons grounded on the truth of holic scripture to be refuted and conuincd, and paines must be taken that they maie suffer themselues, to be bettered by wholsome doctrine as the Apostle giuech in charge touching this matter.

And after other thinges.

Besides it is taught, that all the people ought to performe obedience (and that with a great affection of loue toward them) to such lawfull, Godlie, and faithfull pastors of soules and that they ought to assure and vndoubtedlie to perswade themselues verie well of them, obeye them, vse their helpe in matters pertaining to saluation, yeld them due honour, & performe all conuenient duties, towardes them, whereunto they are bound by Gods worde and that according to the Doctrine of Christ who saith, *He that receiveth you, receiveth me, and he that heareth you, heareth me.* And also in the Epistle to the Hebrewes, *Obeie them that haue the ouersight of you, and submit your selues, for they watch for your soules, as they that must giue account for them.* And the Apostle, *Elders that rule well, are worthie double honour, especiallie, they that are occupied in the word and Doctrine.* Furthermore, they ought to be provided for, that they maie haue a competent liuing, and such thinges as are needfull for the mantinance of the bodie, according to the Lordes ordinance, whereof Paull speaketh after this sorte, *The Lord hath so appointed that they which preach the Gospell should liue of the Gospell.*

And to the end that the daunger of an idle, secure, and * Sodomiticall life maie be auoided, and so they maie be an example to the flocke, whereof they haue charge, and that by a feeling of the burdens of this common life, they maie learne to vnderstand the miserie of men, and may by this meanes be touched and haue compassion on the miseries of others, for these causes, I saie, this is taught, that they, whose

whose abilitie of strength is such *, especiallie those, on
whome as yet the greatest and painfulllest charge of the
people, is not laide, should themselves with their owne
handes get their living, that they be not a burden to the
Churches, especiallie in the beginning of their buildinges,
and reparations, or also intimes of long persecution, or
otherwise by reason of the weaker sorte, and that they give
not place to vaine voluptuous, and riotous sloth, as those
who faithfullie follow Saint Pauls doctrine, and who have
the Lords speech before their eyes, saying, *it is a more happie*
thing to give, then to take.

* Looketh
6. obseruat.
vpon this
confess.

2. Cor. 6.
1. Theff. 2.
2. Theff. 3.

Act. 20.

And if so be that some one of these Pastors slip into sin or
errors, or be somewhat negligent in looking to this charge,
he ought by the ordinarie & lawfull discipline of the Church
to be brought into the waie againe, and to be chastised, but
if he will not repente, nor be healed, then he ought first
to be remooued from the executing of his charge and from
the ministerie, and afterward as an vnprofitable seruant, as
a member which causeth offence, a drie braunch, and vn-
sauior salt to be cast out or banished from the fellowship of
the Church and inioying of saluation, of whome the Lord
saith, *that this salt is henceforth good for nothing*, that which
Paull also teacheth, when he saith, *Those that offend* (mea-
ning those that are elders) *reprooue or chastise before all men, that*
the rest also may stand in feare. But the people ought so to be
haue themselves toward such teachers, either grown out of
kinde, or entangled with errors, or toward other elders al-
so not repenting, and excommunicated, as the holic scrip-
ture sheweth, and first Christ saith. *Take ye heede of false Pro-*
phets, which come to you in sheepes clothing, but inwardlie are a ra-
mening wolues, ye shall know them by their fruites, and Paull. *Now*
I beseech you brethren marke those diligentlie which cause divi-
sion and offences, contrarie to the doctrine which ye haue learned,
and auoid them. for they that are such serue not our Lord Iesu Christ
but their owne bellies.

Math. 5.
Ioan. 15.
Mat. 5.
1. Tim. 5.

Mat. 7.

Rom. 16.

Of the keyes of Christ.

CHAP. 14.

THe fourteenth Chapter of Ecclesiastical doctrine is
of the Lords keyes, of which he saith to Peter, *I will*
give thee the keyes of the kingdome of heauen, and these keyes are
the

Math. 16.

the peculiar function or ministerie and administration of Christ his power, and his holie spirit, which power is committed to the Church of Christ, and to the ministers thereof, vnto the end of the world: that they should not onely by preaching publish the holie gospel, although they should do this especiallie, that is, should shew forth that word of true comfort, and the ioyfull message of peace, and new tidings of that fauour which god offereth: but also that to the beleuing and vnbeleuing they should publikelie or priuatelie denounce and make knowen, to wit, to them his fauour, to these his wrath, & that to al in general, or to euery one in particular, that they may wisely receiue some into the house of God, to the communion of 'saintes and driue some out from thence, and maie so through the performance of their ministerie, holde in their hand the scepter of Christ his kingdome, and vse the same to the gouernment of Christ his sheepe.

Therefore the condition, and proper office of the keyes is, first to open and loose, that is, in Christ to appease and still the conscience of the faithfull ones, and of those that turne againe by repentance: to make it knowne vnto them that their sins be forgiven, & to strengthen the in a sure hope of saluation: & by this meanes to open the kingdome of heauen vnto them, to giue them courage against all temptations, & to stirre vp stedfastnes and chearefullnes in them. And all these thinges are done by the faithfull Shepheards of soules in the Lords stead, not dooing this of them selues, but vpon Christ his commaundement, not by their owne and proper vertue, but by Christes, and by the efficacie of his word and sacraments, as those that are stewards and dispensers of the mysteries of God, and ministers onelie. In the administration of which thinges, they maie vse some semelie and indifferent ceremonies, that is which are no waie necessarie, such as are * to lay on hands, or to reach out the right hand,

* looke the
6. obseruat.
1. Cor. 4.
2. Co. 3. & 5.

or els they maie omit them. On the other side the office and proper work of the keyes of Christ is, to shut and binde, that is, by the commaundement of Christ, and the authoritie of this office giuen by him to the Church, which is his power and scepter, to denounce against all stubborne impenitent, vnbeleuing, and other

other such like sinners, Gods horrible iudgement and his intollerable wrath, which no nature can abide, and his seuerer sentence: and so by the word of Christ, according to the qualitie of the offence to reprove sinne, to seuer them from the fellowship of Christ our sauour, and from the fruit and participation of the sacraments, and to cast them out of the christian Church, and in a worde to shut the kingdom of heauen vpon them, and at the length to deliuer them to Sathan.

This power of his scepter and spirit hath the Lord graunted and deliuered to the holie Apostles and in them to all ministers of Churches, lawfullie ordained that they might exercise it in his stead: and he graunted it to them by these words, *As the Father hath sent me, so do I send you also.* And by & by he addeth these words, *Receive ye the holie Ghost. If ye forgive any men their sins, they are forgiven them, and if ye retain any mans sinnes, they are retained.* Moreouer a manifest example of vsing the power of the keies is laied out in that siner of Corinth and others, whome Saint Paull, together with the Church of that place, by the power and authoritie of our Lord Iesu Christ and of his spirit, threw out from thence and deliuered to Sathan: and contrariwise, after that God gaue him grace to repent, he absolved him from his sinnes, he toke him againe into the Church to the communion of saints and sacraments, and so opened to him the kingdome of heauen againe. By this we maie vnderstand that these keies, or this diuine function of the Lordes is committed and graunted to those, that haue charge of soules and * to each seuerall Ecclesiasticall societies, whether they be small, or great. Of which thing the Lord saith to the Churches, *Verely I saie vnto you, whatsoeuer things ye binde on earth, shall be bound in heauen.* And straight after: *For where two or three be gathered together in my name, there am I in the midst of them.* Moreover this is likewise taught * that euerie Christian, so often as he needeth these keies of the Lord, ought to require them particularly for himselfe of the pastors of soules of that Church or fellowship, of which himselfe is a parte, & to which he belongeth, & that he vse them with full confidence, no other wise then if he receiued them of Christ himselfe, seeing that Christ hath deliuered them vnto the Pastours and that

John 20.

1. Cor. 5.

2. Cor. 2.

* Looketh
7. obseru.

Mat. 18.

* Looketh
8. obseru.

Ioh. 10.
Luc. 10.
Mat. 10.
Ioh. 13.

that he by no meanes doubt, that by the ministerie of these keies, through the vertue and power of Christ his sinnes are forgien him, and that he is freed from them, according to Christ his owne saying, *whose sinnes you forgive, &c.* And, *He that heareth you, heareth me: and he that receiveth you (in the behalfe, to wit, of the Ecclesiasticall ministerie, and in his time of need) receiveth me: and contrariwise, He that despiseth you, despiseth me.*

Looke the
p. obseru.

This is also taught and handled, * that the Priests ought not to vse these keies of the Lord otherwise, then according to the meaning and will of Christ, which is declared expresselie in his word, and according to the sure, flat, and expresse determinations of his iudgement: and that they doe not any manner of waie, according to mens opinions, much lesse after their owne minde or lust, abuse these keies: for so it would come to passe, that the keies should swaue from their office. And this is to be taken heed of, that it be not by this meanes fullfilled in the misusing of them, which the Lorde hath saide by the Prophet: *For you, saith he, in this commandement, O ye Priests, if you will not heare it, nor consider it in your heartes, to give glorie to my name, saith the Lorde of hostes, I will send a curse vpon you, and will curse your blessings, as I haue cursed them already, because you regarde not in your heartes the feare of the Lorde.*

Malac. 2.

OVT OF THE FRENCH CONFESSION.

Art. 25.

SEeing that we are not made partakers of Christ, but by the Gospell, we belecue that that good order, which by the authority of the gospel is confirmed, ought to be kept sacred and inuiolable: and that therefore Pastours are necessarilie required in the Church, vpon whose shoulders the burden of teaching the worde, and administring of the Sacraments, doth lie, whome also we ought to honour and reuerentlie to heare, if so be that they being lawfullie called, doe discharge their duetie: not as though God did stand in need of such staies & inferior helps, but therefore rather, because that so it seemeth good to him to gouerne vs as it were by vsing this bridle. Therefore we detest all those fanaticall spirites, who, as much as in them lieth, desire that both

this sacred ministerie or preaching of the word and the administration of the Sacramentes, were vnterlic abolished.

We belecue that this true Church ought to be gouerned by that regiment or discipline, which our Lord Iesus Christ hath established, to wit so, that there be in it Pastours, Elders, and Deacons, that the puritie of Doctrine maie be retained, vices repressed, the poore, and others that be in miserie, according to their necessitie, maie be provided for and that there maie be holic meetinges, for the edifying both of small and great. *Art. 29.*

We belecue that all true Pastours, in what place soeuer they be placed, haue the same, and equall authoritie among themselves ginen vnto them, vnder Iesus Christ the onelic heade, and the chiefe and alone vniuersall Bishop, and that therefore it is not lawfull for anie Church, to challenge vnto it selfe Dominion or soueraigntie ouer anie other Church. *Art. 30.*

We belecue that it is not lawfull for anie man, vpon his owne authoritie, to take vpon him the gouernment of the Church, but that euerie one ought to be admitted thereunto by a lawfull election, so neere as maie be, and so long as the Lorde giueth leaue. And this exception we doe expresselic adde, because that sometime (as it fell out also in our daies, the state of the Church being disturbed) it was necessarie, that some should be raised vp of the Lorde extraordinarily, which should repaire the ruines of the decayed Church. Neuertheles howsoeuer it be, we belecue, that this rule is: It waxes to be followed, that all Pastours and Elders should haue a testimonie of their calling. *Art. 31.*

OUT OF THE ENGLISH CONFESSIO.

Furthermore (we beleue) that there be diuerse degrees of Ministers in the Church: whereof some be Deacons, some Priests, some Bishops: to whom is committed the office to instruct the people, and the wholl charge, and setting forth of Religion. Yet notwithstanding, we say, that there neither is, nor can be any one man, which may haue the wholl superioritie in this vniuersall state: for that Christ is euer present to assist his Church, and needeth not anie *Art. 5.*

any man, to supplie his roome, as his onelie heire to all his substance, and that there can be no one mortall creature, which is able to comprehend, or conceiue in his minde the Vniuersall Church, that is to wit, all the partes of the world, much lesse hable rightlie, and duclie to put them in order, and to gouerne them. For al the Apostles, as Cyprian saith, were of like power among themselves, and the rest were the same, that Peter was. And that it was saide indifferentlie to them all, *Feede yee: indifferentlie to them all, Goe into the whole worlde.* Indifferentlie to them all, *Teach yee the Gospel.* And, as Hierome saith, *All Bishoppes wherefoeuer they be, be they at Rome, be they at Engubium, be they at Constantinople, be they at Rhegium, be all of like preeminence, and of like priesthood.* And, as Cyprian saith, *There is but one Bishoprike, and a part thereof is perfitlie and wholly holden of every particular Bishop.* And according to the iudgement of the *Nicene Councell*, we saie, that the Bishop of Rome hath no more iurisdiction ouer the Church of God, then the rest of the Patriarkes, either of *Alexandria*, or of *Antioche* haue. And as for the Bishop of Rome, who now calleth all matters before himselfe alone, except he doe his duetie, as he ought to doe, except he minister the Sacraments, except he instruct the people, except he warne them and teach them, we saie, that he ought not of right once to be called a Bishop, or so much as an Elder. For a Bishop, as saith Austine, *is a name of labour, and not of honour: that the man, that seeketh to haue preeminence, & not to minister, maie vnderstande, himselfe to be no Bishop.* And that neither the Pope, nor any other wordly creature can no more be head of the wholl Church, or a Bishop ouer all, then he can be the Bridegroom, the light, the saluation, and life of the church. For these priuileges, and names belong onely to Christ, and be properlie, and onelie fit for him alone. And that no Bishop of Rome did euer suffer himselfe to be called by such a proude name and title, before *Phocas* the Emperours time, (who, as we know, by killing his owne Soueraigne *Maurice* the Emperour, did by a trayterous villany aspire to the Empire.) Which was about the sixth hundred and thirteenth yeare after Christ was borne. Also the Councell of *Carthage* did circumspectlie prouide, *that no Bishop shoulde be called other the highest Bishop, or chiefe Priest.* And therefore, *since*

the Bishop of Rome will now a daies so be called, and chal-
lengeth vnto him selfe an Authoritie, that is none of his: be-
sides that, he doth plainlie contrarie to the auncient coun-
cells, and contrary to the olde fathers: We belecue, that
he doth giue to himselfe, as it is written by his owne compa-
nion Gregorie, a *presumptuouse, a prophane, a Sacrilegiouse, and*
an antichristian name: that he is also the King of pride, that he is
Lucifer, which preferresh himselfe before his Breshren: that he hath
forfaken the faith, and is the forerunner of Antichrist.

* looke the
1. obseruat.
vpon this
confess.

Further we saie, that the Minister ought lawfullie, duely,
and orderlie to be preferred to that office of the Church of
God, and that no man hath power to wrest himselfe into the
holie Ministerie at his owne pleasure. Wherefore these per-
sons doe vs the greater wrong, which haue nothing so com-
mon in their mouthes, as that we doe nothing orderlie, and
comelie, but all things troublesomelie, and without order:
And that we allow euerie man to be a prieste, to be a tea-
cher, and to be an Interpreter of the Scriptures.

Art. 6.

Moreouer we say, that Christ hath giuen to his Ministers
power to binde, to loose, to open, to shutte. And (we saie)
that the office of loosing consisteth in this point: that the
Minister, either by the preaching of the Gospell, offereth the
merites of Christ, and full pardon to such as haue lowly and
contrite heartes, & do vnfaignedlie repent themselves, pro-
nouncing vnto the same a sure, & an vndoubted forgiuenes
of their sinnes, and hope of euerlasting saluation: Or else
that the same minister, when any haue offended their bro-
thers mindes with some great offence, or notable, and open
crime, whereby they haue, as it were, bannished, and made
themselves strangers from the common fellowship, and from
the bodie of Christ, then after perfit amendment of such
persons, doth reconcile them, and bring them home againe,
and restore them to the companie, and vnitie of the faith-
full. We saie also, that the minister doth execute the
authoritie of binding and shutting, as often as he shutteth
vp the gate of the kingdome of heauen against vnbeleuing,
and stubborne persons, denouncing vnto them Gods ven-
geance, and euerlasting punishment: Or else, when he doth
quite shut the out from the bosome of the church, * by open
excommunication. Out of doubt, what sentence soeuer

Art. 7.

* Looke the
1. obseruat.
vpon this
confess.

the

*Looke the
2. obseru. vp
on this con
fess.

2. Tim. 3.

*Looke the
3. obseru.

Lue. 11.
Mat. 23.

Mat. 16.

the Minister of God shall giue in this sorte, God himselfe doth so well allow it, that, whatsoeuer here in earth by their meanes is loosed, and bounde, God himselfe will looke, and binde, and confirme the same in heauen. And touching the keies, wherwith they may either shut or open the kingdome of heauen, we with *Chrysostome* saie, *They be the knowledge of the Scriptures*: with *Tertullian* we saie, *They be the interpretation of the Law*: and with *Eusebius* we call them the word of God. Moreouer that Christs Disciples did receiue this authoritie, not that they should heare the priuate confessions of the people, and listen to their whisperings, as the common massing priests doe euery where now a daies, and doe it so, as though in that one pointe laie all the vertue, and vse of the keies: but to the ende, they should goe, they should teach, they should publish abroad the Gospell, and be vnto the beleeuing a sweete sauoure of life vnto life: and vnto the vbeleeuing, and vnfaithfull, * a sauoure of death vnto death: and that the mindes of godly persons being brought low by the remorse of their former life and errours, after they once begonne to looke vp vnto the light of the Gospell, and beleue in Christ, might be opened with the word of God, euen as a dore is opened with a key. Contrariwise, that the wicked and wilfull, and such, as would not beleue, nor returne into the right waie, should be left stil as fast locked, & shut vp, as *S. Paul* saith, wax worse, and worse. This take we to be the meaning of the keies: & that after this sort mens consciences be either opened, or shut. We saie that the Priest in deede is a iudge in this case, but yet hath no manner of right to challenge an authority or power, as *Ambrose* saith. And therefore our Sauiour Iesus Christ, to reprove the negligence of the Scribes, and Pharisees in teaching, did with these words rebuke them, saying: *Woe be vnto you Scribes, and Pharisees, which haue taken away the keies of knowledge, & haue shut up the kingdome of heauen before men.* Seing then the keie whereby the waie, & entry to the kingdome of God is opened vnto vs, is the word of the Gospel, and the expounding of the law, & Scriptures, we saie plainlie, where the same word is not, there is not the keie. And, seeing one manner of worde is giuen to all, and one onelic keie belongeth to all, we saie, there is but one onelic power of all ministers, as concerning opening, and shutting

flouring. And, * as touching the Bishop of Rome, for al that
has flattereing Parasites sing these words in his eares, *To thee
will I give the keyes of the king-dome of heauen,* (as though these keyes
were fitte for him alone, and for no bodie else) * except he
goe so to worke, as mens consciences may be made pliant,
and be subdued to the wordz of God, we denie, that he doth
either open, or shut, or hath the keyes at all. And although
he taught, and instructed the people (as would god he might
once truelie doe, and perswade himselfe, it were at the least
any peece of his ductie) yet we thinke his keie to be neuer a
whate better, or of greater force, then other mens. For who
hath seuered him from the rest? Who hath taught him more
cunninglic to open, or better to absolue, then his bree-
thunt

* Look the
4. obseruat.
vpon this
confess.
* look the
4. obseruat.
vpon this
confess.

OUT OF THE CONFESSION OF BELGIA.

WE belecue, that this Church ought to be ruled and
gouerned by that spirituall regiment, which God
himselſe hath delivered in his worde, so that there be placed
in it pastours and ministers purelie to preach, and rightly to
administer the holy Sacraments: that there be also in it se-
niours and Deacons, of whome the Senat of the Church
might consist, that by these meanes true religion might be
preserued, and sincere doctrine in euery place retayned and
spread abroad: that vicious and wicked men might after a
spirituall manner be rebuked, amended, and as it were by
the bridle of discipline kept within their compasse: that the
poore in like manner, and those that be afflicted, may be re-
lieued either with aide or comfort, according to the seuerall
necessitie of euerie one. For then shall all things in the
Church be done in due & conuenient order, when faithfull
and godlie men are chosen to haue the gouernement of the
same, euen as Saint Paull hath prescribed in the first to Ti-
mothie the 3. and the first to Titus.

Art. 30

We belecue that the Ministers, Seniors, and Deacons,
ought to be called to those their functions, & by the lawfull
election of the Church to be aduanced into those roomes,
earnest praier beeing made vnto God, & after the order &
manner, which is set downe vnto vs in the worde of God.

Art. 31

S

This

This especiallie ~~querie~~ one ought to take diligent heede of, that he doe not by vnlawfull meanes thrust himselfe into those offices. For euerie one must waite, vntill he be called of God himselfe, that he may haue a certaine testimonie of his vocation, and may know that it is from the Lorde. Yet in what place of the worlde ~~loer~~ the ministers of the worde of God doe keepe, they haue al of them the same and equall power and authoritie, beeing all of them equallie the ministers of Christ the ouelie vniuersall Bishop and head of the Church. Moreouer, lest that this holie ordinance of god be despised and brought into contempt, it is the ~~duetie~~ ^{duetie} of all men to haue a verie honourable and reuerent opinion of all the Ministers of the worde, and Seniours of the Church, euen for that workes sake, wherein they doe labour: also to be at peace and vnitie with them, and as much as possible may be, to abstaine from all manner of quarrelings and contentions one with an other.

Art. 14.

OVT OF THE CONFESSION OF AVSPVRGE.

Concerning Ecclesiasticall orders they teach, that no man should publike in the Church teach or minister the Sacraments, except he be rightlie called: according as Saint Paull giueth commaundement to Titus, *Towne Elders in euerie Citie.*

Out of the Articles concerning abuses.
Of the power Ecclesiastical.

Art. 7.

There haue bin great controuersies touching the power and authoritie of Bishops, in which many haue incommodiously mingled together the ecclesiasticall power, and the power of the sword. And out of this confusion there hath sprong very great warres and tumults, while that the Popes, bearing themselues bolde vpon the power of keies, haue not onlie appointed new kindes of worship & seruice of God, & burdened mens consciences by reseruing of cases and by violent excommunications, but also haue laboured to transerre wordlie kingdomes from one to an other, and to spoile Emperours of their power and authoritie. These faulter did
godlie

godlie and learned men long since, reprehended in the Church, and for that cause, our diuines were faine, for the comforte of mens consciences, to shew the difference betweene the Ecclesiasticall and ciuill powers. And they haue taught that either of them because Gods commaundement is duefullie to be reuerenced, and honoured, as the cheefest blessings of god vpon earth.

Now their iudgement is this, that the power of the keies, or the power of Bishopps, by the rule of the Gospel, is a power, or commaundement from God, of preaching the Gospel, of remitting or reteining sinnes, and of administering the Sacraments. For Christ dorh send his Apostles with this charge, *As the father hath sent me, so send I you. Receiue yee the holie Ghost: whose sins ye forgive, they are forgiven them, & whose sins ye reteine, they are reteined.* Mar. 16. *Goe and preach the Gospel to euery creature, &c.* This power is put in execution, onelie by teaching or preaching the Gospel, and administering the sacraments, either to many ioyntlie, or to seuerall persons, according to their calling. For they be not corporall things but eternall, that are graunted vnto vs, as an eternal righteousness, the holie Ghost, life euerlasting. These things cannot begotten but by the ministerie of the worde and Sacraments. As Paull saith, *The Gospel is the power of God to saluation to euery one that beleueth.* Seing then that the power ecclesiasticall concerneth things eternall, & is put in vse onelie by the ministry of the word, it hindreth not the politicall gouernement, *no more then doth the *skill of musicke or singing. For the ciuill gouernement is occupied about other matters, then is the Gospel *the Magistrate is to defend, not the mindes, but the bodies, and bodelie things, against manifest injuries, he restraineth men by the sworde and corporall punishment, that he may vpholde peace, and a ciuill iustice. Wherefore the Ecclesiasticall and ciuill powers are not to be confounded. The Ecclesiasticall power hath a peculiar commaundement to preach the Gospel and administer the Sacraments. Let it not by force enter into another charge, let it not tourne wordlie kingdomes from the right owners. Let it not abrogate the Magistrates lawes, let it not withdraw from them lawfull obedience, let it not hinder iudgements touching any ciuill ordinances and statutes,

* Look the
1. obieru.

* Look the
2. obieru.

or contractes, let it not prescribe lawes to the magistrate, touching the forme of a common wealch, as Christ saith, *My kingdome is not of this world.* Againe, *Whoe made me a iudge or a divider ouer you.* And Paull to the Philip. 3. *Our conuersation is in heauen.* 2. Cor. 10. *The weapons of our warfare are not carnall but mightie in god, to throw downe the imaginations, &c.* Thus doe our diuines discern and distinguish the dueties of each power one from the other, and doe warne all men to honour both powers and to acknowledge both to be the good gift and blessing of God.

Take the
gouernat.
in this
confess.

* If so be that the Bishops haue anie power of the sword, they haue it not as bishops by the commaundement of the Gospell, but by mans law giuen vnto them of Kings and Emperours, for the ciuil gouernment of their goods. Yet this is a kinde of function and charge diuerse from the ministrie of the Gospell.

Take the
gouern.

1. p. 5. obferu.

Therefore when as the question is touching the iurisdiction of Bishoppes, rule and dominion must be distinguished from Ecclesiasticall iurisdiction. Againe, by the Gospell, or as they tearme it, by Gods lawe, Bishops, as they be Bishops, that is, such as haue the administration of the word & sacraments committed to them, haue no iurisdiction at all, but onlie to forgive sin, also to know what is true doctrine, & to reiect such doctrine as will not stand with the Gospell, & to debarre from the communion of the Church such as are notoriouſlie wicked, not by humane force and violence, but by the worde of God. And * herein of necessitie the Churches ought by the law of God to performe obedience vnto them, according to the saying of Christ, *he that heareth you, heareth me.* But when as they teach or determine any thing contrary to the Gospell, then haue the Churches a commaundement of God, which forbidderh obedience to them. Mat. 7. *Beware of false Prophets.* Gal. 1. *If an Angel from heauen preach any other Gospell, let him be accursed.* 2. Cor. 13. *We cannot do any thing against the truth, but for the truth.* Also, *This power is giuen vs to edifie, and not to destroye.* So doe the Canons commaunde. 2. quæst. 7. Cap. Sacerdotes, & Cap. Oues. And Augustine in his treatise against Petilians Epistle saith, *Neither must we subscribe to Catholike Bishops, if they chauce to erre holde opinions which be against the Scriptures.* If so be * that they haue

Take the
gouernat.

have any other power or iurisdiction, in hearing and vnderstanding certaine cases, as namelie of Matrimony & tithes, &c. They holde it by mans lawe: and that in such places where the ordinarie iudges failing, the Princes are constrained, wil they nil they, to minister iustice to their subiects for mainteining of peace.

And a few lines after.

So oft as we handle this place, by and by our aduersaries cry out, that the Bishops authority being ouerthrowne, ther followeth disorder, that the peoples behauiour cannot be ordered, that the common sort wax lusty & vnbridled, & in a word there followeth a hellish life, such a one as is painted out by Euripides in this verse. *No pax, sed chaos, & uoluntaria uis.*

They complaine also, that when as some lawes are abrogated, the common people taketh it as a patterne, how to deale with all the rest. And so shaking of the bondes and reines of discipline and order, they take an excessiue libertie to themselves, which breedeth infinite offences, breaches betweene Princes, scattering of Churches. Tumults, warres, and desolations. To conclude, they tell vs here, what an enimie to mankind want of government is, and how manie uices and calamities arising out of this fountain, doe overflow the wholl life of man.

They aduile therefore for the euoiding of these so great euills, to establish the authoritie of Bishoppes to retaine still the lawes that haue bene in vse before, and also to beare with the inconueniences (if there be anie in them) in respect of the common weakenes of men, and for quietnes sake to dissemble them: especiallie seing there can no state or order be appointed which is without all maner of faults. Here also they bring in that old saying. *That an euill well conched, is not to be stirred.* They rehearse manie examples, howe great ouerthrowes followed vpon the remoouing of lawes and the chaunge of the forme of gouernment, in the Cities of Athens, Sparta, Rome, and diuers others. At Rome how oft did the dissensions of the Consulles and the Tribunes stirre vp great ciuill warres?

Though these senatour like declamations be verie plausible, and incense the mindes of manie against vs, yet they maie be confuted by moste true and substantiall arguments.

*Looke the
p. obseruat.

First therefore wee desire that these our accusers woulde turne ouer the hystorie of the Church from time to time, and that they woulde not thinke that those notable men, the Prophets and Apostles, were without common sense and reason and so hard harted, that they cared not for the peace and quiet of their countrie, or so barbarous and cruell, that they made no great accompt of the discipline, lawes, and good order of the kingdome. For those moste wise, vertuous, and graue men, *Esai, Ionas, Ieremie, Iohn Baptist.* * *Christ, Peter, Iames, and Paul,* Did both know what a great good ciuill concorde is, and loued their countrie and countriemen, and also were gearlie greeued to beholde the discords and renting a sunder of those notable common wealthes. How often did Christ weepe, when he spake of the discordes and Tumultes of his nation, and the sacking of the citie? Albeit therefore the Prophets and Apostles did verie wel know and greatlie like of those ciuill duties. Yet were they constrained by the commaundement of God to waire against the deuils kingdome, to preach heauenlie doctrine, to collect a Church vnto God; and to imploye their seruice to the eternall saluation of a great number of men. These are the first lawes that euer were giuen, and are to be preferred before all other. *Then saith he, I haue no other Gods. Thou shalt not take the name of God in vaine.* And this concerning the sonne, *This is my beloued sonne, heare him.* These lawes must needes be obeyed, The true doctrine of God and his true worship must needes be embraced and receiued: and all errors, that tend to the dishonour of God, must be abhorred and forsaken, though all the worlde should breake and fall downe. No humane thing must be preferred before Gods commaundement, nor our life, nor friends, nor the concorde and agreement of neighbours and countriemen. *Moses*, a verie wise man, and no doubt a politicke man, laieth vpon the tribe of Leui the charge of teaching: and knowing what great conflicts and daungers teachers shal meete withal, he forewarneth them of that which he tooke to be moste difficult of all other. And chargeth them that the defence of true doctrine be moste deare vnto them, for so he saith, *Deut. 33. These shall keep thy worde, and shall forget their parentes, children, and brethren.* And

And hercof we haue experience, that it is no small burden that is laide vpon the teachers of the worde. Our men are cruellie dealt with in manie places. We are sore oppressed, and the discord in our countrie bringeth no small grieue vnto vs. But, as was saide before, the commaundement of God concerning the imbracing of the true doctrine of God and renouncing of errorrs, must be preferred before these great inconueniences, We are not ignorant what wise men haue written, of chaunging and altering lawes. We remember well the saying of Plato, *that as the manners of doing parents, so the customes & fashions of our countrie, though none of the wisest, are to be borne with all.* But these precepts haue their bounds and limits, within which they must be restrained. Bondage without impietie may be borne, but Idolatry is not to be borne with, nor the light of the Gospel to be extinguished.

Againe, whie doe our aduersaries declame of such a moderation, vnto vs, when as they in the meane while murder the Cyrizens and members of Christ? They might easilie establish peace, and mainteine the author of good order, if they would abolish superstition and vniust lawes. But now they contend not for the safety of the Church, but for their owne profit and pleasures. They would not haue the Idolatrie of the Masse nor praying to the deade spoken against; because they cannot abide that their gaine should decrease. They forbid wandring lusts, because the vnmarried state is best for the keeping of their goodes. These things are in all mens eyes. Therefore let them leaue of their Senator-like inuestiues, wherein, to vse the olde Poets wordes *under a faire colour they seeke to establish shameles factes.* Hereto I adioine also the other parte of our defence both true and vnfeigned. We doe not shake of gouernment to bring in disorder. We reach that the ministerie of the gospel is moste highlie to be reuerenced and obeyed in those things, which (according to the gospel) do properlie belong to the ministerie thereof. And he is a wicked and an accursed wretch, that doth not with reuerence entertaine as *moste brauisfull the seruice of such as bring tidings of peace.* And as for the ciuill power, which beareth the sworde, it hath bene highlie commended and approoued in our writings. Where-

fore it is a vile flaunder that they obiekt against vs, that we be enemies of gouernment.

*Hitherto also belongeth the 3rd. in the end of this
7. Article.*

They alledge against vs also other sayings which commaund obedience, *Obeie those that are set ouer you.* How must we answer, that obedience is most necessarie in such things, as belong properly to this ministry ordained of god. For these sayings doe not allot vnto Bishops a kingdome without the Gospell. Christ gaue them certaine commandements, and those he will haue vs obeie. Againe he forbiddeth that anie new found worship should be set vp in the Church, and such he will not haue vs yeald vnto. There are certaine bonds and limites prefixed, within which both the Pastors authoritie & our obedience must containe it selfe. But these limits doe those Bishops moste malapertlie remooue, who prouddie challenge to themselues a triple power, where by they establish most pernicious errors; to wit, a princelie and supream power of interpreting the Scriptures. Secondly a power of erecting new worship and seruice of god. Thirdlie, a soueraigne power of making lawes. And thus they transforme the Church into an humane gouernment. They imagine, forsooth, that as the Prince or highest Iudge in a Realme is to interpret the law, and as the Prince hath power to make new lawes, so the Bishops must haue a power in the Church, not vnlike that. And they cannot abide that the Church should be gouerned by the dumbe writings (as they call them) of the Prophets and Apostles, which because sometime they scarce make the matters plaine inough, which they do set downe, the ambiguity bredeth dissensions & discords. Here therefore there must needs be saide they a definitiue voice of some soueraigne or high Iudge, to interpret that which is ambiguous and doubtfullie written. And except all be tied to stand to their interpretation, there will be no end of strife and controuersies. Againe, vnlesse they maie according as times and occasions require make law, what a disorder would there follow? These things are set out with bigge wordes, and they carrie a shew of probability in them, because they are an imitation of the ciuill gouernment.

ment. And surelie such conceites as these, haue in all ages, from the beginning of the worlde, hurte the Church greatly and still will hurt it. The godlie are therefore to be admonished, that they be not overtaken with these subtilties and sleights. God will haue his Church gouerned by his word, which Christ and his Apostles haue leste vnto the Church, and he wil haue this his voice to sound in the Church by the mouthes of his ministers. And though it doe containe a wisdom, that is farre from reasons reach, yet the word of the Prophets and Apostles is sure and not doubtfull. Therefore Peter saith, *Ye doe well in attending to the words of the Prophets, as to lights in the darkenes* Besides the Church hath the gift of interpretation, that is, the vnderstanding of the heauenly doctrine, but that is not tied to the name or degree of Bishops: and therefore it is no power of interpreting like to the power of a Prince or highest Iudge. But those that are learned in the word of God & borne againe by his spirit in what place soeuer they be, they assent vnto the worde of God, and vnderstand the same some more some lesse. Men must therefore Iudge wisely of those huge Bulwarks of the peoples power. Touching laws, to be made by the Bishops, Peter saith in a word, *Why doe yea tempt God, laying a yoke on them, &c.*

OF THE CONFESSION OF WIRTEMBERGE.
Of Order.

IT is euident by the holie Scriptures, that al they which Art. 20.
are in deed Christians, are consecrated in baptisme by Christ the sonne of God, to be spiritual priests, and that they ought alwaies to offer vp to God spiritual sacrifices. Neither is it vnknowne, that Christ in his Church hath instituted ministers, who should preach his Gospell, and administer the sacramentes. Neither is it to be permitted to euery one, although he be a spirituall Priest, to vsurpe a publicke ministerie in the Church, without a lawfull calling. For Paull saith, *Let all things be done honestly and decently among you.* And againe, *Lay hands suddenly on no man.* Wherefore we doe not account it an vnprofitable thing, to prooue, as it were by certaine steppes, the faith of them that are to be admitted to the publicke ministerie of the Gospell. And it seemeth not a litle to further concord and vnitie, to keep a
due

due order among the Ministers of the Church.

But the holie Scripture doth not teach vs, that Christ hath instituted in his Church such Priestes, as should be Mediatours betweene God and men, and pacifie the wrath of God towards men, by their sacrifices, and apply the merit of Christ to the quicke and the dead, without the preaching of the Gospell, and administration of the Sacramentes. For if we will speake of the great and true Mediatoure, *There is but one Mediatour betweene God and men, Iesus Christ the Sonne of God* *. If we will speake of the Mediatour praying euery godly man is made a Mediatour ech for other through Iesus, because that their duetie doth require, that they should commend one anothers health to God in their prayers: the which duetie also then euery one doth performe, when they saie the Lordes praier in faith. If we speake of the sacrifices which do purge our sinnes, and appease the wrath of God, then is there one onelie sacrifice, which doth purge vs, and reconcile God vnto vs, to wit, the sacrifice of our Lord Iesus Christ, which was once made on the Crosse. And as Christ doth die no more, death hath no more Dominion ouer him, so this sacrifice of his shall neuer be made againe, but *by his one oblation*, as it is written in the Epistle to the Hebrewes, *He hath made perfect for ever those that be sanctified*. If we speake of the remembrance of this one sacrifice, and of the applieng of the merit thereof, then the publike ministers of the Church, which doe teach the Gospell publike, and administer the Sacramentes according to the institution of Christ, doe not onelie make a true and right remembrance of this purging sacrifice, but doe also apply, by their dispensation, the merit of this sacrifice to all those, that doe receiue the Gospell and the Sacramentes by faith. Therefore we cannot see what vse there is of those kinde of men in the Church, which are ordained for this purpose, that they maie haue authoritie to sacrifice for the quicke and the dead. Paull, when as in his Epistles to the Corinthians and Ephesians, he rehearseth those offices and ministeries which are necessarie to the edifying & preseruing of the Church, he reckoneth Prophettes, Apostles, Euangelists, Pastours, Doctours, and such like: but in this rehearsal he maketh no mention at all of priuat Priestes, of which sort the

* Look the
2. obseru. vpon this
confess.

the world is now full: neither is it like that he would haue omitted this kinde of Priestes, if either Christ had appointed it, or if it had beene profitable and necessarie for the Church: And Paull writeth that a Bishoppe ought to be *apostolicall*: And Ierome teacheth that *A Priest and a Bishoppe are all one*. Therefore it is euident, that except a * Priest be ordained in the Church to the ministerie of teaching, he cannot rightly take vnto him neither the name of a Prieste nor the name of a Bishoppe.

*Looke the
2 obseruat.
vpon this
confess.

OUT OF THE CONFESSION OF SVEVELAND.

*Of the Office, dignitie, and power of Ecclesiasticall
Persons.*

TOUCHING the ministry, and dignitie of the Ecclesiasticall order, we do thus teach: First, that there is no power in the Church, but that which tendeth to edifying, 1. Cor. 10. Secondlie that we must not thinke otherwise of any man in this state, then Paull would haue men to esteeme, either of him selfe, or of Peter and Apollo and others, *As of the seruantes of Christ, and the dispensers of the mysteries of God, in whome this is chiefe lie required, that they be faithfull* For these be they which haue the keies of the kingdome of God, and the power to binde and loose & to remit or retaine sinnes: yet that power is so limited, that they be neuerthelesse the ministers of Christ, to whome alone the right and authoritie to open heauen, and forgive sinnes, doth properly pertaine. For neither he which planteth, nor he that watereth, is anie thing, but God that giueth the increase. 1. Cor. 3. Neither is anie man of himselfe fitt to thinke anie of those thinges as of himselfe, but if anie man be found fitt thereunto, he hath it all of God. VVho giueth to whome it pleaseth him, to be the ministers, and preachers of the new Testament, to wit, so farre forth as he giueth them a minde, faithfullie to preach the meaning and vnderstanding of the Gospell, & vseth them hereunto, that men maie be brought by a true faith to his new covenant of grace. Furthermore these be they, which doe minister vnto vs the dead letter (that is, such a doctrine of truth, as pearceth no farther then to humane reason) but the

Artic. 13.

the spirit which quickneth, and doth so pearce into our spirit and soule, that it doth throughlie perswade our heart of the truth. These are the true fellow-labourers of the Lord. 1. Cor. 3. opening in deed heauen, and forgiuing sinnes to those, to whome they declare the doctrine of faith, by meanes of the grace and spirit of God. Whereupon Christ sending out his Apostles to exercise this duetie, he breathed vpon them, saying, *Take yee the holie Ghost.* And further more he addeth, *whose sinnes ye remis, &c.*

Hereof it is manifest, that the true and fit ministers of the Church (such as be bishops, Seniors, annointed and consecrated) can doe nothing but in respect of this, that they be sent of God. *For how shall they preach* (saith Paull) *except they be sent?* That is, except they receiue of God both a minde, and power to preach the holie Gospell a right and with fruit, and to feede the flocke of Christ. And also, except they receiue the holie Ghost, whose maie worke together with them, and perswade mens hearts. Other vertues wherwith these men must be endued are rehearsed, 1. Tim. 3. Tit. 1. Therefore they which are in this sort, sent, annointed, consecrated and qualified, they haue an earnest care for the flocke of Christ, and doe labour faithfullie in the worde and doctrine, that they maie feed the people more fruitfullie and these are acknowledged and accounted, of our preachers for such Bishops, as the Scripture euerie where speaketh of: and euery Christian ought to obey their commandements. But they which giue them selves to other things, they place them selves in other mens seats, and do wortheleslie take vnto them selues other names. Yet notwithstanding the life of any man is not so much to be blamed, as that therefore a Christian should refuse to heare him, if peraduenture he teach somthing out of the chaire of Moses or Christ: that is, either out of the law of God, or out of the holie gospell, that maie serue for edification. They which bring a diuine or a staunge voice, whatsoeuer they be, they are in no account or estimation, with the sheepe of Christ. Ioh. 10. Therefore they which haue a seculare power and soueraignie, they haue it of God him selfe, howsoeuer they be called: therefore he should resist the ordinance of God, who should oppose him-selte to that temporall government.

*Looke before the 3. obseru. vpō the August confesse. Also after sect. 17 3. obseru. vp on the same confesse. of August.

These things doe our Preachers teach, touching the authoritie of Ecclesiasticall persons : so that they haue great iniurie offered to them in that they are blamed, as though they sought to bring the authoritie of Ecclesiasticall prelates to nothing, whereas they neuer forbad them that worldlie gouernement and authoritie, which they haue. But they haue often wished, that they would come nearer to the Ecclesiasticall commaundements, and that either they themselves would instruct and faithfullie feede the consciences of Christians, out of the holie Gospell, or that at the least wise they would admit others hereunto, and ordeine such as were more fitte for this purpose. This is it, I saie, that our Preachers haue oftentimes requested of the Prelates themselves, so farre haue they beene from opposing themselves at anie time to their spirituall authoritie.

But whereas we could not either beare anie longer the doctrine of certaine Preachers, but beeing driuen thereunto by necessitie, we haue placed others in their roome : or els haue reteined those also, which haue renounced that Ecclesiasticall superioritie; We did it not for anie other cause but for that these did plainlie and faithfullie declare the voice of our Lord Iesus christ, the other did mingle therewith all mans inuentions. For so often as the question is, concerning the holie Gospell, and the doctrine of trueth, Christians must whollie turne them selues to the Bishop of their soles the Lord Iesus Christ, and not admit the voice of anie straunger by any meanes, wherein notwithstanding neither we, nor they do offer violence to anie man : for Paull saith, *All things are yours, whether it be Paull, or Apollos, or Cephas, or the worlde, or life, or death, whether they be things present or things to come, euen all are yours, and ye Christes, and Christ Gods.* Therefore seeing that Peter and Paull are ours, and we are not theirs, but Christes, and that after the same manner, that Christ himselfe is his Fathers, to witte, that in all thinges, which we are, or maie be, we might liue to him alone. Furthermore, seeing to this ende we haue power to vse all thinges (yea euen men themselves of what sorte soeuer they be) as though they were our owne, and are not to suffer that anie man, or anie thing should hinder vs therein, no Ecclesiasticall

call persons maie iustlie complaine of vs, or obiekt to vs, that we are not sufficientlie obedient to them, or that we doe derogate any thing from their authority, seeing that the thing it selfe doth witnes, that we haue attempted and done all those things according to the will of God, which we haue attempted against the will of Ecclesiasticall persons. These therefore be those thinges, which we teach, touching the office, dignitie, and power of the Ministers of the Church, whome they cal Spirituall: the which that we maie credit, wee are moued thereunto by those places of Scripture, which for the moste part we rehearsed before.

THE



THE TWELFT SECTION. OF TRVE AND FALSE SACRA- ments in generall.

THE LATTER CONFESSION OF HELVETIA,
Of the Sacraments of Christ.

CHAP. 19.



GOD euen from the beginning added vnto the preaching of the word his sacraments or sacramental signes in his church. And this doth the holie scripture plainlie testifie. Sacraments be mysticall signes or holie rites or sacred actions ordained of God him selfe, consisting of his word, of outward signes and of things signified: wherby he keepeth in continuall memorie and estones calleth to minde in his Church his great benefites bestowed vpon man, and wherby he sealeth vp his promises and outwardly representeth and as it weare offereth vnto our sight those things which inwardly he performeth vnto vs, and therewithall strengtheneth and increaseth our faith through the working of Gods Spirit in our hartes: lastlie whereby he doth separate vs from all other people and religions, and consecrateth and bindeth vs wholly vnto himselfe, and giueth vs to vnderstand what he requireth of vs.

These Sacraments are either of the olde testament or of the

the new. The sacraments of the olde testament were circumcision, and the pascall lambe, which was offered vp in sacrifice and for that cause is referred to the sacrifices which were in vse from the beginning of the world. The sacraments of the new testament, are baptisme and the supper of the Lord. Some there are which reckon seauen sacraments of the newe testament. Of which number we graunt that repentance, matrimonie and the ordination of ministers (we meane not the popish but the Apostolicall ordination) are verie profitable ordinances of God but no sacraments. As for confirmation and extreame vnction, they are meere deuises of men, which the Church may verie well want without anie damage or discommoditie at all: and therefore we haue them not in our Churches, because there be certaine things in them which we can at no hand allow of. As for that marchandise which the Romish prelates vs in ministring their sacraments we vtterlie abhor it. The author and institutor of al sacraments is not any man, but God alone, for men can by no meanes ordaine sacramentes, because they belong to the worship of God, and it is not for man to appoint and prescribe a seruice of God, but to embrace and retaine that which is taught vnto him by the Lord. Besides, the sacramentall signes haue Gods promises annexed to them which necessarilie require faith, now faith staieth it selfe onelie vpon the word of God. And the word of God is resembled to writings or letters, the sacraments to seales, which the Lord alone setteth to his owne letters: Now as the Lord is the author of the sacraments, so he continually worketh in that Church, where they be right lie vsed, so that the faithfull when they receiue them of the ministers do know that the Lord worketh in his owne ordinance, and therefore they receiue them as from the hand of God: and the ministers faults (if there be anie notorious in them) can not hurt them seeing they do acknowledge the goodnes of the sacraments to depend vpon the ordinance of the Lord. For which cause they put a difference in the administration of the sacraments, betweene the Lord and the Lordes ministers confessing that the substance of the sacrament is giuen them of the Lorde, and the outward signes by the hands of the ministers.

Now

Now the principall thing, that in all the Sacramentes is offered of the Lorde, and chieflie regarded of the godlie of all ages (which some haue called the substance and matter of the sacraments) is Christ our sauour, *That onely sacrifice & the lambe of God slaine from the beginning of the world, the rocke also of which all our Fashers drank, by whome all the elect are circumcised with circumcision made withons handes, through the holie spirit,* and are washed from all their sinnes, and are nourished with the verie bodie and blood of Christ vnto eternall life.

Now in respect of that, which is the cheife thing, and the verie matter and substance of the sacraments, the sacraments of both the testaments are equal. For Christ the onely mediatur and sauour of the faithfull is the cheife thing & substance in them both, one and the same God is author of them both. They were giuen vnto both Churches, as signes and seales of the grace and promises of God, which should call to minde and renew the memorie of Gods great benefits to them, and should distinguish the faithfull from al the religions in the world: lastly, which should be receiued spirituallie by faith, and should binde the receiuers vnto the Church, and admonish them of their ducie: In these, I saie, & such like things, the sacraments of both Churches be not unequal, although in the outward signes they be diuerse.

And in deede we do yet put a greater difference between them: for ours are more firme & durable, as those which are not to be changed to the end of the world. Againe, ours testifie that the substance and promise is all readie fulfilled & performed in Christ, whereas the other did onelie signifie that they should be performed. And ours are more simple, & nothing painefull, nothing so sumptuous, nor so full of ceremonies: Moreouer they belong to a greater people, that is dispersed thorough the face of the wholl earth. Againe, because they are more excellent, and do (by the spirit of God) stirre vp in vs a greater measure of faith, therefore a more plentifull measure of the spirite doth follow of them.

But now since that Christ the true Messias is exhibited vnto vs, and the aboundance of grace is powred forth vpon the people of the new testament, the sacraments of the olde law are surelie abrogated and ceased, and in their steed the sacraments of the new testament are placed: namelie, for

T

circumcision

circumcision, Baptisme, and for the pascall lambe and sacrifices, the Supper of the Lord.

* looke the
1. obseruet.
vpon this
confess.

And as in the olde Church the sacraments consisted of the word, the signe, & the thing signified, so euen at this day they stand as it were of the same parts. For the word of God maketh them Sacraments, which before were none: for they are consecrated by the word, & declared to be sanctified by him who first ordeined them. To sanctify or consecrate a thing, is to dedicate it vnto god & vnto holy vses, that is, to take it fro the common and ordinarie vse, and to appoint it to some holie vse. For the signes that be in the Sacraments are drawne from common vse, to thinges eternall and inuisible. As in baptisme the outwarde signe is the element of water, and that washing is visibie, which is done by the minister. The thing * signified is regeneration, & the clensing from sinne. Likewise in the Lorde's Supper, the outwarde signe is breade and wine, taken from things commonlie vsed for meate and drinke. The thing signified is *the bodie of Christ, which was giuen, and his bloode which was shed for vs*, and the communion of the bodie and bloode of the Lorde: wherefore, the water, bread, and wine, considered in their owne nature, and out of this holie vse & institution of the Lord, they are onelie that which they are called, and which they were saide then to be. But let the word of God be once added to them together with inuocation vpon his holie name, and the renewing of their first institution and sanctification, & then these signes are consecrated and declared to be sanctified by Christ. For Christes first institution and consecration of the sacraments standeth yet in force in the Church of God, in such sort that they which celebrate the sacraments, no otherwise then the Lord himselfe from the beginning hath appointed, haue stil euen to this daie the vse and benefit of that first and most excellent consecration. And for this cause in the administration of the sacraments the verie wordes of Christ are repeated. And forasmuch as we learne out of the word of God, that these signes were appointed vnto an other end and vse, then commonlie they are vsed vnto, therefore we teach that they now in this their holie vse doe take vpon them the names of the thinges signified, and are not still called bare water, bread or wine, but water is called regeneration, and wine

ing of the new birth, and the bread and wine the bodie and blood of the Lord, or the pledges and sacraments of his bodie and blood, not that the signes are turned into the things signified, or cease to be that which in their owne nature they are, (for then they could not be sacraments, which should consist onlie of the thing signified, and haue no signes) but therefore do the signes beare the names of the things, because they be mysticall tokens of holie things: and because that the signes and the things signified are sacramentallie ioyned together: ioyned together, I say, or vnited by a mysticall signification, and by the purpose and will of him, who first instituted them. For the water, bread and wine, are not common, but holie signes. And he that instituted water in baptisme, did not institute it with that minde and purpose, that the faithful should onely be dipped in the water of baptisme: and he which in the supper commaunded the bread to be eaten, and the wine to be drunke, did not mean that the faithfull should onely receiue bread and wine, without anie further mystery, as they eat bread at home in their own houses, but that they should spiritually be partakers of the things signified, and by faith be truelie purged from their sinne and be partakers of Christ also.

And therefore we cannot allowe of them which attribute the consecration of the Sacraments to I know not what syllables, to the rehearsall of certaine wordes pronounced by him that is consecrated, and that hath an intent of consecrating, or to some other accidentall thinges, which are not left vnto vs either by the word, or by the example of Christ or his Apostles. We doe also mislike the doctrine of those, that speake no otherwise of the Sacramentes, then of common signes, not sanctified, nor effectuell. We condemne them also, who because of the inuisible thinges doe despise the visible signes, and thinke them superfluous, because they doe already enioy the thinges themselves: such were the Messalians, as it is recorded. We doe disallow their doctrine also, who teach that grace and the things signified are to be so tied and included in the signes, that whosoever doe outwardly receiue the signes, must needs inwardly participate the grace and the thinges signified, what manner of men soeuer they be.

Notwithstanding as we esteeme not the goodnes of the sacraments by the worthines or vnworthines of the ministers, so likewise we doe not weigh them by the condition of the receiuers. For we knowe that the goodnes of the Sacraments doth depend vpon the faithfulness or trueth and the meere goodnes of God. For euen as Gods worde remaineth the true worde of God, wherein not onelie bare words are vttered when it is preached, but therewithall the things signified by the words are offered of God, although the wicked and vnbeleeuers heare and vnderstand the words, yet they enioy not the thinges signified, because they receiue them not by a true faith: Euen so the sacraments consisting of the worde, the signes, and the thinges signified, continue true and perfect Sacraments, not onlie because they be holy things, but also for that God also offereth the things signified, howsoeuer the vnbeleeuers receiue not the thinges which are offered. This commeth to passe, not by anie fault in God, the author and offerer of them, but by the fault of men, who doe receiue them without faith, and vnlawfullie, *whose vnbeleefe cannot make the truth of God of no effect.*

Rom. 3.

Now, forasmuch as in the beginning, where we shewed what the sacraments were, we did also by the waie set downe to what end they were ordeyned, it shall not be necessarie to trouble our selues with repeating anie thing which hath beene alreadie handled. Next therefore in order it remaineth to speake seuerallie of the sacraments of the new Testament.

OUT OF THE FORMER CONFESSION OF HELVETIA.
Of the force, and efficacie of the Sacraments.

Art. 28.

*Looke the
1. and 2.
obseru. vpon this
confess.

THe signes, which in the Church of Christ be called Sacraments, are two, Baptisme and the Lordes supper. These being tokens of secret thinges, doe not consist of bare signes, but of signes and thinges also. For in Baptisme water is the signe, and * the thing it selfe is regeneration, and to be taken by adoption to be the people of God. In the Lords Supper, bread and wine be the signes, * but the thing is the communication of the bodie of Christ, saluation purchased for vs, and the remission of sinnes. These thinges
are

are receiued by faith, as the signes be receiued with the corporall mouth, & the wholl fruit of the Sacraments is in the thing it selfe. Whereupon we affirme that Sacraments are not onelie tokens of humane societie, but also pledges of the grace of God, by which the ministers do worke together with the Lord (to that end, which he doth promise, offer, and bring to passe) yet so (as we said before of the ministerie of the word) that all the sauing power is to be ascribed to the Lord alone.

Out of the declaration of the same confession.

Of holie signes.

Sacraments are visible patens, instituted of god, of the grace, good will, and promises of God towards vs, sure testimonies, and holie remembrances, the which vnder earthlie signes doe represent vnto vs, and set before our eies heauenlie giftes, and doe withdrawe the minde from earthlie to heauenlie thinges: moreover, they be tokens of Christian brotherhood and fellowshippe. Therefore a sacrament is not onelie a signe, but it is made of two thinges, to wit, of a visible or earthlie signe, and of the thing signified, which is heauenlie: the which two although they make but one Sacrament, yet it is one thing which is receiued with the bodie, another thing which the faithfull minde, being taught by the spirit of god, doth receiue. For the signes and the thinges signified by the signes doe cleaue together onlie by a certaine mysticall meane, or, as others speake, by a Sacramentall vnion: neither be they so made one, that one in nature is made the other, or that one is contained in the other. For either of them (the which thing also holie Gelias did acknowledge) doth keepe it owne proprietie. Therefore the outward signes are not the selfe same thing, substantiallie and naturallie, which they doe signifie, neither do they giue it of themselues, and by their owne power, no more then the minister doth, but the Lord vseth the minister, and the signes, and the word, to this ende, that of his mere grace, when, and so much as pleaseth him, he maie represent, declare, * visible shew, and set before our eies his heauenlie giftes, and all this according to his promise.

* looke the
i. obseru.
vpon this
confess.

Now, as it doth derogate nothing from the ministerie of the worde, when it is said, that the outwarde preaching of

the worde doth profit nothing, except the inwarde husband man giue the increase, (for Paull saith, *He that planteth, and he that watereth, is nothing, but God that giueth the increase,*) so he doth not make the Sacraments of no effect, which saith, that not they, but God himselfe doth purge vs, that is, which doth attribute the force of the sacrament to the Creator. For Peter saide, *Baptisme doth saue vs*: but he addeth, *Not whereby the filth of the flesh is washed away, but in that a good conscience maketh request vnto God.* For as in other creatures, as in the Sunne, the Moone, the Starrs, fire, pretious stones, hearbes, and such like things, which God doth vse as instrumentes toward vs, we ought not to put any confidence, nor admire them as the causes of any benefit: so our trust ought not to rest in outward signes, nor the glorie of God be transferred vnto them, as they be outward signes (howbeit the Lord doth vse their helpe toward vs, and they be holie ordinances) but by them our trust must lift vp it selfe to him, being both the author of the sacramentes, and the Creator of all thinges. And seeing that the Sacraments are the institution and worke of the Lord himselfe, the faithfull doe receiue them, not as certaine superfluous inuentions of men, as at the hand of men, but as his heauenlic giftes, and that at the hand of the Lorde. For as touching the word of the Gospell, which he preached, the Apostle writeth thus *When yee receiued of vs the word, whereby ye learned God, ye did not receiue it as the word of men, but, as it was indeed, as the word of God, who also worketh in you that beleene.* The like reason is there of the Sacramentes. Therefore as a little before we testified, that we doe, and alwaies did receiue these sentences and speeches of Scripture, touching the Ministerie of the worde, * the Minister doth conuert, remit sinnes, open the eies and heartes of men, giue faith and the spirit. so, being well vnderstood, we doe acknowledge also these speeches, touching the Sacramentes, the Minister through Baptisme doth regenerate, and wash awaie sinnes: he doth distribute, and giue the bodie and bloode of the Lord: For Ananias saide to Paull, *Arise and be baptised, wash away thy sinnes, by calling on the name of Iesus.* Also, *Iesus tooke bread, gaue it to his Disciples, and said, this is my bodie.* Also it is manifest, that the auncient Fathers, did vse such kinde of speech

* Look the
a obseruat.
vpon this
confess.

ches, because that by this meanes they would propound and commend more royallie the giftes of God. Moreover, seeing that the institution and worke of the word and of the Sacraments proceedeth not from men, but from God, we do herebye rectifie the error of the Donatistes, and of the Anabaptists, who esteemed the holie giftes of god according to the worthines, or vnworthines of the minister.

Now in that heauenlie giftes are represented vnto vs by earthlie things, it cometh so to passe by a certaine singular goodnes of God, who by this meane would helpe our weakenes. For the weakenes of mans wit doth vnderstande all things the better, if they be resembled by visible things. Therefore the Lord would by Sacramentes set before the eyes of mortall men his heauenlie gifts and his promises, as it were a liuelie picture in a certaine table: that is, those things, which are perceiued by the minde, he deliuered to vs in sensible things.

Whereupon we doe gather, that the Sacramentes doe appertaine to them which are in the Church. For prophane men do scoffe at our Sacramentes, inso much as they esteeme them according to the externall things onely. But they which haue faith, vnderstand the mysteries of the Sacramentes: and they which receive them in a true and liuely faith, receiue them with fruit: if they be receiued without faith, they doe hurt: not that the good giftes of God doe hurte of themselves, but because that they being not receiued aright, doe hurte, through our default. Furthermore, the Sacraments are badges of the people of God. For by these we are gathered together into a holie companie, and we professe our faith. For it pleased the Lord by this meane to gather his people to himselfe, and as it were to marke them with this signe, whereby also he might put euerie one in minde of his duetie.

Now of this kinde there be two Sacramentes in the Church of Christ, *Baptisme*, which is called *the font of regeneration*, and *the supper of the Lord*, which is called *the bodie and blood of the Lord*, or *the communion of the bodie and blood of the Lord*. And now we will speake seuerallie of them: for hitherto we haue discoursed of the Sacraments in generall, as before God we do beleue, and wherein we hope that Luther will

not think anie thing wanting.

OVV OF THE CONFESSIOVV OF BASIL.

Art. 5.

" Looke the
1. obseru vp-
pon this
confess.

THe same Sacraments are vsed in the Church, to witte Baptisme at our entrance into the Church, and the supper of the Lord in due time when we are come to ripe yeres, to testifie our faith and brotherlie charitie, as in baptisme was promised.

OVV OF THE CONFESSIOVV OF BOHEMIA.

Of Sacraments in genrall.

CHAP. II.

Ioh. 13.

AS touching the Sacraments, we teach that they be externall, earthlie (as they which consist of the elements) and visible signes, consecrated by the word of God, and by his owne mouth appointed hereunto, to signifie and witnes to vs that selfe same spirituall and inuisible grace and truth, whereof they haue the name, and which they are also sacramentallie. These sacraments no man either did, or can institute, but the Lord and God himselfe Christ Iesus, into whose handes the Father hath deliuered al things. And he hath instituted and appointed them for great and sauing causes, and such as are necessarie for this Church and al those that beleue: to wit, that like as by the preaching of the word, so by the administration of the visible Sacrament and the mysteries thereof, faith might be helped and furthered, and that there might be an assured testimonie and confirmation of the fauourable and well pleased will of God towards vs, and that they might giue witnes to that truth which is signified by them, and should reach it out (as doth the word) to be apprehended by faith, and that the mindes of the faithfull, in the receiuing of them, should by faith receiue the grace and trueth whereof they be witnesses, and applying it vnto them-selues, shoulde make it their owne, and confirme themselues therein, and on the other side, by giuing themselues to God, should consecrate, and as it were by an othe religiouslie binde them selues, to serue him alone, and as it were beioyned together among them-selues, by the ioyning and knitting, as of one spirit, so also

of one body, to wit, of the Church, of the fellowship of saints, Eph. 4
and of loue.

And according to these thinges, the Sacraments (as
in times past Circumcision was) may be called the holie co- Gen. 17
uenants of god with his Church, and of the Church with
God, the minsters of faith and loue, by which the ioyning
and vnion of God and Christ, our Lord with these beleeuing
people, and theirs againe with Christ, is made and perfited,
and that among themselues in one spirituall bodie of the
Church: by which also, euen as by the word, Christ, and his
spirit do cause in the faithfull, that is, in those that vse them
worthelie, a pretious participation of his excellent merit,
neither doth he suffer them to be onclie bare and naked mi-
nisters and ceremonies, but those things that they signifie
and winnes outwardlie, that doth he worke inwardlie, to sal-
uation, profitable, and effectuellie: that is, he clenseth, nou-
risseth, satisfieth, looseth, payeth, remitteth, & confirmeth.

They therefore which contemne these Sacraments, and
through stubbornnes will not suffer them to be of anie force
with themselues, and making small account of them, do e-
steeme them as trifles, or do otherwise abuse them, contra-
rie to the institution, will, or commaundement of Christ, all
these do greuouslie sinne against the author thereof, who
hath instituted them, and make a verie great hazarde of
their saluation. But if some man would willinglie vse these
sacraments according to the institution of Christ, and yet
cannot haue leaue * either entirelie, or without deceit, so
to do as he would, as if peradventure one that is taken be
kept in prison, or if one should be hindred by sicknes, or
should liue in strange countries among the enemies of the
truth: such a man, in such a case, if he do whollie and
truelie beleue the holie Gospell, maie by that faith be sa-
ued, although he haue not the vse of the Sacramentes;
whereof Augustine vpon Iohn. cap. 16. hath this worthie
saying, *Beleue, and thou hast eaten*: seeing that the Sacra-
mentes are not necessarie to saluation, but onclie by the
addition of a certaine condition.

Also we teach this, that the sacraments of them-selues,
or by their owne vertue, for the workes sake, or for the one-
lie outward action, that is, for the bare participation, re-
ceiuing

* looke the
1. obseru. v^p
on this con-
fession.

ceiuing, and vse thereof, can not giue grace, nor iustifying or quickening faith to any, which before was not inwardlie quickened by the holie ghost, and hath no good motions within him-selfe: I saie, the Sacraments can not giue to anie such either grace, or iustifying and quickening faith, and therefore they can not iustifie anie man, nor inwardlie quicken or regenerate anie mans spirit: for faith must go before, whereby the holie ghost doth inwardlie quicken, and lighten man, and stirre vp or cause good motions in the heart. Without this faith there is neither anie iustification nor saluation: neither do the Sacraments of, or by themselves, helpe anie whit hereunto, as in the holy scripture manifest examples of this matter are found in manie places, specially in Iudas, who receiued the sacrament of the Lord Christ him-selfe, did also execute the function of a preacher, and yet he ceased not to remaine a Deuill, an hypocrite, and the lost sonne: neither was he made better by the sacrament, or by the vse thereof, neither did this profit him anie thing to saluation. Also in Ananias and his wife, who had beene baptized of the Apostles, and had also without doubt receaued the Lords supper, and yet notwithstanding they did continue in their wickednes, iniustice, and lies against the holie ghost, the sacramentes did neither take away their wickednes, nor giue them the sauing or iustifying faith which maketh the heart the better by repenting, & giueth it to God an vpright and obedient heart, and doth appease the conscience. Therefore the Sacramentes did not giue this conscience and this faith vnto them: as Circumcision, and the Sacrifices of the olde testament, did not giue a holie and iustifying faith, without the which faith those things auailed nothing to eternall saluation or iustification. And so doth Saint Paull speake of all these things in his Epistle to the Romanes, and bringeth in the example of Abraham, and doth witnes, that he had faith and righteousness, which is auailable with God, before that he was circumcised. In like sorte he writeth of the people of Israel, that they all were baptized, and they all did eat one and the same spirituall manna, and did all drinke the same spirituall drinke: but with manie of them God was not pleased. And therefore, euen in the abundance of all these things, they were thought vnworthie to be receiued.

Iohn. 13.

Act. 5.

Rom. 4.

received, & they were reiected of God. For if a dead man, or one that is vnworthie, do come to the Sacraments, certainly they do not giue him life and worthines, but he that is such a one doth load himselfe with a far greater burthen of fault, and sinne, seeing that he is vnworthie: the which thing the Apostle doth expresselie declare in the doctrine touching the Supper of the Lord, where he saith. *whoſoeuer doth eate of this bread, or drinke of this cup of the Lord vnworthely, he is guiltye of the bodie and blood of the Lord: Also, He doth eate and drinke iudgement to himſelfe.* 1. Cor. 10.

Lastlic, this also must be knowne, that the veritie of the Sacraments doth neuer faile them, so that they shoulde become not effectuell at anie time: but in the institution of Christ* they doe alwaies exercise their vertue and efficacy, in witnessing, sealing, confirming, vnto the worthie receivers, present grace and saluation, but vnto the vnworthie, their fault and condemnation, whether they be administered by a good and honest Priest, or by a close sinner. For so long as the ouerthwartnes of such wicked hypocrites is not as yet publiquellie knowne, neither punished more gently or seuerellie by the Ecclesiasticall Discipline, neither they which haue behaved themselves more stubbornlie haue bin excommunicated, those Sacraments which they doe administer, maie be receiued of them, if so be that they do administer them, according to the will, minde, and institution of Christ, the which thing also the constitutions of the auncient Church doe confirme. For the vertue and efficacy of the Sacraments, doth neither consist in him, nor depend on him, who doth either administer them, whoſoeuer he be, or doth receiue them, but it consisteth in the institution, and in the commaundement that was most absolute and mightie in authoritie, and in the worde of the author of the Sacraments, to wit, of our Lorde Iesus Christ, on which one thing they doe relie, and haue from thence whatſoeuer they are able to doe. Neuertheles the ministers must throughlie looke to it, and take good heede, lest whilest by their labour they be seruiceable to others, *They themselves become reprobates, or worthie to be reiected: and also lest they giue holie shinges to dogges, or cast pearles before swine.* Also the people must endeouour by all meanes to take

* Look the
2. obseruat.
vpon this
confess.

1 Cor. 9.
Mat. 7.

take heede, that they doe not in anie case receive the Sacraments with the offence of the Church, and the proper daunger of the saluation of their soules, that is to their own fault and iudgement, wherof we made mention before.

OVT OF THE FRENCH CONFESSION.

Art. 34.

WE belecue that there be Sacraments adioyned to the word, for the more ample confirmation thereof to wit, that they may be pledges & tokes of the grace of god, wherby our weake & rude faith may be helped. For we confest that these outward signs be such, that God, by the power of his holie Spirit, doth work by them, that nothing may there be represented to vs in vaine: yet we thinke that the wholl substance and truth of them is in Christ Iesus, from whome if they be separated, they be nothing else but vaine shadowes and smokes. *Also Artic. 35.* We acknowledge that there be onelie two Sacramentes, common to the wholl Church, &c. *That which followeth, pertaineth to the 13. Self.*

OVT OF THE ENGLISH CONFESSION.

Art. 10.

Moreouer we allow the Sacramentes of the Church, that is to saie, certaine holie signes, and Ceremonies, which Christ would we should vse, that by them he might set before our eies, the Mysteries of our Saluation, and might more strongly confirme the Faith, which we haue in his bloode, and might seale his grace in our hartes. And these Sacramentes, together with *Tertullian, Origen, Ambrose, Augustine, Hierome, Chrysostome, Basil, Dionysius, and other Catholike Fathers,* we do call *Figures, Signes, Markes, Badges, Prints, Copies, Fourmes, Seales, Signestes, Similitudes, paternes, Representations, Remembrances, and Memories,* and we make no doubt togeather with the same Doctoures, to saie that these be certaine *visible words, Seales of Righteousnes, and Tokens of Grace.* And we doe expresselie pronounce, that in the Lordes Supper there is *truly* giuen vnto the Belouing *the bodie and blood of our Lord, the Flesh of the Sonne of God, which quickeneth our Soules, the meate that cometh from above, the Food of Immortalitie, of Grace, Trueth, and Life,* and that the same Supper is the communion of the Body and Bloode of Christ: by the partaking whereof we be reuiued, strength-

ned, and fed vnto Immortalitie : and whereby we are ioy-
ned, vnited, and incorporated vnto Christ, that we maie
abide in him, and he in vs. Besides this, we acknowledge, that
there be two sacraments, which, we iudge, properlie ought
to be called by this name : that is to saie, *Baptisme, and the*
Sacrament of thankesgiuing. For thus manie we see were deli-
vered and sanctified by Christ, and well allowed of the olde
Fathers, *Ambrose, and Augustine, and such others.* Art. 17.

OUT OF THE CONFESSION OF BELGIA.

WE belecue, that God hauing regard to our dulnes
and infirmitie, did institute Sacramentes for vs,
that by them his promises might be sealed to vs, and that
they might be moste certaine pledges of his heauenlie loue
towards vs, and of his giftes bestowed vpon vs, for the che-
rishing and sustaining of our faith. These Sacraments he
added to the worde of the Gospel, that he might more liue-
lie set before our externall senses, both those thinges which
he declareth vnto vs in his worde, and those also which he
worketh inwardlie in our hartes: and to confirme more
and more in vs that saluation, which he vouchsafeth to
communicate vnto vs. For the Sacraments are signes and
visible tokens of internall and visible thinges, by the which,
as by certaine meanes, God himselfe worketh within vs,
by the power of the holie Ghost. Therefore they be not
vaie or idle signes, neither yet ordeined of God to de-
ceiue or frustrate vs of our hope. For the trueth of our Sa-
craments is Iesus Christ, without whome they are of no va-
le. Moreover, that number of Sacraments sufficeth vs,
which Christ himselfe our true and onelie Doctor, hath in-
stituted: and those are onelie two, to wit, the Sacrament of
baptisme, and the Sacrament of the holie supper of our
Lord and sauiour Iesus Christ. Art. 33.

OUT OF THE CONFESSION OF AVSPERGE.

SEeing that in this life manie euill ones and hypocrites
are mingled with the Church, and haue fellowshipe
with it in the outward signes and pledges, the Sacraments
administred by such as are euill, maie lawfullie be vsed, ac-
cording Art. 2.

cording to the saying of Christ, *The Scribes and Pharisees sit in Moses chaire, &c.* For the sacramentes, and the word of God are effectual, by reason of the institution and commandment of Christ, though they be deliuered by wicked and euill men. They condemne the Donatists and such like, who saide it was not lawfull for the people to vse the ministerie of euill men in the Church, and helde opinion, that the ministerie of euill men was quite without fruit and effect.

The beginning of this 8. Article is else where thus set downe.

THough the Church, to speake properlie, be a congregation of Saintes and true beleeuers, yet seeing that in this life manie hypocrites and euill men be mingled with it, it is a lawfull thing, to vse the sacramentes, ministered by the hands of euill men, &c.

Touching the vse of the sacraments they teach, that they were instituted, not so much to be notes of profession amongst men, as to be signes and pledges of Gods good will towards vs, set before the eyes, to sturre vp and confirme faith in them which vse them. Therefore we must vse sacramentes so, as we must ioyne faith with them, which must beleue the promises that are offered and declared vpon by the Sacramentes. By this faith we receiue both the grace promised, which is represented by the sacraments, and also the holie Ghost. Therefore they condemne that Pharisaicall opinion of the Papistes, which suppresseth the doctrine of faith, and doth not teach that faith, which beleueth that grace is freelic giuen vs for Christes sake, is necessarie in the vse of the sacraments, but imagineth that men are iust, for the verie vse of the sacraments, euen by the worke done, and that without any good affection of him that useth it.

This article we finde thus in another Edition.

CONCERNING the vse of the Sacramentes, they teach that they were ordained, not so much to be marks and badges of profession amongst men, as that they should be

be signes or testimonies of the will of God towards vs, set forth vnto vs, to stirre vp and confirme faith in such as vse them. Whereupon they condemne those that teach, that the sacraments do iustifie *by the work done*, and doe not teach that faith to belecue remission of sinnes is requisite in the vse of sacraments.

OUT OF THE CONFESSION OF SAXONIE.
Of the sacraments.

THe Church also is discerned from other Gentiles by by certaine rites or ceremonies instituted of God, & vsuallie called Sacraments, as are Baptisme, and the Lords Supper: which notwithstanding are not onelie signes of a profession, but much more (as the auncient Fathers saide) signes of grace: that is, they be ceremonies added to the promise of the Gospell touching grace, that is, touching the free remission of sinnes, and touching reconciliation, and the wholl benefit of our redemption: the which are so instituted, that euerie man maie vse them, because they be pledges & testimonies, which declare that the benefits promised in the Gospell doe appertaine to euerie one. For the voice of the Gospell is generall: this vse doth beare witnes that this voice doth appertaine to euerie one which vseth the Sacraments.

Art. 12.

OUT OF THE CONFESSION OF WIRTEMBERGE.
Of the Sacramentes.

THe worde Sacrament, as also the worde Mysterie (which interpreters do expounde Sacrament) is very large. But because some haue thought it good to restraine it to the number of seauen Sacraments, we wil briefly runne ouer euerie one, that we may shew what we finde wanting in the doctrine that some haue broched, and what maie seeme to be repugnant to the meaning of that Church, which is in deede Catholike or orthodoxe.

Art. 9.

OUT

OUT OF THE CONFESSION OF SWEVLAND,
Of the Sacraments.

Art. 16.

SEeing that the Church of Christ doth liue here in the flesh (howbeit not according to the flesh) it pleased the Lord also to teach, admonish, and exhort it by the outward worde. And that this might be done the more commodiously, he would also haue his to make much of an external societie among them selues. For which cause he gaue vnto them holie signes, among which these are the chiefest, Baptisme, and the Lords Supper: the which we doe not onely think therfore to haue had the name of Sacraments among the Fathers, because they are visible signes of inuisible grace (as Saint Augustine doth define them) but also for that purpose, because that by them we doe consecrate our selues vnto Christ, and doe binde our selues as it were by the one or Sacrament of faith.



THE THIR- TEENTH SECTION. OF THE SACRAMENT OF Holie Baptisme.

THE LATTER CONFESSION OF HELVETIA
Of holie baptisme.

CHAP. 20.



Baptisme was instituted, and consecrated by God, and the first that baptized was Iohn, who dipped Christ in the water in Iorden. From him it came to the Apostles, whoe also did baptize with water. The Lord in plaine words commaunded them *Mat. 28.*
To preach the Gospel, and to baptize in the name *Act. 2.*

of the Father, the Sonne, and the holy Ghost. And Peter also, when diuers demanded of him what they ought to doe, said to them, in the Acts, *Let euerie one of you be baptized in the name of Iesus Christ, for the remission of sinnes, and you shall receiue the gift of the holy Ghost.* Whereupon Baptisme is called of some a signe of initiation of Gods people, as that whereby the elected of God are consecrated vnto God.

There is but one Baptisme in the Church of God: for it is sufficient to be once baptized or consecrated vnto God. For baptisme once receiued doth continue all a mans life, and is a perpetuall sealing of our adoption vnto vs. For to be baptized in the name of Christ, is to be enrolled, entered, and

V

receiued

receiued into the couenant, and familie, and so into the inheritance of the sonnes of God, yea & in this life to be called after the name of God, that is to saie, to be called the Sonne of god, to be purged also from the filthines of sins, & to be indued with the manifold grace of God, for to lead a new and innocent life. Baptisme therefore doth call to minde, and keepe in remembrance the great benefit of God performed to mankind: for we are al borne in the pollution of sinne, and are the Sonnes of wrath. But God, who is rich in mercie, doth freele purge vs from our sinnes, by the blood of his Sonne, and in him doth adopte vs to be his sonnes, and by an holie couenant doth ioine vs to himselfe, and doth enrich vs with diuers giftes, that we might liue a new life. All these things are sealed vp vnto vs in Baptisme. For inwardly we are regenerated, purified, and renued of God through the holie Spirit: and outwardly we receiue the sealing of moste notable gifts, by the water, by which also, those great benefites are represented, and, as it were, set before our eyes to be looked vpon. And therefore are we baptized, that is, washed and sprinckled with visible water. For the water maketh cleane that which is filthie, refresheth things that faile and faint, and cooleth the bodies. And the grace of God dealeth in like manner with the soule, and that invisiblie, and spirituallie.

Moreover by the Sacrament of Baptisme God doth separate vs from all other religions and people, and doth consecrate vs a peculiar people to himselfe. We therefore by being baptized, doe confesse our faith, and are bound to giue vnto God obedience, mortification of the flesh, and newnes of life, yea and we are billed souldiers for the holie warfare of Christ, that all our life long we shoulde fight against the worlde, Sathan, and our owne flesh: Moreover, we are baptized into one bodie of the Church, that we might well agree with all the members of the Church in the same religion and mutuall duties.

We beleue that* that of al other is the most perfect manner of baptisme, wherein Christ was baptized, and which the rest of the Apostles did vse in baptisme. Those things therefore which by mans deuise were added afterwards, & vsed in the Church,* we thinke them nothing necessary to the perfection

* looke the
1. obseru. vp
on this confession.

* Looke the
2. obseru.

fection of Baptisme. Of which kinde is exorcisme, and the use of lightes, oyle, salte, spattle, and such other things, as namelic that baptisme is twise euerie yere consecrated with diuerse ceremonies. For we beleue that the baptisme of the Church, which is but one, was sanctified in Gods first institution of it, and is consecrated by the word, and is now of full force, by, and for the first blessing of God vpon it.

We teach that baptisme should not be ministred in the Church by women or midwiues. For Paul secludeth women from Ecclesiasticall callings: but Baptisme belongeth to Ecclesiasticall offices. We condemne the Anabaptists, who denie that young infants, borne of faithfull parents, are to be baptized. For according to the doctrine of the gospell *theirs is the kingdome of God*. And they are written in the covenant of God. And why then shoulde not the signe of the covenant be giuen to them? Why should they not be consecrated by holy baptisme, who are gods peculiar people, & in the Church of God? We condemne also the Anabaptists in the rest of their opinions, which they peculiarie doe holde against the worde of God. We therefore are not Anabaptists, neither doe we agree with them in any point that is theirs.

OUT OF THE FORMER CONFESSION OF HELVETIA.

Of Baptisme.

Baptisme, according to the institution of the Lorde, is *Art. 21.* the fonte of Regeneration, the which the Lorde doth giue to his chosen in a visibie signe, by the ministrie of the Church, in such sorte, as we haue declared before. In which holy fonte we do therefore dippe our infants, because that it is not lawfull for vs to reiect them from the companie of the people of God, which are borne of vs (who are the people of God) so long as they be not pointed out by the voice of God, especiallie seeing that we ought godlie to presume of their election.

Out of the Declaration of the same Confession, sent vnto Luther.

Of Baptisme.

Baptisme is a Sacrament, wherein the Lord by a visibie signe doth testifie his grace vnto vs, whereby he doth

regenerate vs, and clense vs from our sinnes, and also receiue vs to be his people, that we may liue to Christ, die to the olde Adam, & be partakers of the good things of Christ. For we all are borne sinners, whereupon we haue neede of regeneration, and the purging of our sinnes, which cometh to passe by the free mercie of God, whereby also we are receiued into the couenant, that beeing buried into his death, we may rise againe in newnes of life, the which thing is taught more at large in the Apostles writings. But the goodnes of God doth in deede giue vnto vs these heauenlie gifts, and also vseth a signe hereunto, that it may declare these things vnto vs, and by pouring them into our senses, might allure vs to more excellent things, that so the wholl glory might be proper to God, & yet the holie institution of the signe might not be made frustrate. For it is most true saide, *Baptisme doth saue vs*: but it is added of Peter, *Not that which washeth awaie the filth of the bodie*. And the Baptist saith, *I in deede doe baptise you with water*, but he (that is, Christ) *shal baptize you with the holie Ghost, and with fire*. Whereunto the holie Councell of Nice hauing respect, did saie, *Our Baptism is to be considered, not with sensible eies, but with the eies of the minde*.

Also Baptisme is a badge: for it serueth to our confession. For this we doe plainlie confesse in the Church, that we together with our children and al our familie doe professe the Christian religion, that the members of that bodie whereof Christ is the head, to whome we haue given our names, are receiued of him into the number of those souldiers, who by the good guiding of Christ doe through al their life exercise a warfarre against the worlde, Satan, and the flesh.

Hitherto also apperteineth the 5. Art. ff. 2. of the confession of Basill, which before was placed in the 12. Sect.

OUT OF THE CONFESSION OF BOHEMIA.
Of holie Baptisme. CHAP. 12.

Touching holie Baptisme it is taught, that men must belecue and professe, that this is a Sacrament or holysome ministerie of the new Testament, instituted of Christ the Lorde, concerning which the faithful ministers haue in charge

charge, that by the administration hereof, they benefit the holie Church. This Sacrament consisteth of an outward washing, that is done with water, with calling on the name of the holie Trinitie (that of the element and word may arise and be ioyntlie withall made a Sacrament) and that washing is vsed both to signifie, and to witnes a spirituall washing, and inward cleansing of the holie Ghost from the disease of hereditarie sinne, and from other sinnes, the guilt of which is here forgiven and taken awaie, and to the attaining of a new manner of birth, or regeneration: whereupon it is called the sacrament of the new birth, that is, of regeneration, or a washing with water in the word of life. For we beleue that whatsoever by Baptisme, as by a Sacrament added to the worde of the Gospell, is in the outward ceremony signified and witnessed, all that doth the Lord God worke and performe inwardlie: that is, that he washeth awaie sinne, begetteth a man againe, and bestoweth saluation vpon him, and through the washing of water, cleanseth by the word the societie of his Church, cloatheth and appareleth it with his Sonne, burieth and taketh awaie sinne, and giueth testimonie, and sealeth the peace of a good conscience. For Baptisme is not a washing awaie of the outward filth of the flesh, but the stipulation or promise that a good conscience maketh vnto God. For the bestowing of these excellent fruites was holie Baptisme giuen and graunted to the Church, which the faithful shepherds of soules ought to administer, and which the faithful people of Christ, touching the receiving thereof, ought to vse lawfully but once onlie: yet, in deede and truth, throughout their wholl life.

And although Baptisme in the primitiue Church was for the most part ministred to such, as were well growne and of discretion, after a confession of faith made by them, according to Christs commaundement: yet this is taught, that yong children also, who are reckoned in the number of gods people, in like sort are by this ministerie to be benefited towards the attaining of saluation, that they likewise may be consecrated and dedicated to Christ, according to this commaundement, when he saith, *Suffer ye the little ones to come to me, and forbid them not: because vnto such belongeth the kingdome of God.* Therefore according to the worde of the Lord, and

August. ha.
in Ioan. cap.
13.

Act. 2. & 22.

Iohn. 3.
Tit. 3.
Ephes. 5.
Galat. 3.
Rom 6.
1. Pet. 3:

Mat. 18.

Gen. 17.

Math. 28.
Act. 4.* Looketh
the obseru. vp
pon this
confeſſ.

many other testimonies and other promises made to this beloued age of Children, especiallie when as also there is extant an example of that auncient mynisterie ordeined of God, to wit, circumcision, which by reason of the couenant belonged not onelie to those of discretion, but therewithall also to young children. For these causes doe our ministers without any doubt, and boldly, baptise children in the name of the holie Trinitie, applying vnto them a signe of most effectual vertue, and a most sure witnessbearing of that thing which by Christs owne words is assigned to this age, and is imparted vnto it. For so Christ in generall, and without exception, giueth in charge, not touching some, but touching all, *Teach ye all nations, and baptise them, in the name of the father, the Sonne, and the holie Ghost*. And so ouer children this most holie name is called vpon, in which alone there is salvation.

This is further also taught, that they who are once lawfullie and truly baptized, when they come to yeares, ought to do their endeouour, that they may learne to acknowledge and know what holie Baptisme is, and therewithall the Catholike and Christian faith (without which Baptisme availleth nothing) to the end that afterward when they do desire to be partakers of the Lord his Supper, they may with their owne mouthes, and of their owne accorde, make profession of their faith, and may renew their sanctification, by which they were consecrated to the Lord. And such, that is, which are thus instructed, our ministers receiue vnto this couenant of holie Baptisme, and * by the laying on of hands do testify to them, that grace is contained in baptisme to strengthen them to the warfare of faith, and so after a conuenient and godlie manner, and with vse of pure ceremonies, and such as are profitable to edifying, they bring them to the Sacrament of the Lords Supper, without any reiteration of Baptisme, as there are euident tokens and examples to be seene of this matter in the primitiue Church, which is the true and best maistresse of the posterie, and going before leadeth vs the waie. For if so be that a man should euens after a true manner enioy the Baptisme of Christ, and should by meanes hereof be buried with Christ into his death to newnes of life, if afterward, his life beeing prolonged, he should

should not, according to the doctrine of the holie Gospell, shew forth a true and liuelie faith in Iesus Christ, brotherlie loue towards all those, that are consecrated to the Lorde, and so should leade a life vnworthe his place or calling, and vnworthy of God and his neighbour, and should not in baptisme conceiue a liuelie hope of life euerlasting; such a one should assuredlie giue certaine testimonie of himselfe, that he had in vaine receiued grace in holie Baptisme, wherein the name of the holie Trinitie was called on ouer him, the which thing God the Lord, as his worde declareth, suffereth by no meanes to escape vnreuenged or vnpunished. Exod 26.

OUT OF THE FRENCH CONFESSION.

WE acknowledge that there be two onelie Sacraments common to the wholl Church: whereof the first is Baptisme, the which is giuen to vs to testifie our adoption, because that therein we are ingrafted into Christs bodie, that being washed in his bloode, we maie also be renewed to holines of life by his Spirit. This also we saie, Although we are baptized but once, yet the fruit of Baptisme doth pertain to the wholl course of our life, that this promise, to wit, that Christ wil alwaies be vnto vs sanctification & iustification, maie be sealed vp in vs with a sure and firme seale. Further more, although Baptisme be a sacrament of faith and repentance, yet seeing that God doth together with the Parentes account their posteritie also to be of the Church, we affirme, that infantes, being borne of holie parents, are by the authoritie of Christ to be baptized. Art. 35.

We saie therefore that the element of water, be it neuer so fraile, doth notwithstanding truelie witnes or confirme vnto vs the inward washing of our soules in the bloode of Iesus Christ, by the vertue and efficacie of the holie ghost. Art. 32.

OUT OF THE ENGLISH CONFESSION.

Art. 33.

WE saie, that baptisme is a sacrament of the remission of sinnes, and of that washing, which we haue in the blood of Christ: and that no person, which will professe Christes name, ought to be restrained, or kept backe

Gen. 17.

Math. 28.
A 2. 4.

many other testimonies and other promises made to this beloued age of Children, especiallie when as also there is extant an example of that auncient mynisterie ordeined of God, to wit, circumcision, which by reason of the couenant belonged not onelie to those of discretion, but therewithall also to young children. For these causes doe our ministers without any doubt, and boldly, baptise children in the name of the holie Trinitie, applying vnto them a signe of most effectual vertue, and a most sure witnesbearing of that thing which by Christs owne words is assigned to this age, and is imparted vnto it. For so Christ in generall, and without exception, giueth in charge, not touching some, but touching all, *Teach ye all nations, and baptise them, in the name of the father, the Sonne, and the holie Ghost*. And so ouer children this most holie name is called vpon, in which alone there is saluation.

This is further also taught, that they who are once lawfullie and truely baptized, when they come to yeares, ought to do their endeouour, that they may learne to acknowledge and know what holie Baptisme is, and therewithall the Catholike and Christian faith (without which Baptisme auaieth nothing) to the end that afterward when they do desire to be partakers of the Lord his Supper, they may with their owne mouthes, and of their owne accorde, make profession of their faith, and may renew their sanctification, by which they were consecrated to the Lord. And such, that is, which are thus instructed, our ministers receiue vnto this covenant of holie Baptisme, and * by the laying on of hands do testify to them, that grace is contained in baptism to strengthen them to the warfare of faith, and so after a conuenient and godlie manner, and with vse of pure ceremonies, and such as are profitable to edifying, they bring them to the Sacrament of the Lords Supper, without any reiteration of Baptisme, as there are euident tokens and examples to be seene of this matter in the primitiue Church, which is the true and best maistrresse of the posterie, and going before leadeth vs the waie. For if so be that a man should euenafter a true manner enioy the Baptisme of Christ, and should by meanes hereof be buried with Christ into his death to newnes of life, if afterward, his life beeing prolonged, he should

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should not, according to the doctrine of the holie Gospell, shew forth a true and liuelie faith in Iesus Christ, brotherlie loue towards all those, that are consecrated to the Lorde, and so should leade a life vnworthe his place or calling, and vnworthy of God and his neighbour, and should not in baptisme conceiue a liuelie hope of life euerlasting; such a one should assuredlie giue certaine testimonie of himselfe, that he had in vaine receiued grace in holie Baptisme, wherein the name of the holie Trinitie was called on ouer him, the which thing God the Lord, as his worde declareth, suffereth by no meanes to escape vnreuenged or unpunished. Exod 16.

OUT OF THE FRENCH CONFESSION.

WE acknowledge that there be two onelie Sacraments common to the wholl Church: whereof the Art. 35.
the first is Baptisme, the which is giuen to vs to testifie our adoption, because that therein we are ingrafted into Christs bodie, that being washed in his bloode, we maie also be renewed to holines of life by his Spirit. This also we saie, Although we are baptized but once, yet the fruit of Baptisme doth pertain to the wholl course of our life, that this promise, to wit, that Christ wil alwaies be vnto vs sanctification & iustification, maie be sealed vp in vs with a sure and firme seale. Further more, although Baptisme be a sacrament of faith and repentance, yet seeing that God doth together with the Parentes account their posteritie also to be of the Church, we affirme, that infantes, being borne of holie parents, are by the authoritie of Christ to be baptized.

We saie therefore that the element of water, be it neuer Art. 38.
so fraile, doth notwithstanding truelie witnes or confirme vnto vs the inward washing of our soules in the bloode of Iesus Christ, by the vertue and efficacie of the holie ghost.

OUT OF THE ENGLISH CONFESSION.

Art. 31.
WE saie, that baptisme is a sacrament of the remission of sinnes, and of that washing, which we haue in the blood of Christ: and that no person, which will professe Christes name, ought to be restrained, or kept backe
V iiii there

therefrom : no not the verie babes of Christians : forso-
much as they be borne in sinne, and pertaine vnto the peo-
ple of God.

OUT OF THE CONFESSION OF BELGIA.

Art. 34.

WE beleuee and confesse, that Iesus Christ, which is
the ende of the law, hath by his owne blood shed-
ding made an ende of all other propitiatorie sacrifice for
sinnes. Also that Circumcision, which was done by blood, be-
ing abolished, he hath instituted Baptisme in the place ther-
of, whereby we are receiued into the Church of god, and se-
parated from all other nations, and all kinde of straunge re-
ligions, being consecrated vnto him alone, whose badge and
cognisance we weare. Finallie, Baptisme is a token vnto vs,
that he wil be our God for euer, whose also is our gracious fa-
ther. Therefore the Lord hath commaunded all his to be
baptized with pure water, *In the name of the Father, the Sonne,*
and the holie Ghost, To signifie that the blood of Christ doth
internallie, through the operation of the Spirit, performe it
effect that in the soule, which water doth externallie worke
in the bodies. For as water being poured vpon vs, and ap-
peering in the bodie of him that is baptized, moistning the
same doth wash awaie the filthines of the body, so the blood
of Christ, washing the soule, doth cleanse it from sinne, and
doth make vs the sonnes of God, which before were the
children of wrath. Not that this materiall water doth these
things, but the sprinkling of the precious blood of the Son
of God, which is vnto vs as the read sea, wherethrough we
must passe, that we may depart from the tyranny of Pharaoh,
that is, the Deuill, and enter into the spirituall lande of
Canaan. Therefore the ministers verilie doe deliuer vnto vs
the sacramentes, and the visible thing, but it is the Lord
himself that giueth it vnto vs, that is represented by the sa-
crament, namelie, the giftes and inuisible graces, washing,
purifying, and cleansing our soules from all spottes and in-
quiries, renewing in like manner, and filling our heartes
with all comforte, and, to conclude, giuing vnto vs a cer-
taine perswasion of his Fatherlie goodnes, clothing vs with
the new man, and putting of the old man, with all his deeds.

For

For these causes doe we beleue, that euerie one, that desireth to obtaine eternall life, ought to be baptized with one baptisme, and that once alone, which neuer afterwarde is to be iterated, seeing that we cannot be borne twise.

Neiher doeth this baptisme profit vs onelie at that moment, when the water resteth vpon vs, & when we are sprinkled with it, but it is auailable throughout the wholl time of our life. Therefore here we doe detest the error of the Anabaptistes, whoe are not onelie content with one only baptisme, and that once receiued, but doe also condemne the Baptisme of infants, yea of those that be borne of faithful Parentes: but we by the same reason doe beleue that they ought to be baptized and sealed with the signe of the covenant, for the which in time past the infants amongst the Israelites were circumcised, that is, by reason of the same promises made vnto our infants, that were made vnto others. And verilie Christ hath no lesse shed his blood to wash the infants of the faithful, then he did for the washing of those that are of riper yeres. Therefore it is meet that they should receiue the signe or sacrament of the thing which Christ hath wrought for their sakes, as in the law the Lord commaundeth, that the sacrament of the death and passion of Christ should be communicated to children new borne, by offering vp the lambe, for them, which was a sacrament of Christ to come. Furthermore, that which circumcision did performe to the people of the Iewes, the same doth Baptisme performe to the children of the faithful. For the which cause Paull calleth Baptisme, *The circumcision of Christ.*

Leuit. 12. 6.

OF THE CONFESSION OF AVSPURGE.

Concerning baptisme they teach, that it is* necessarie *Art. 9.* to saluation, as a ceremonie ordeined of Christ. ** looke the* Also, that by baptisme the grace of God is offered. *1. obiera.* And that young infants are to be baptized, and that they being by *upon this* baptisme commended vnto God, are receiued into Gods favour, and are made the sonnes of God, as Christ witnesseth, speaking of litle children in the Church. *confess* Mat. 18. *In* *is not the will of your heauenlie father, that anie of these litle ones* *should perishe.* They condemne the Anabaptistes, which allow

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low not the baptisme of infantes, and * holde that infantes are saued, though they die without baptisme, & be not with in the Church of God.

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this sort.*

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TOuching baptisme they teach, that it is * necessary to saluation, and that by baptisme the grace of God is offered. That children are to be baptized, and such as by baptisme be presented to God, are receiued into his fauour. They condemne the Anabaptistes, that allow not of childrens Baptisme, and holde that Children are saued without baptisme.

OUT OF THE CONFESSION OF SAXONY.

Art. 19.

Baptisme is an entire action, to wit, a dipping, and the pronouncing of these wordes, *I baptize thee in the name of the Father, and of the Sonne, and of the holie Ghost.* We doe often expound the summe of the doctrine of the Gospell comprehended in these wordes. *I baptize thee*, that is, I doe witnes, that by this dipping thy sinnes be washed awaie, and that thou art now receiued of the true God, who is the Father of our Lord Iesus Christ, who hath redeemed thee by his Sonne Iesus Christ, and doth sanctifie thee by his holie Spirit. *I baptize thee into the name*, that is, inuocating of this true god, whome thou shalt acknowledge, and inuocate and distinguish from all other feigned gods, and thus assure thy selfe, that those benefits are giuen to thee, which he promised in the gospell: that thou art a member of the Church of God, which is redeemed by the Sonne, and sanctified by the holie Ghost. Let them remember this meaning of this couenant, who by reason of their age are capable of doctrine, and being confirmed by this testimonie, let them beleeue that their sinnes be forgiven them, and that they are in deede members of the Church of God, and let them in a true faith inuocate the true God: as Abraham considering of circumcision, did beholde the promise of the seed to come, vnderstand that he was a member of the Church of God, and that the curse was taken awaie from him also,

by that seede, of whome it was said in the promise, Gen. 12. In thy seed shall all nations be blessed. So also doth Peter teach 1. Pet. 3. That Baptisme is a stipulation or promise that a good conscience maketh unto God, by the resurrection of Iesus Christ, which is at the right hand of God. He doth namelie call it a stipulation, whereby God doth make a couenant with thee, and receiveth thee into fauour, the woundes of thy conscience being healed, and thou in like sorte dost make a couenant with God, to inuocate this true God, and to beleue that thou art saued by the Sonne of God, who is raised vp from death, and now doth raigne. So this Sonne of God, sitting at the right hand of the eternall Father, is effectually in thee, as also Paull saith to the Gal. You that are baptized, haue put on Christ. And * that the holie Ghost is given in Baptisme, Paull affirmeth it in his Epistle to Titus, saying: By the washing of the new birch, and the renting of the holie Ghost. And in Iohn it is said, Except a man be borne againe of water and of the spirit, he can not enter into the kingdome of heaven. Therefore we teach * that Baptisme is necessarie: and we do once onelie baptize euerie one, as euerie one was but once onelie Circumcised: but we do often make mention of the most profitable doctrine, touching the signification thereof, and the mutuall couenant.

We do also baptise infants, because it is most certaine that the promise of grace doth pertaine also of infants, * and to those onely, which are ingrafted into the Church: because that of these it is said, Suffer little ones to come unto me, because such appertaineth the kingdome of heaven. And Origen writeth vpon the sixth to the Romanes, That the Church receiued the custome of baptizing infants from the Apostles. Neither do we thinke that this custome is onelie an idle ceremonie, but that the infants are then in deede receiued and sanctified of God, because that then they are grafted into the Church, and the promise pertaineth to such. And of this matter there be manie thinges written and published in our Churches, whereby the Anabaptistes are refuted.

Also out of the 19. Art.

Of Confirmation.

It is well knowne, that the manner of consecrating oile was magicall and execrable: and therefore these anointings

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Sect. 8.

nointings, wherein there is vse of oile, are not to be tolle-
rated, and in old time they vsed these ceremonies otherwise
then now they be vsed. In the ceremonie of confirmation
there was a triall of doctrine, wherin euery one did rehearse
the forme of doctrine, and did openlie professe that they
did mislike the madnes of the Heathen, and of Heretikes,
and that they would be and remaine members of the true
Church, and neuer forsake that true opinion which they did
then professe. This custome was profitable to instruct men,
and to keep them in the true knowledge of god. And in our
Churches the like thinges be done in Catechizing the
younger sorte, * and in priuate confession, wherein
the Pastoures do examine the doctrine of the people. But
as touching the ceremonie of confirmation, which the
Bishoppes doe now retaine, what else is it, but a vaine
shadowe?

OUT OF THE CONFESSION OF WIRTEMBERG
Of Baptisme. CHAP. 10.

WE acknowledge that Baptisme is to be ministred
as well to infants, as to those that are grownen
full age, and that it is to be vsed in the Church, euen to the
end of this worlde, in the name of the Father, and of the
Sonne, and of the holie Ghost, according to Christ his in-
stitution.

Also we beleeeue and confesse, that Baptisme is that sea,
into the bosome whereof, as the Prophet saith, *God doth wash
our sinnes*, and forgiue them for Christ his Sonnes sake, thor-
rough faith. But whereas some affirme, that sinne remain-
ing in man after baptisme, is not indeed sinne of it owne
nature, we think it to be a more pernicious errour, then the
common sort of men doth iudge it to be: For, although we
do not doubt, but that sinne which remaineth after bap-
tisme, is forgiuen to the faithfull for Christ, and by the free
mercie of God, is not imputed anie longer before the iu-
bunall seate of God; yet if a man weigh and consider the
nature thereof, it is in deede in it selfe sinne, by reason whereof
as Augustine saide before, *No man liuing is iustified in the sight
of God, and, there is not a iust man in the earth, which doth good.*

and sinneth not. Rom. 7. *I see another law in my members, rebelling against the law of my minde, and leading me captiue vnto the law of sin, which is in my members.* Here Paull speaketh of sin, which remaineth after baptisme, & he affirmeth, that it doth rebell against the law of his minde, that is, against the affection of the holy Ghost. Now, that which rebelleth against the holy Ghost, vndoubtedly it is necessary, that it be very sin indeede. For this is the nature of sinne, that it strue against the holie Ghost. And Galat. 5. it is said: *The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary one to the other, so that ye cannot doe the same thinges that ye would.* Here againe Paull speaketh of sinne remaining after baptisme: and doth manifestlie attribute to it the nature of sinne, to wit, to lust against the Spirit, to be contrarie to the Spirit, and to hinder, that righteousnes maie not be perfect in man. Therefore sinne remaining after baptisme, of it nature is indeed sinne, although it be not imputed to him that beleeueth, but is forgiven for Christ. And therefore Augustine in his booke, *De Nups. & Concup. ad Valer. Lib. 1. Cap. 25.* saith, *It is answered, that the concupiscence of the flesh is forgiven in Baptisme, not that there should be no concupiscence, but that it should not be imputed to sinne. For although the guilt be already discharged, yet the sinne remaineth, till all our infirmities be healed, &c.* And againe, *De Baptis. parvulorum, & de Conf. Dist. 4. Cap. Per Baptismum: Through Baptisme it is brought to passe, that the flesh of sinne be made voide, yet it is not so made voide, that ingendered concupiscence should not remaine in the flesh, but that it should not hurte.*

Moreouer wee teach, that he which is baptized in the name of the Father, and of the Sonne, and of the holie Ghost, is sprinkled with a spirituall anointing, that is, is made a member of Christ through faith, and endued with the holie Ghost, that the eares of his minde maie be opened, and the eies of his heart lightened, to receiue and vnderstand heauenlie things. And it is euident, that the vse of outward anointing was lawfull in that gouernement which Moses instituted, and that outward anointing was vsed also in the Church, after that the Gospell was published. But it is also euident, that in the law of Moses, there

In Calist. Hierar. De Baptis.

was a time for shadowes, but now, Christ being revealed, is the time of truth, and the vse of externall anointing pertaineth to the rudiments of the world. Concerning the abrogating of these rudiments, Paul saith, Col. 2. *If ye be dead with Christ from the rudiments of the world, why, as though ye lived in the worlde, are ye burdened with traditions.* And Dyonysius, whome they call *Areopagita*, and whom they thinke to have written out the ceremonies, which the Apostles delivered to the Church, doth insinuate, that an outward anointing was vsed in the Church, but withall he doth insinuate, and that not obscurelie, that this ceremonie was taken, partly from the heathnish anointings which wrestlers did vse, partly out of the law of Moses. But by what authoritie, or with what profite, we maie take examples of the Heathen, how to worship God, and to administer his Sacraments, that saying of Moses, Deut. 12. doth witnes, *Take heede that thou do not imitate the heathen, and enquire after their ceremonies, saying, As these nations worshipped their Gods, so will I doe likewise. Ye shall not doe so vnto the Lorde your God.* And that saying of Christ, Mat. 15. *In vaine doe they worship me, teaching for doctrine, the precepts of men.* And it is not to be doubted, that the ceremonies of Moses, whereof one parte is the vse of externall anointing, doe pertaine to the rudiments of this world, to whose decrees Paull said before that we are not tied: and whereof he saith in another place, *Seeing that ye know God, yea, rather are knowne of God, how turne ye againe vnto impotent and beggerlie rudiments, whereunto, as from the beginning, ye will be in bondage againe?* Furthermore, how can it truelie be affirmed, as Fabianus writeth, that the making or ceremonie of the outward anointing, should be taught of the Apostles, seeing that the Acts of Councells doe witness, that this Ceremonie was instituted of Syluester? And the Ecclesiasticall hystorie doth shewe, that the Apostles had no purpose to make lawes concerning holie daies, but to teach men true godlines, and an vpright conuersation: how much lesse did they purpose, to institute externall anointings in the Church, and to bring in shadowes, where the sunne doth shine most clearly.

There were added vnto Baptisme certaine other ceremonies also, of salte, durte, apparell: but because these are

are not thought necessarie, no nor of themselves, amongest whome they are vsed, and are in some sort an idle imitation of those ceremonies, which Christ sometime vsed in doing miracles, there is no cause why we should take anie care for them, whilst we are conuersant in so manie necessarie things.

Of confirmation. CHAP. II.

WE do not doubt, but that the Apostles in the beginning, when the Gospell was reuealed, and confirmed in the daie of Pentecost, did by the laying on of hands, giue vnto the beleeuers in Christ that wonderfull gift of the holic Ghost, to wit, that they might speake with tongues. But of a personall and temporall fact of the Apostles, a generall and temporall sacrament cannot be ordained in the Church, without the speciall commaundement of God. And it is a horrible thing to be heard, that the Sacrament of confirmation (such as the Bishoppes Suffragans vse to giue vnto Children) should excell in dignitie the Sacrament of Baptisme. For thus some of them are not

ashamed to write of the sacrament of Confirmation: *As one thing, saie they, is done of the greater, that is, of the chiefe Bishopper, which cannot be done of the lesser: so it is to be worshipped, and embraced with greater reuerence.* For to the Apostles it was commaunded of God, that by the laying on of handes, they should giue, to those that beleue in Christ, the giftes of the holic Ghost. Now we must not vnderstand this properlie of those priuat giftes of the holic Ghost, which are necessarie to euerie one vnto saluation (for those the faithfull receiue by the preaching of the Gospell, and by baptisme) but we must vnderstand it of the publique giftes of the holic Ghost, to wit, speaking with diuers tongues, and other giftes, which then were necessarie for the publique confirmation of the Gospell touching Christ. Therefore after that the authority of the Gospell was sufficientlie confirmed by such miracles, as that wonderfull gift of tongues did cease, so also the ceremonie of laying on of handes, whereby that gift was giuen, did altogether, as touching this thing, cease. Otherwise of a shadowe we must make a general Sacrament of

In decret. apost. Melriadus. To. 1. m. Actis Concilio

of the Church, and those that are sicke, must be shadowed ouer, because that manie were healed by the shadowe of Peter. In like sort we must make a generall Sacrament of the laying one of napkins, because that manie were healed of their diseases, when Pauls napkins were layde vpon them: and we must lie vpon the dead, because that Paule by stretching himselfe vpon a young man, did raise him vp from death. And yet the Pastours of Churches must not haue libertie, to haue no regard to instruct children and youth in that doctrine which is in deede Godlie, but they must be forced hereunto, to teach the Catechisme verie diligently.

OUT OF THE CONFESSION OF SWEVLAND
Of Baptisme. CHAP. 17.

Rom. 6.
1. Cor. 12.
Gal. 3.
Tit. 3.
Act. 22.
1. Pet. 3.

Gal. 3.

AS touching Baptisme we confesse, that which the Scripture doth in diuerse places teach thereof, that we by it are buried into the death of Christ, made one body, and doe put on Christ: that it is the fonte of regeneration, washeth awaie sinnes, and saueth vs. But all these things we do so vnderstand, as Saint Peter hath interpreted them, where he saith, *To the figure whereof, Baptisme, that now is, answering, doth also saue vs, not by putting awaie of the filthe of the flesh, but the profession of a good conscience toward God. For without faith it is impossible to please God. And, we are saved by grace, and not by our workes.* And seeing that Baptisme is a Sacrament of that couenant, which God hath made with those that be his, promising that he will be their god, & the god of their seede, and that he will be a reuenger of wronges, and take them for his people; to conclude, seeing it is a token of the renewing of the Spirit, which is wrought by Christ: therefore our Preachers do teach, that it is to be given to infants also, as well as that in times past vnder Moses they were circumcised: For we are in deed the Children of Abraham, and therefore that promise, *I will be thy God, and the God of thy seed,* doth no lesse pertain vnto vs, then it did to that auncient people.

THE



THE FOVRTENTH

SECTION. OF THE

HOLIE SVPPER OF

the Lord.

THE LATTER CONFESSION OF HELVETIA:
Of the holie Supper of the Lord.

CHAP. 21.



THE Supper of the Lord (which is also called the Lords table, and the Eucharist, that is, a thanksgiuing) is therefore commonlie called a supper, because it was instituted of Christ in that his last supper, and doth as yet represent the same, and in it the faithfull are spirituallie fed and nourished: For the author of the supper of the Lord, is not an Angell or man, but the verie sonne of God our Lord Iesus Christ, who did first of all consecrate it to his Church. And the same blessing & consecration doth stil remaine amongst all those who celebrate no other supper, but onelie that, which the Lord did institute, & at that do recite the words of the supper of the Lord, and in all things looke vnto Christ onelie by a true faith, at whose hands as it were they doe receive that which they do receiue, by the ministerie of the ministers of the Church. The Lord by this sacred rite would haue that great benefit to be kept in fresh remembrance, which he did for mankind, to weet, that by giuing vp his bodie to death, and shedding his blood, he hath forgiven vs all our sinnes and redemed vs from eternall death and the power of the deuill, and doth now feede vs with his flesh and giueth vs his blood to drink, which things being apprehended

hended spirituallie by a true faith, doe nourish vs vp to life euerlasting. And this so great a benefit is renewed, so oft as the supper is celebrated. For the Lord said, *Doe this in remembrance of me.*

By this holy Supper also it is sealed vp vnto vs, that the very body of Christ was truelie given vp for vs, and his blood was shed for the remission of our sinnes, lest that our faith might somewhat wauer. And this is outwardlie represented vnto vs, by the minister, in the sacrament, after a visible manner, and as it were laid before our eies to be seene, which is inwardlie in the fonte inuisible performed by the holie Ghost. Outwardlie bread is offered by the minister, and the wordes of the Lord are heard, *Receive, eat, this is my body, take it, and deuide it amongst you: drink ye all of this, this is my blood.* Therefore the faithfull do receiue that which is given by the minister of the Lord, & do eat the bread of the Lord, & drinke of the Lordes cuppe. But yet by the working of Christ through the holy ghost, they receiue also the flesh & blood of the Lord, and do feede on them to life euerlasting. For the flesh & blood of Christ is true meat & drink vnto euerlasting life, yea Christ himselfe, in that he was deliuered for vs, and our sauour, is that special thing and substance of the supper, and therefore we suffer no thing to be put in his place.

But that it maie the better and more plainlie be understood, how the flesh and blood of Christ are the meat and drink of the faithfull, and are receiued by the faithfull to life euerlasting, we will adde moreover these four things. Eating is of diuerse sortes: for there is a corporall eating, whereby meat is taken into a mans mouth chewed with the teeth, and is swallowed downe into the bellie. After this manner did the Capernaits in times past think, that they should eat the flesh of the Lord, but they are confuted by him, John. 6. For as the flesh of Christ can not be eaten bodilie, without great wickednes & crueltie, so is it not meat for the belly, as all men do confesse. We therefore disallow that Canon in the Popes decrees, *Ego Berengarius, de consecrat. Dissin. 2.* For neither did godlie antiquitie beleue, neither yet doe we beleue, that the bodie of Christ can be eaten corporallie, and essentiallie, with a bodilie mouth.

There is also a spirituall eating of Christs bodie, not such

a one, whereby it maie be thought, that the verie meat is changed into the spirit, but wherby (the Lords body & blood remaining in their own essence and propriety) those things are spiritually communicated vnto vs, not after a corporall, but after a spiritual manner through the holy Ghost, who doth happily and bestow vpon vs those things (to wit, remission of sinnes, deliuerance, and life euerlasting, which are prepared for vs by the flesh and blood of our Lord, which were given for vs: so as Christ doth now liue in vs, and we liue in him, and doth cause vs to apprehend him by a true faith, to this end, that he maie become vnto vs such a spirituall meat and drink, that is to saie, our life. For euen as corporal meat and drinke do not onelie refresh and strengthen our bodies, but also do keepe them in life, euen so the flesh of Christ deliuered, & his blood shed for vs, do not only refresh & strengthen our soules, but also do preserue them aliue, not because they be corporallie eaten & dronken, but for that they are communicated vnto vs spirituallie by the spirit of God, the Lord saying, *The bread which I wil giue is my flesh, which I wil giue for the life of this world: also, my flesh (to wit, corporally eaten) profiteth nothing, it is the spirit which giueth life.* And, *the words which I speake to you, are spirit and life.* And as we must by eating receiue the meat into our bodies, to the end that it maie work in vs, and shew his force in our bodies, because while it is without vs, it profiteth vs not at all; euen so it is necessarie, that we receiue Christ by faith, that he maie be made ours, and that he maie liue in vs, and we in him. For he saith, *I am the bread of life, he that cometh to me, shall not hunger, and he that beleueth in me, shall not thirst anie more.* And also, *He that eateth me, shall liue through me, and he abideth in me, and I in him.* By all which it appeareth manifestlie, that by spirituall meat we meane not, an Imaginarie, but the verie bodie of the Lord Iesus, giuen to vs, which yet is receiued of the faithfull, not corporallie, but spirituallie, by faith: in which point we do wholie follow the doctrine of our Lord and saviour Christ, In the 6. of Iohn. And this eating of the flesh, & drinking of the blood of the Lord, is so necessary to saluation, that without it no man can be saued. This spiritual eating & drinking is also without the supper of the Lord, euen so often as, & whersoever a man doth beleue in Christ. To which

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purpose that sentence of S. Austin doth happilie belong
why dost thou prepare thy teeth & belly? Beleene, & thou hast eaten.

Besides that former spirituall eating, there is a sacramental eating of the bodie of the Lord, whereby the faithfull man is partaker, not onelie spirituallie and internallie, of the true bodie and blood of the Lord, but also outwardlie, by comming to the table of the Lorde, doeth receiue the visible sacrament of the bodie and blood of the Lord True it is, that a faithfull man by beleeuing did before receiue the food that giueth life, and stil receiueth the same, but yet when he receiueth the sacrament, he receiueth something more. For he goeth on in continuall communication of the bodie and blood of the Lord, and his faith is dailie more and more kindled, more strengthened, and refreshed, by the spirituall nourishment. For while we liue, faith hath continuall encreasings: and he that outwardlie doth receiue the sacraments with a true faith, the same doth receiue not the signe onely, but also doth enioy (as we haue said) the thing it selfe. Moreouer, the same man doeth obey the Lordes institution and commaundement, and with a ioyfull minde giueth thanks for his and the redemption of all mankind, and maketh a faithfull remembrance of the Lordes death, and doth witnes the same before the Church, of which bodie he is a member. This also is sealed vp to those which receive the sacraments, that the body of the Lord was giuen & his blood shed, not onelie for men in generall, but particularlie for euerie faithfull communicant, whose meat and drink he is to life euerlasting. But as for him that without faith commeth to this holy table of the Lord, he is made partaker of the sacrament only, but the matter of the sacrament, from whence commeth life & saluation, he receiueth not at all: And such men doe vnworthilie eat of the Lords table. *Now they which do vnworthilie eat of the Lords bread and drink of the Lordes cuppe, they are gilsie of the bodie and blood of the Lord, and they eat and drink it to their Iudgements.* For when as they do not approach with true faith, they reproch & despise the death of Christ, and therefore eat and drink condemnation, to themselves.

We doe not then so ioyne the bodie of the Lorde and his bloode with the bread and wine, as though we thought, that the bread is the body of Christ, more then after a sacramental

all manner, or that the bodie of Christ doth lie hid corporallie vnder the bread, so as it ought to be worshipped vnder the formes of bread, or yet that he which receiueith the signe, receiueith the thing it selfe. The bodie of Christ is in the heauens, at the right hande of his Father. And therefore our hearts are to be lifted vp on high, & not to be fixed on the bread, neither is the Lorde to be worshipped in the bread, though notwithstanding the Lord is not absent from his Church, when as they celebrate the Supper. The Sonne being absent from vs in the heauens, is yet not withstanding present amongst vs effectually. How much more Christ the sonne of righteousness, though in bodie he be absent from vs in the heauens, yet is present amongst vs, not corporallie, but spirituallie, by his liuelie operation, and so, he himselfe hath promised in his last supper to be present amongst vs. John. 14. 15. & 16. Whereupon it followeth, that we haue not the Supper without Christ, and yet haue an vnbloodie and mysticall Supper, euen as all antiquitie called it.

Moreover we are admonished, in the celebration of the supper of the Lord, to be mindeful of the body wherof we are made members, and that therefore we be at concord with all our brethren, that we may liue holily, & not pollute our selues with wickednes, and straunge religions, but perseuering in the true faith to the ende of our life, giue diligence to excell in holines of life. It is therefore verie requisite, that purposing to come to the supper of the Lord, we do trie our selues, according to the commaundement of the Apostle, first with what faith we are indued, whether we beleeue that Christ is come to saue sinners, and to call them to repentance, and whether each man beleeue that he is in the number of them, that being deliuered by Christ, are saued, and whether he haue purposed to chaunge his wicked life, to liue holilie, and perseuere through Gods assistance in true religion, and in concord with his brethren, and to giue worthie thanks to God for his deliuerie, &c.

We think that rite, manner, or forme of the Supper to be the moste simple and excellent, which commeth nearest to the first institution of the Lorde, and to the Apostles doctrine. VVhich doth consist, in declaring the worde of God, in godlie prayers, the action it selfe that the Lorde vsed, and

the repeating of it, the eating of the Lordes body and drinking of his blood, the wholsome remembrance of the Lords death, and faithfull giuing of thanks, and in an holie fellowship in the vnion of the bodie of the Church. We therefore disallow them, which haue taken from the faithfull one part of the sacrament, to wit, the Lordes cuppe. For these doe verie grieuoullie offend against the institution of the Lord, who saith, *drinke you all of this*, which he did not so plainly saie of the bread. VVhat manner of Masse it was, that the Fathers vsed, whether it were tollerable, or intollerable, we doe not now dispute. But this we saie freely, that the Masse (which is now vsed throughout the Romish Church) for manie and moste iust causes, is quite abolished out of our Churches, which particularie we will not now recite for breuities sake. Truely we could not like of it, because that of a moste wholsome action, they haue made a vaine spectacle, also because it is made a meritorious matter, and is said for monie: likewise because that in it the Priest is saide to make the verie bodie of the Lord, and to offer the same really, euen for the remission of the sinnes, of the quicke and the dead. Adde this also, that they doe it for the honor, worship, and reuerence of the saintes in heaven, &c.

OUT OF THE FORMER CONFESSION OF HELVETII

Of the Lords Supper.

Art. 23.

WE saie that the supper is a mystical thing, wherein the Lord doth in deede offer, vnto those that are his, his body, & blood, that is, himselfe, to this end, that he may more & more liue in them, and they in him: not that the bodie & blood of the Lord are either naturallie vnited to bread and wine, or be locallie here inclosed, or be placed here by any carnall presence, but that bread and wine, by the institution of the Lord, are signes, whereby the true communication of his bodie and blood is exhibited of the Lord himselfe, by the ministerie of the Church, not to be meate for the bellie, which doth perish, but to be nourishment vnto eternal life. We doe therefore vse this holie meat oftentimes, because that beeing admonished hereby, we doe with the eyes of faith behold the death and bloode of Christ crucified, and meditating

ting vpon our saluation, not without a taste of heauenlie life, and a true sense of life eternall, we are refreshed, with this spirituall, luelie, & inward foode, with an vnspeakeable sweetnes: and we doe reioyce with a ioye that cannot be expressed in wordes, for that life which we haue found, and we doe whollie, and with al our strength, powre out thankes- giving for so wonderfull a benefit of Christ bestowed vpon vs. Therefore we are most vnworthelie charged of some, who think that we do attribute very litle to these holy signes. For these things * be holie, and to be reuerenced, as those which were instituted & receiued, of our high Priest Christ, exhibiting vnto vs, after their manner, as we haue said, the things signified, giuing witnes of the things done, representing verie difficult things vnto vs, and by a certaine wonderfull Analogie of thinges signified, bringing light to those moſte euident mysteries. Moreouer, they minister aide & helpe euen to faith it selfe: and, to conclude, they doe serue in stead of an othe, to binde him that is entered into the profession of Christianitie. Thus holie doe we thinke of the sacred signes. But we doe alwaies attribute the force and vertue of quickning and sanctifying to him, whose is life it selfe, to whome be praise for euer. Amen.

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*Out of the declaration of the same confession. Of the holie
Supper of the Lord.*

THe Supper of the Lord is a Sacrament, to wit, the holie institution of the Lorde, whereby he doth renue and wintes vnto vs his bountifullnes, to wit, the communion of his bodie and bloode, and that by a visible signe. For by bread and wine he doth declare vnto vs what he giueth, namelie himselfe, to be the nourishment of our life: for he by his bodie and bloode doth feede vs to life eternall. Therefore the verie gift of God (that is, the bodie and bloode of the Lord, to wit, the bodie of the Lord deliuered vnto death for vs, and his blood shed for the remission of sinnes) is the chiefeſt parte of this Sacrament. For the bodie and bloode of Christ is thus made or prepared to be the luelie meate of our soules. The Sonne of god doth die in the flesh for vs, that he might quicken vs, he poureth out his bloode, that he might cleanse vs from our sinnes. To conclude, he raiseth vp

his bodie from the dead, that our bodies maie receiue hope and strength to rise againe. Thus therfore doth the Lorde offer himselfe to be eaten and possessed of vs, and not a certaine false imagination of a man, or an idle picture, in his steade. For, beside him there is nothing in heauen, or in earth, that maie feede and satiate our soules. Now we do indeed eat the bodie, and we do indeed drink the blood of our Lorde, but not so rawlie, as the Papistes haue hitherto taught, to wit, the breade being chaunged into naturall flesh, substantiallie (that is, corporallie, or carnallie) or the bodie being included in the bread, but spirituallie, that is after a spirituall manner, and with a faithfull minde. The Lorde is eaten indeed, and with fruite, by faith, that now he maie liue whole in his, and his in him.

Moreover, these holie gifes of God (which are not given of anie other, then of the Lorde himselfe) according to the institution of the Lord, are represented vnto vs by visible signes, to wit, breade and wine, and offered to our senses, not that we should rest in them, but that our weakenes maie be helped, and we maie lift vp our heartes vnto the Lorde, knowing that here we must thinke vpon greater thinges, to wit, not of eating bread, or drinking wine, but of receiuing the Lord himselfe, with all his gifes, by a faithfull minde. Therefore when the gueses see the bread on the borde, they set their mindes vpon the bodie of Christ, when they see the cuppe, they set their mindes vpon the blood of Christ: when they see the breade broken, and the wine poured out, they consider how that the bodie of Christ was tormented, and his blood poured out for their sakes: as by breade the bodies are nourished and strengthened, as by wine the mindes are made merie; so the godlie doe beleue, that by the bodie of the Lorde, deliuered vnto death for them, they are fed to euerlasting life: also, that by his blood poured out vpon the crosse, their consciences are renewed: and conclude, they do feel the quickning power of Christ, which doth confirme them. In this sorte is the supper of the Lord, accomplished spirituallie, thus are the bread and wine a sacrament vnto vs, and not bare and naked signes. Hereupon now ariseth a verie great reioycing, and thanksgiuing, for so great benefits, also apraising, and confessing of the name

of God: here those workes, which the Lorde once finished, are renewed, and represented: but especiallie the death of the Lorde is repeated, which although it once hapned, and now is past, yet vnto the faithfull it is as yet fresh and present. For the remembrance of the death of Christ, which we make in the Supper, is farre more noble and holie, then theirs, whoe in some prophane banquet are mindfull of their companion, when they drinke the wine that he gaue them. For among these, he that is absent worketh nothing: but in this holie supper of the faithfull the Lorde is present, and doth worke effectually by the spirit in the heartes of them, as he, whoe, according to his promises, is in the midst of them.

By these things it is most euident, that in the holie supper we doe not take away our Lorde Christ from his Church, nor denie that his bodie and bloode is there receiued to be our nourishment vnto life eternal: but we together with our predecessours, and the chiefe Prelates of our Religion, did, and as yet to this daie, doe denie, that the verie bodie of Christ is eaten carnallie, or that it is present euerie where corporallie, and after a naturall manner. For we doe openly confesse, according to the Scriptures, and with al the holy Fathers, that Iesus Christ our Lord left this world, & went to his Father: and that he now sitteth at the right hande of his Father in heauenlie glorie, from whence he shall neuer descend, or be drawne downe into this earthlie and transitorie world. For the true presence of Christ in the supper, is heauenlie, not earthlie, or carnall. Also we denie that the bread is turned into the bodie of Christ miraculously, so that the bread should become the very body of Christ naturallie, and substantially, yet after a spiritual manner. To conclude, we denie that the bodie of Christ is vnited with the signes, by anie other then a mysticall meane, whereof we haue spoken sufficientlie in the generall consideration of a sacrament. Seeing therefore we haue expresselie saide and written with the holie Fathers, *Tertullian, Hierome, Ambrose, and Augustine*, that the bread is a figure, token, and signe of the bodie of Christ; and also, that by bread and wine the bodie and blood of the Lord are signified, This is it which we would make manifest, to wit, that the bread is not the verie bodie of the Lord, but a token, or a sacrament of his bodie. And yet we doe

doe not therefore speake these thinges, as though we did
 simplie denie all kinde of the presence of Christ in the sup-
 per: for that kinde of presence which now we haue confes-
 sed, doth remaine true, without anie preiudice to these
 kinde of speeches. Morouer, the word *This*, in this sentence
This is my bodie, doth not onelie shew bread vnto our cor-
 rall eies, but therewith also it sheweth the verie bodie of
 Christ vnto the eies of our minde.

Also we confesse, that this vse of the supper is so holy and
 profitable, that whosoever shall wortheleie, that is, without
 true faith, eate of this bread, and drinke of this cuppe of the
 Lorde, he doth receiue heauenlie giftes from the Lorde: but
Whosoever shall eate of this breade, and drinke of this cuppe, unwortheleie, that is, without faith, (by which alone we are
 made partakers of the Lorde, and of saluation) *He doth eat and drinke iudgement vnto himselfe*, as Paull wrote to the Co-
 rinthians. Wherefore we doe often put this diligently
 to the heades of our people, that they take heede, that
 none of them abuse the Lordes table, but *that euery one examine himselfe, and then eate of that breade, and drinke of this cuppe*. Also, the Lords Supper is a badge vnto vs; for as one
 lofe, and one wine, are made of manie graines and grapes,
 so we, being the wholl multitude of the faithfull, are
 gathered together to be one bread, and one bodie. By this we
 testifie in an outward profession, that we are redeemed by
 the bloode of Christ, and made the members of Christ, to
 whome we giue thanks, in whome we are confederates,
 and doe promise to performe mutuall dueties one toward
 another.

OUT OF THE CONFESSION OF BASILL

Of the Supper of the Lorde.

Art. 6.

WE confesse that the Lord Iesus did institute his
 holie Supper, that his holie passion might be re-
 membred with thankesgiuing, his death declared, and Chri-
 stian charitie and vnitie, with true faith testified. And also
 Baptisme (wherin the washing away of our sins is offered by
 the Minister of the Church, and yet is wrought onelie by
 the Father, the Sonne, and the holie Ghost,) true water
 remaineth; so also in the Supper of the Lord (wherin

ther with the breade and wine of the Lord, the true bodie and the true blood of Christ is offered by the Minister of the Church) breade and wine remaineth. Moreouer, we doe firmelie belecue, that Christ himselfe is the meate of faithfull soules vnto life eternall, and that our soules by faith in Christ crucified, are fedde and moistned with the flesh and bloode of Christ; so that we, being members of his bodie, as of our onelic head, doe liue in him, and he in vs, wherein at the last daie, through him, and in him, we shall rise againe to eternall ioye and blessednes.

Iohn. 11.
Eph. 1. 4.
& 5. 30.
Col. 1.

And in the marginall note, upon these wordes, Our soules.

For it is a spirituall meate, and therefore it is receiued of a faithfull soule, that is, the soules are made full, strong, mightie, peaceable, quiet, merie, and liuelie to all thinges, as the bodie is by the corporall meate. *Also upon those wordes, The members of the heade.* And so man is made a spirituall member of the spirituall bodie of Christ. *And in the margent upon these wordes, To be present:* to wit, Sacramentallie, and by a remembrance of faith, which listeth vp a mans minde to heauen, and doth not pull downe Christ, according to his humanitie, from the right hande of God.

Now we doe not include into the bread and drinke of the Lord, the natural, true, and substantiall body of Christ, which was borne of the pure Virgine Mary, suffered for vs, & ascended into heauen. Therefore we doe neither worship Christ in the signes of bread and wine, which we doe commonlie call the Sacraments of the bodie and bloode of Christ: but in heauen, at the right hand of god the Father, from whence he shall come to iudge the quicke and the deade.

Col. 3.
Heb. 1. & 10.
A& 3.
2. Tim 4.

OUT OF THE CONFSSION OF BOHEMIA.

Of the holie Supper of the Lord.

CHAP. 13.

In the thirteenth place we teach, touching the Supper of the Lord instituted in the new Testament, that we must beleue with the heart, and professe with the mouth, that it is a Sacrament instituted of Christ our Lord, in his last Supper, and that in expresse forme of wordes; that is, that

Mat. 26.

Mar. 14.

Luc. 22.

1. Cor. 11.

that concerning breade and wine, he hath pronounced, that they be his bodie, and his bloode, and that they were deliuered to his Apostles, and so in like sort to the whole vniuersall Church, for a monument of his death, and that all men should lawfullie vse the participation thereof, euen to the ende of the worlde. Of this Sacrament the Euangelists doe write, and especiallie Saint Paull, whose wordes euen to this daie are thus read in the Church: *I haue receiued of the Lord, that which I also haue deliuered vnto you, to wit, that the Lord Iesus, in that night, wherein he was betraied, tooke bread, &c.* And a little after, *When ye come together (to wit, to the Supper of the Lord) Let one saie for another.* Therefore according to these thinges, wee belecue with the heart, and confesse with the mouth, that this breade of the Lords Supper is the bodie of the Lord Iesus Christ, deliuered for vs: and that this Cuppe, or the wine in the Cuppe, is likewise shed for vs for the remission of sinnes. And this we affirme according to the expresse wordes of Christ, wherein he saith, *This is my bodie, This is my blood.* Which words may not be taken or vnderstood of any other thing, nor be otherwise referred, then onelie to the bread, and cuppe of the Lord: and the bodie & bloode of the Lord can not be vnderstood of any other, then of the onelie true and proper bodie of Christ (which he made meate by his torments) and of his bloode, which being largelie poured out of his bodie, he appointed to be drinke for his Church: for he had not a naturall bodie, and another bloode. Therefore our Ministers doe teach, that these certaine wordes pronounced by Christ our Lord, (wherein he doth peculiarie pronounce, wirnes, and substitute bread to be his bodie, and wine to be his bloode) I say, to these wordes no man maie adde any thing, no man may detract any thing from them: but euerie man in these wordes is to belecue * that, which of them selues they signifie, and that no man ought to turne from them, either to the right hand, or to the left.

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Yet to expound the meaning of this faith, we doe further teach, that although the bread be the bodie of Christ, according to his institution, and wine be his bloode, yet neither of these doe leaue it nature, or change or lose it substance, but that the bread is, and doth remaine breade, and

that the wine is, and doth remaine wine, as also the holie Scripture doth giue this it owne name to either of them. Otherwise, if it should cease to be an element, it should not be a Sacrament, seeing that a Sacrament is then made, when the worde is added to the element. Neither could it signifie, or beare witnes, if it had nothing in steade of that thing, whereof it is a Sacrament, or if the thing signified should haue any other manner of presence, then that which is Sacramentall. Wherefore this speach, *Bread is the bodie*, and, *wine is the bloode of Christ*, is a Sacramentall speach, to wit, that these two distinct thinges, doe remaine the selfe same thing, which in their owne nature they be, and yet by reason of a Sacramentall vnion, or Sacramentallie, they be that also, which they doe signifie, and whereof they doe testifie, & yet not in their owne nature, or after a naturall manner, but by the institution, pronouncing, or witnessing of the author, as Paull doth excellentlie expound this, where he thus writeth, *The cuppe which we blesse, is it not the communion of the bloode of Christ? the bread which we breake, is it not the communion of the bodie of Christ?*

Now, both the good, and the wicked doe vse this Sacrament, and yet the true beleeuers doe receiue it to life, and those which doe not belecue, doe receiue it to iudgement and condemnation. And although either of them doe receiue this Sacrament, and * the trueth thereof Sacramentallie and outwardlie, yet the beleeuers doe receiue it spirituallie, and so to their saluation: without which spirituall receiuing, there is no worthie receiuing in the Sacramentall vse. For by this meane we are ingrafted into Christ, and into his bodie, and by this meane is that true vnion, and communion of Christ with his Church, made: and in like sorte by this meane is the communion of the holy Church, which is a certaine spirituall bodie, made amongst and with them selues, whereof the Apostle writeth, *There is one bread, and we being many are one bodie, seeing we are all made partakers of one bread.*

Moreouer, we are further taught, that with this ministrie, or Sacrament of the Lord, no other thing ought to be done, or taken in hand, then that one thing, which was shewed, ordeined, and expresselie commaunded of Christ himselfe

*August. In
Ioan. Tract.
30. & Epist.
23. ad Bonifa.*

1 Cor. 10.

* Look the
2. obseruat.
vpon this
confess.

1, Cor. 10.

selfe, as when he reached bread, seuerallie, and peculiarie to his Disciples, and in expresse wordes, saide, *Take, eat, this is my bodie:* and in like sort, when he reached to them the cup seuerallie, and peculiarie, saying, *Drinke ye all of this, This is my blood:* Thus therefore, according to this commandment, the bodie and blood of our Lord Iesus Christ must be distributed onelie, and be receiued in common of the faithfull, or beleeuing Christians: but it must not be sacrificed, set before them, or lifted vp, or shewed forth, to this end, that there it may be worshipped, or kept, or caried about. And both these must be receiued in seuerall elements, the bodie peculiarie and seuerallie, and also his holie blood seuerallie, as either of them were of the Lord instituted, reached forth, and giuen in common to all his Disciples, seuerallie. And this doctrine was vsed in the first holie Church, and this Sacrament was whollie distributed in both partes, and so receiued. But he that beside, or contrarie to these commandements, and institution of Christ, dare bring in any other thing, or somewhat more, and vse it with this Sacrament, or wantonlie inuent therein at his pleasure, he doth manifestly, and malapertly against our Lord, who instituted this Sacrament, and committeth a thing cleane contrary to his holie Testament, and last will, which was declared in his owne wordes, and that expresselie.

1. Cor. 11.

Also this Sacrament ought to be receiued and administered, without adoration, and without that worship which is due to God alone: yet with a due kinde of religion, and reuerence, and chieflie with that, which is the chiefeft of all, namelie with faith and examination of himselfe, which in this action is moste acceptable to Christ our Lorde, and moste profitable for men, which also Saint Paull taught the first Church, and exhorted it hereunto, saying, *Let euery man trie or examine himselfe, and so let him eate of that bread, and drinke of that cuppe. For he that eateth, and drinketh unworthilie, doth eate and drinke his owne iudgement, or condemnation, because he discerneth not the Lordes bodie.* And in another place,

1. Cor. 13.

Prooue your selues, whether ye are in the faish: examine your selues: know ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates? Now I praise vnto God, that ye doe no euill. If so be that anie man approach to this table, without such a try-

all, and not making himselfe worthie, who hath not first examined himselfe, what manner of faith he hath, with what purpose he came to this sacrament, or how he had prepared himselfe hereunto: I saie, such a man should greatly prophane and reproch this sacrament, yea the wholl institution hereof appointed by Christ. For which cause the Ministers of our Churches doe admitte none to this Sacrament, neither giue it vnto anie, but to such as are noted to come vnto it seriouſlie, and doe, so much as in them lyeth, prepare them-selues hereunto after such a manner, as becommeth Christian godlines.

Now when the congregation doth come together to celebrate the vse of the Lordes Supper, and be partakers thereof, then according to the example of the primitiue Church, our ministers doe teach in their holie Sermons concerning Christ, and concerning the grace, which through him, and in him is giuen to sinners, and especiallie concerning his death, the shedding of his blood, and the redemption and saluation purchased thereby. After that the wholl Church doth ioyne together in faithfull prayers vnto God, to obtaine this, that they may indeed vse this Sacrament worthilie. * Moreover, in the next place absolution from sinnes is lawfullie administred, the wordes of the institution are rehearsed, and the people by exhortation is stirred vp, to a reuerent consideration of this myſterie, and to a cheerefull and serious contemplation of the benefits of God, the sacrament is reuerentlie with al godlines distributed, and the people of the faithfull, * most commonlie falling downe on their knees, doe receiue this sacrament with thanksgiuing, with gladnes, with singing of hymnes, or holie songes, and they shew forth the death of the Lord, and admonish them-selues of all his benefits, to the confirmation of their faith, in a true communion with Christ, and his bodie. And all this we do, according to the meaning of those things, which are commaunded in the holie Scripture, especiallie according to the saying of Christ, *Do this in remembrance of me* and Paul saith, *So often as ye shall eat of this bread, and drinke of this cup, ye shall shew forth the death of the Lord, till he come.*

* Lookethe
3. obscure.

* Lookethe
4. obseruat.

Luc 22.
1. Cor. 11.

O V T

OVT OF THE FRENCH CONFESSION.

Art. 36.

* looke the
1. obseruat.
vpon this
confess.

WE affirme that the holie Supper of the Lorde, is wit, the other Sacrament, is a witnes to vs of our vniking with our Lorde Iesus Christ, because that he is onelie once deade, and raised vp againe from the dead for vs, but also he doth in deede feede vs, and nourish with his flesh and bloode, that we beeing made one with him, maie haue our life common with him. For although he be now in heauen, and shall remaine there, till he come to iudge the worlde; yet we beleeeue, that by the secret and incomprehensible vertue of his Spirit, he doth nourish, * and quicken vs with the substance of his bodie and blood being apprehended by faith. But we say, that this is done spirituallie, not that we maie counterfeite an imagination or thought in steade of the efficacie and truth, but rather, because this mysterie of our vnion with Christ is so high a thing, that it surmounteth all our senses, yea and the wholl order of nature: to conclude, because that it being diuine and heauenlie, cannot be perceiued nor apprehended, but by faith.

Art. 37.¹

We beleeeue, as was saide before, that as well in the Supper, as in Baptisme, God doth in deed, that is, truely and effectuallie giue, whatsoeuer he doth there sacramentally represent: and therefore with the signes we ioyneth the profession and fruition of that thing, which is there offered vnto vs: Therefore we affirme, that they which do bring pure faith, as it were a certaine vessell, vnto the holie Supper of the Lord, doe indeed receiue that, which there the signes doe witnes, namelie, that the bodie and blood of Iesus Christ, are no lesse the meate and drinke of the soule, then bread and wine are the meate of the bodie. *Alfo* the 38. Art. a litle after the beginning. And also that that bread and wine, which is giuen vs in the supper, is indeed made vnto vs spirituall nourishment, in as much as they doe offer vnto our eies to beholde, that the flesh of Christ is our meat, and that his bloode is our drinke. Therefore we reiect all those fantastickall heades, which doe refuse these signes and tokens, seeing that Christ our Lorde hath saide, *This is my bodie: and, This cuppe is my blood.*

Orr

OUT OF THE ENGLISH CONFESSION.

WE saie, that *Encharistia*, that is to saie, the Supper of the Lord, is a Sacrament, that is, an euident Representation of the bodie, and blood of *Christ*, wherein is set, as it were, before our eies, the death of *Christ*, and his Resurrection, and whatsoever he did, whilst he was in his Mortall Bodie: to the ende we maie giue him thanks for his death, and for our deliuerance: and that by the often receiuing of this Sacrament, we maie dailie renew the remembrance thereof, to the intent, we being fedde with the bodie, and blood of *Christ*, maie be brought into the hope of the Resurrection, and of euerlasting life, and maie molte assuredly beleue, that, as our bodies be fedde with bread, and wine, so our soules be fedde with the bodie, and blood of *Christ*. To this Banquet we thinke the people of God ought to be earnestlie bidden, that they maie all communicate among themselves, and openlie declare, and testifie both the godlie societie, which is among them, and also the hope which they haue in *Christ Iesu*. For this cause, if there had beene anie, which would be but a looker on, and abstaine from the holie Communion, him did the olde Fathers, and Bishops of Rome in the primitiue Church, before priuate Masse came vp, excommunicate, as a wicked person, and as a Pagane. Neither was there anie christian at that time which did communicate alone, whilst other looked on. For so did *Calixtus* in times past decree, That after the consecration was finished, all should communicate, except they had rather stande without the Church doores. For thus (saith he) did the Apostles appoint, and the same the holie Church of Rome keepeth still. Moreover, when the people cometh to the holie Communion, the Sacrament ought to be given them in both kinds: for so both *Christ* hath commaunded, and the Apostles in euerie place haue ordeined, and all the auncient Fathers and Catholique Bishops haue followed the same. And who so doth contrarie to this, he (as *Gelasius* saith) committeth Sacrilege. And therefore we saie, that our aduersaries at this daie, who hauing violentlie thrust out, and quite forbidden the holie Communion, doe without the worde of God, without the authoritie of anie auncient Councell, without anie Catho-

Art. 12.

Chrysost. ad
Eph. serm. 9.
cap. 1.De consecr.
Dist. 1. cap.
omnes.Distinct. 2.
cap. secular-
res.De consecr.
Dist. 2. cap.
Peract.De consecr. dist.
2. cap. com-
par. m. 1.

lique Father, without any example of the primitive Church, yea and without reason also, defend, and maintaine their *private Masses*, and the mangling of the Sacraments, and doe this, not onelie against the plaine expresse commandement of Christ, but also against all antiquitie, doe wickedlie therein, and are verie Churchrobbers.

We affirme, that the bread, and wine are the holie, and heauenlie mysteries of the *bodie, and blood of Christ*, and that by them *Christ* himselfe, being the true *bread of eternall life*, is so presentlie giuen vnto vs, as that by Faith we verilie receiue his bodie, and blood. Yet saie we not this so, as though we thought, that the nature, and substance of the *bread and wine*, is clearelie chaunged, and goeth to nothing, as manie haue dreamed in these latter times, and yet could neuer agree among themselves vpon their owne dreames. For that was not *Christes* meaning, that the *wheaten bread* should laie aparte his owne nature, and receiue a certaine new diuinitie: but that he might rather *chaunge* vs, and (to vse *Theophilactes* wordes) might *transforme* vs into his bodie. For what can be saide more plainelie, then that, which *Ambrose* saith, *Bread and wine remaine still the same; they were before: and yet are chaunged into another thing*: Or that which *Gelasius* saith, *The substance of the bread, or the nature of the wine ceaseth not to be*: Or that which *Theodoretus* saith, *After the consecration, the mysticall signes doe not cast of their owne proper nature: for they remaine still in their former substance. fourme, or kinde*: Or that which *Augustine* saith, *That which ye see, is the Bread, and Cuppe, and so our eyes doe tell vs: but that which your Faith requireth to be taught, is this: The bread is the bodie of Christ, and the cuppe is his blood*: Or that which *Origen* saith, *The bread, which is sanctified by the word of God, as touching the materiall substance thereof, goeth into the bellie, & is cast out into the priue*: Or that which *Christ* himselfe said, not onlie after the blessing of the cup, but also after he had ministred the communion: *I will drink no more of this fruit of the Vine*. It is wel known, that the fruit of the vine is wine, & not blood. And in speaking thus, we meane not to abase the Lordes Supper, or to teach, that it is but a colde ceremonie onlie, and nothing to be wrought therein: (as manie falsely flaunder vs, we teach) For we affirme, that *Christ* doth truely, and presentlie giue him-

In 1^o 2^a. ca. 6.

De sacra.
lib. 4. cap. 4.

In Dialogo
3. & 2.

In serm. ad
Infantes.
De cons. dist.
2. cap. Qui
manducauit.
In Mat. 25.

Luc. 22.

himselfe wholly in his sacraments: In *Baptisme*, that we maie put him on: and in his *Supper*, that wee maie eate him by Faith, and Spirit, and maie haue euerlasting life by his Crosse and blood. And we saie not, this is done sleightlie, or coldelic, but effectuellie, and trulie For although we doe not touch the bodie of *Christ* with teeth and mouth, yet wee holde him fast, and eate him by faith, by vnderstanding, and by Spirit. And it is no vaine faith, that comprehendeth *Christ*: neither is it receiued with colde deuotion, that is receiued with vnderstanding, Faith, and the Spirit. For *Christ* himselfe altogether is so offered, and giuen vs in these mysteries, that we maie certainelie know we be *flesh of his flesh, and bone of his bones*: and that *Christe continueth in vs, and wee in him*.

And therefore in celebrating these mysteries, the People are to good purpose exhorted, before they come to receiue the holie communion, *so lift up their hearts, and so direct their mindes to heauen ward*: because he is there, by whome wee must be fedde, and liue. *Cyrellus* saith, when we come to receiue these mysteries, all grosse Imaginations must quite be banished. The *Councell of Nice*, as it is alledged by some in Greeke, plainelie forbiddeth vs to be baselie affectioned, or bent toward the bread and wine, which are set before vs. And, as *Chrysostome* verie aptelie writeth, we saie, *That the bodie of Christ is the dead carkasse, and we our selues must be the Egles*: meaning thereby, that we must flie on high, if we will come to the body of *Christ*. For this Table, as *Chrysostome* saith, is a table of Egles, and not of Iaies. *Cyprian* also: *This bread*, saith he, *is the foode of the soule, and not the meate of the bellie*. And *Saint Augustine* saith; *How shall I holie him, being absent? How shall I reach my hande vp to heauener, to laie holde vpon him sitting there?* He answereth, *Reach thither thy Faith, and then thou hast laide holde on him*.

Neither can we awaie in our Churches with these shews, and sales, and markettes of Masses, nor with the carrying about, and worshipping of the bread, nor with such other Idolatrous and Blasphemous fondnes: which none of them can prooue, that *Christ*, or his Apostles euer ordeined, or left vnto vs. And we iustlie blame the Bishops of Rome, who without the worde of God, without the authoritie of

De cons. dist.
1. cap. 24.

De carne
Domini.

In Ioan.
1. cap. 5.

the holie Fathers, without anie example of antiquitie, as yet
 a new guise, doe not onelie set before the people the sacra-
 mentall breade to be worshipped as God, but doe also car-
 rie the same about vpon an ambling Palfraie, whither soe-
 uer themselves iourney: in such sorte, as in olde times the
Persians pre, and the Reliques of the *Goddesse Isis* were so-
 lemnlie carried about in procession: and haue brought the
 Sacraments of Christ to be vsed now as a stage plaie, and a
 solemne sight: to the end, that mens eies should be fedde
 with nothing else, but with madde gasinges, and foolish
 gaudies, in the selfe same matter, wherein the death of
 Christ ought diligentlie to be beaten into our heartes, and
 wherein also the mysteries of our Redemption ought with
 all holines, and reuerence, to be executed. Besides, where
 they saie, and sometime doe perswade fooles, that they
 are able by their Masses to distribute, and applie vnto mens
 commoditie all the merites of Christs death, yea, although
 manie times the parties thinke nothing of the matter, and
 vnderstand full litle what is done, this is a mockerie, a hea-
 thenish fanisie, and a verie toie. For it is our faith, that ap-
 plieth the death, and crosse of Christ to our benefite, and
 not the act of the Massing Priest. Faith had in the sacrament
 (saith *Augustine*) doth insisie, and not the sacramentes. And *Ori-
 gen* saith: Christ is the Priest, the Propitiation, and Sacrifice
 which propitiation commeth so euerie one by meane of Faith. And
 so, by this reckoning, we saie, that the Sacraments of
 Christe, without Faith, doe not once profite those, that
 be aliue: a great deale lesse doe they profite those that be
 deade.

*Ad Rom. ca.
 9. lib. 3.*

OUT OF THE CONFESSION OF BELGIA.

Art. 35.

WE belecue and confesse, that Iesus Christ our Lord
 & Sauour hath instituted the holie Sacrament of
 his supper, that in it hemight nourish & sustaine those, whom
 he hath regenerated and engrafted into his family, which is
 the Church. But those which are regenerate, haue in them a
 double life, the one carnall & temporal, which they brought
 with them from their first natiuity, the which is common vnto
 to all: the other spirituall & heauenlie, bestowed vpon them

in their second natiuitie, which is wrought in them by the worde of the Gospell, in the vnion of the bodie of Christ, the which is peculiar to the elect alone. And as god hath appointed earthlie and materiall bread, fitte and conuenient for the preservation of this carnall life, which, euen as the life it selfe, is common vnto all: so for the conseruation of that spirituall and heauenlie life, which is proper to the faithfull, God hath sent liuelie bread, which came downe from heauen, euen, Iesus Christ, who nourisheth and sustaineth the spirituall life of the faithfull, if he be eaten, that is, applied and receiued by faith, through the Spirit. But to the intent that Christ might figurate & represent vnto vs this spirituall and heauenlie bread, he hath ordeined visible and earthlie bread and wine for the Sacrament of his bodie and blood: whereby he testifieth, that as truelie as we doe receiue and holde in our handes this signe, eating the same with our mouthes, whereby afterwarde this our life is sustained; so truelie we doe by faith (which is in steade of our soule, hand, and mouth) receiue the verie bodie and true blood of Christ our onelie Sauiour, in our selues, vnto the conseruation and cherishing of a spirituall life within vs. And it is moste certaine, that Christ, not without good cause, doth so carefulle commend vnto vs this his Sacrament, as one that doth indeede worke that within vs, whatsoeuer he representeth vnto vs by these his holie signes: although the manner it selfe, beeing farre aboue the reach of our capacitie, can not be comprehended of any: because that all * the operations of the holie Ghost are hidden and incomprehensible. Neither shall we erre in saying, that, * that which is eaten, is the verie natural body of Christ, and that which is drunke, is the verie blood of Christ: yet the instrument or meanes, whereby we doe eate and drinke them, is not a corporall mouth, but euen our soule and spirit, & that by faith. Christ therefore sitteth alwaies at the right hand of his Father in heauen, and yet for al that doth not any thing the lesse communicate himselfe vnto vs by faith. Furthermore, this Supper is the spiritual table, wherein Christ doth offer himselfe to vs, with all his benefites, to be participated of vs, and bringeth to passe, that in it we are partakers, as well of himselfe, as of the merit of his death and passion. For he him-

* Looketh
1. obseru. vp
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confess.

* Looketh
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3. obseruat.

*Looke the
4. obseruat.

selfe, * by the eating of his flesh, doth nourish, strengthen, & comfort, our miserable, afflicted, and comfortles soule, and in like manner, by the drinking of his bloode, doth refresh and sustaine the same. Moreover, * although the signes be coupled with the things signified, yet both of them are not receiued of all. For an euill man verely receiueth the Sacrament vnto his owne condemnation, but the thing or truth of the Sacrament he receiueth not. As for example, Iudas, and Simon Magus, both of them did receiue the Sacramentall signe, but as for Christ himselfe signified thereby, they receiued him not. For Christ is communicated to the faithfull onelie. Last of al, we with great humilitie and reuerence doe communicate the holie Sacrament in that assemblie of Gods people, celebrating the memoriall of our Sauiour Christs death with thankesgiuing, and making there a publique confession of Christian faith and religion. No man therefore ought to present himselfe at this holie Supper, which hath not first examined himselfe, lest that eating this bread, and drinking of this cuppe, he doe eat and drinke his owne damnation. Moreover, by the vse of this Sacrament, a most ardent loue is kindled within vs, both towards God himselfe, and also towards our neighbour. Therefore we doe here worthelie reiect, as a meere prophanation, all the toies, and damnable deuises of men, which they haue presumed to adde and mingle with the Sacramentes: affirming that all the godlie are content with that onelie order and rite, which Christ and his Apostles haue deliuered vnto vs, and that they ought to speake of these mysteries after the same manner, as the Apostles haue spoken before.

OUT OF THE CONFESSION OF AVSPURGA

The 2 Article, out of the edition of Wirtemberge Anno. 1531.

*Looke the
1. obseruat.
vpon this
confess.

Touching the Supper of the Lord, they teach, that the bodie and bloode of Christ are there present * in deede, and are distributed to those that eate of the Lords Supper, and they condemne those that teach otherwise.

The same 10. article in the edition newlie corrected, anno 1540. is thus set downe.

Touching

Touching the Supper of the Lorde they teach, that together with the bread and the wine the bodie and blood of Christ are trulie exhibited to them that eate of the Lords Supper.

Hitherto also pertaineth the first article, of the abuses, which are changed in the outward rites and ceremonies. This article is, of the Masse

Our Churches are wrongfullie accused, to haue abolished the Masse. For the Masse is retained still among vs, & celebrated with great reuerence. Yea & almost all the ceremonies that are in vse, sauing that, with the songes in Latine we mingle certein Psalmes in Dutch here and there, which be added for the peoples instruction. For therefore we haue need of ceremonies, that the may teach the vnlearned, & that the Preaching of Gods word maie stirre vp some vnto the true feare, trust, and inuocation of God. This is not onlie commaunded by S. Paul, to vse a tongue that the people vnderstand, but mans law hath also appointed it. We vse the people to receiue the sacrament together, if so be anie be found fit thereunto. And that is a thing that doth increase the reuerence and due estimation of the publike ceremonies. For none are admitted, except they be first prooued, and tried. Besides we vse to put men in minde of the worthines and vse of a sacrament, what great comforte it offereth vnto them, which repent, to the ende that men maie learne to feare God, and beleue in him, and to vse praier & supplication vnto him, looking for all good thinges at his hands. This is the true worshippe of Christians. These seruices, of feare, faith, praier, hope, &c. God doth like of. When therefore these seruices are performed, and exercised in the vse of ceremonies, then doth the vsing of the sacramentes please God. So that when as the people is vsed to the ceremonie, and aduertised of the true vse thereof, the Masses are saide with vs after meet and godlie manner. And thus all things are ordered in the Church with greater grauitie and reuerence, then in times past. It is not vnknown that these manie ages past there hath beene common and open complaint made by good men, of the abuse and prophaning of Masses. For it is easie to be seene, how farre this abuse hath spread it selfe in all temples and Churches, what kinde

*Looke the
2. obseru.

of men they are that saie the Masses, flat contrarie to the pre-
script of the Canons. Also how shamefullie they are turned
a matter of cursed lucre. For manie there be that say Mas-
ses, without repentance, onelie for the bellies sake. These
thinges are too open and manifest to be kept anie longer a
hugger mugger. Surelie it semeth that neuer anie religion
thing since the world began was so commonlie turned into
gaine, as the Masse. But Saint Paull doth fearefullie threat-
ten them, which deale otherwise with the sacraments, than
is bebecoming the dignitie of them, where he saith, *He that eateth
this bread and drinketh this cup unworthely, is guilty of the body
& blood of the Lord.* And in the 10. commaundements, it is war-
ren, *He that abuseth Gods holie name, shall not escape unpunished.*
As therefore the worlde hath oft heretofore bene iustly
punished for Idolatrie, so doubtles this shameles profaning
of Masses wil be fearefully reuenged with greuous plagues.
And it maie well be that the Church in these latter times
punished with blindenes, discord, and warres, and many
other plagues, chiefelie for this one cause. And yet these open
and grosse abuses haue the Bishoppes (whoe cannot be igno-
rant of them) not onelie borne with all, but also smothered
laughed at them. And now, all to late, they beginne to com-
plaine forsooth of the calamitie of the Church, when as
other thing hath bene the occasion of the broiles of these
times, but the abuses themselues, which were now become
too open and euident, that modest men coulde no longer
beare them. I would to God that the Bishoppes had (as in
their office they might haue) long before this brided, & re-
strained the couetousnes or impudencie, whether of Monks,
or of some others, whoe chaunging the manner of the old
Church, haue made the Masse a monie matter.

But it shall not be amisse now to shew, whence these ab-
uses did spring at the first. There is an opinion spread abroad
in the Church, that the Supper of the Lord is a worke, which
being once done by the Priest, deserueth remission of finnes,
both of the fault, and of the punishment, not onelie for him
that doeth it, but also for others: and that because of the
worke done, although it be done without anie good in-
tent of the doer. Likewise, that if it be applied in the
behalf of the dead, it is satisfactorie, that is, it deserueth
remission

remission of the paines of purgatorie. And in this meaning they take the worde *Sacrifice*, when they call the Masse a sacrifice, namelie a worke, that being done in the behalfe of some others, doth merit for them both remission of the fault, & of the punishmentes, and that because of the verie worke done, even without any good intent of him that vseth it. Thus they meane, that the Priest in the Masse doth offer a sacrifice for the quicke and the dead. And after this perswasion was once received, they taught men to seeke forgiveness of finnes, and all good thinges, yea & that the dead were freed from punishmentes, by the benefit of the Masse. And it made no matter, what kinde of men they were, that said the Masses: for they taught that they were verie availeable for others, without any good motion of the user. Afterwarde a question arose, whether one Masse said for many, was as availeable, as severall Masses for severall persons. And this disputation did augment the number of Masses, and the gaine that came in by them, out of measure. But we dispute not now of the gaine, we onelie accuse the impietie of them. For our Divines doe proove plainly, that this opinion, of the meriting & applying of the Masse, is both false and impious. This is the state of this controversie betweene vs and them.

And it is no hard matter for the godlie to iudge of this point, if a man wil but weigh the arguments that follow. First, we have proved before, that men doe obtaine remission of finnes freely by faith, that is, by sure trust to obtaine mercy for Christes sake. It is then impossible for a man to obtaine remission of finnes for another mans work, and that without any good motion, that is, without his owne faith. This reason doth very evidently overthrow that monstrous and impious opinion, touching the merit and application of the Masse.

Secondly, Christes passion was an oblation & satisfaction not onelie for originall sinne, but also for all other finnes, as it is written, in the epistle to the Hebr. *We are sanctified by the oblation of Christ once offered*. Again, *By one oblation he hath made perfect for ever those that are sanctified*. To conclude, a good part of the Epistle to the Heb. is spent in confirming this point, that the onelie sacrifice of Christ did merit remission of finnes, or reconciliation, for others. Therefore (saith he)

the Leuiticall sacrifices were oft times offered in one manner, because they could not take awaie sinnes. But Christ by his sacrifice hath once satisfied for the sinnes of all men. This honour of Christs sacrifice must not be transferred from him to the worke of a Priest. For he saith expresselie, that *by one oblation the Saints are made perfect*. Besides, it is a wicked thing to place that trust in the worke of a priest, which should onelie leane and staie it selfe vpon the oblation and intercession of Christ the high Priest.

Thirdlie, Christ in the institution of the Lodes supper, doth not commaund the Priestes to offer for others, either quick or dead : vpon what ground then or authoritie was this worship ordeined in the Church, as an offering for sin, without anie commaundement of God? But that is yet more grosse & far from al reaso, that the masse should be applied to deliuer the soules of such as are dead. For the masse was ordeined for a remembrance, that is, that such as receiued the supper of the Lord, should stirre vp and confirme their faith, and comfort their distressed consciences, with the remembrance of Christes benefits. Neither is the masse a satisfaction for the punishment, but it was instituted for the remission of the fault, to wit, not that it should be a satisfaction for the fault, but that it might be a sacrament, by the use whereof, we might be put in minde of the benefit of Christ, and the forgiuenes of the fault. Seing therefore that the applying of the Supper of the Lord for the deliuerance of the dead, is receiued without warrant of scripture, yea quite contrarie to scripture, it is to be condemned, as a new and vngodlie worship or seruice.

*Looke the
3. b. setu. bp-
on this con-
fession.

Fourthlie, a * Ceremonie, in the new couenant, without faith meriteth nothing, neither for him that vseth it, nor for others. For it is a dead worke, according to the saying of Christ, *The true worshippers shall worship the father in spirit and in truth*. The same doth the 11. Chap. to the Heb. throughout proue. *By faith Abell offered a better offering vnto God. Also, without faith it is impossible to please God*. Therefore the masse doth not merit remission of the fault, or of the punishment, euen for the verie workes sake performed. This reason doth euidentlie ouerthrow the merit, as they cal it, which ariseth of the verie worke that is done.

Fifthly,

Fiftlie, the applying of the benefit of Christ is by a mans owne faith, as Paull witnesseth, Rom. 3. *Whome God hath set forth to be a reconciliation through faith in his blood*, & this applying is made frelie: And therefore it is not made by another mans work, nor for another mans work. For when we vse the sacrament, this application is made by our owne work, & by our owne faith, & not by another mans work. For surely if we could haue no remission, but by applying of masses, it should be very vncertaine, and our faith & trust should be transferred from Christ vnto the work of a Priest, & so is it come to passe, as all men see. Now faith placed in the work of a man is whollie condemned. These arguments with sundry other do witnes for vs, that the opinion of the merit, and applying of the masse for the quick and the dead, was for good causes disliked and reprooued. Now if we would stand to consider, how farre this error is spread in the Church, how the number of masses increased, and how through this sacrifice, forgiveness both of the fault, and of the punishment, is promised to the quick and the dead, it wil appeare that the Church is disfigured with shameful blots by this prophanation. Ther neuer fell out a waightier cause in the Church, O noble Emperour, or more worthy for good and learned men to debate of; it is the dutie of all the Godlie, with most feruent prayers to craue at gods hand, that the Church might be delivered from these foule enormities. All Kings and Bishops must with all their might endeavour, that this wholl matter maie be rightlie laid forth, and the Church purged.

Sixtie, the institution of a sacrament is contrarie to that abuse. For there is not a word set downe of anie oblation for the finnes of the quick and the dead, but a commaundement to receiue the bodie and blood of Christ: and, to doe it in the remembrance of the benefit of Christ. This remembrance doth signifie, not a bare representing of the historie, as it were in a shew, as they dreame that are the Patrons of merit, by reason of the worke wrought, but it signifieth by faith to remember the promise & benefit, to comfort the conscience, and to render thanks for so great a blessing. For the principall cause of the institution was, that our faith might then be stirred vp and exercised, when we doe receiue this pledge of Gods grace. Besides, the institution

tution ordeineth, that there should be a communication, that is, that the ministers of the Church should giue vnto others, the bodie and blood of the Lord. And this order was obserued in the primitiue Church. Saint Paull is witness to the Corinthians: when as he commaundeth, *That one should giue for another*, that there might be a common partaking of the Sacrament.

* looke the
4. obseru.

* looke the
5. obseru.

Now that the abuses of the priuate Masse be discovered for as much as they all for the most part were vsed for the application for the sinnes of other men, and do not agree with the institution of Christ, therefore they are left out of our Churches. And there is one common Masse appointed according to the institution of Christ, wherein the Pastors of the Churches * do consecrate themselves, and giue vnto others, the sacrament of the bodie and blood of Christ: and this kinde of masse is vsed euerie * holie daie, and other daies also, if anie be desirous to vse the sacrament. Yet none are admitted to the communion, except they be first tried and examined. We adioyne moreover godlie sermons, according as Christ commaunded, that there should be sermons, when this ceremonie is vsed. And in such sermons, men are both taught diligentlie in other articles and precepts of the Gospel, and also put in minde, for what vsethe sacrament was instituted, to weete, not that this ceremonie could merit for them remission of sinnes, by the work done, but that the sacrament is a testimonie and a pledge whereby Christ witnesseth vnto vs, that he performeth his promises. And in our sermons as men are taught diligently concerning other articles and precepts of the gospel, so are they also put in minde, for what vsethe the sacraments were instituted, to weete, not that the ceremonie should merit remission of sinnes by the bare work wrought: but that the sacrament should be a testimonie and a pledge, whereby Christ doth testifie, that he performeth his promise, and that his promises pertain vnto vs, that Christ giueth vs his bodie, to testifie that he is effectually in vs, as in his members, and his blood, for a witness vnto vs, that we are washed with his blood. The sacrament therefore doth profit them, that do repent, and seeke comfort therein, and being confirmed by that testimonie, do beleue that remission of sinnes

be given them indeede, and are thankfull vnto Christ for so great a benefit. And so the application of the benefit of Christ is not by an other mans work, but by euery mans own faith, and his owne vse of the sacrament. For when we in our owne persons vse the Sacrament, Christes institution of it doth belong vnto vs. This kinde of vse of the sacrament is holie, and to be taught in the Churches, which doth giue light vnto the doctrine of faith, and of the spirituall exercises, and true worship, and bringeth vnto the consciences of the godlie verie great comfort and strength of faith. Before these daies the Church hath beene farre otherwise taught, touching the vse of the sacrament, there was no word of anie thing, but that this work was to be done. But no man spake anie thing of faith, or the comfort of consciences. And mens consciences were racked with ouer great care & paines of confessing themselues. This they tooke to be the puritie which the gospell requireth, whereas the gospell doth require true feare, true faith, and trust, comforteth vs by the vse of this sacrament, that they which do truelie repent maie assuredlie beleeeue, that God is become merciful vnto them by Christ, though that our nature be fraile and vncleane, and though that this our imperfect obedience be farre from the perfection of the law.

By all this that hath bene said, it is cleare that the masse that is in vse amongst vs, doth agree with the institution of Christ, and the manner of the primitive Church. And besides it doth notably lay open the true vse of the sacrament, Such a common work was there in the Church of old time. as Chrysostome doth witnes, who saith, *that the Priest did stand at the altar, & cal some vnto the communion, & put back others.* And by the decrees of the Nicen Synode it is euident, that some one did celebrate the Liturgie, as the Grecians call it, and did minister the bodie and blood of the Lord to all the rest. For these are the words of the decree. *Let the Deacons in their order after the Priestes receiue the holy communion of a Bishop, or of a Priest.* Here he doth expresselie say, that the Priestes did receiue the sacrament of some one, that ministred it. And before Gregories time there is no mention of anie priuate Masse. But as oft as the olde writers speake of a Masse, it is euident that they speake of a Masse, *that*

that was common. Seeing therefore that the rite and manner of the masse vsed with vs hath authority out of scripture, example from the olde Church, and that we haue onely reiected certaine intollerable abuses, we hope that the vse of our Churches cannot be misliked. As for other indifferent rites and ceremonies, they are for the most parte obserued according to the vsual manner. But the number of Masses is not alike. Neither was it the vse in the old times, in the Churches wherunto was greatest resort, to haue masse euery daie, as the Tripartite historie. lib. 9. cap. 38. doth witnes. Againe (saith he) in Alexandria euery fourth and sixth daie of the weeke the scriptures are read, and the Doctours do interpret them, and all other things are done also, except onely the solempne manner of oblation or offering.

This Article we finde elsewhere placed in the third place, among those wherein the abuses that be changed are reckoned vp in this manner.

Of the masse. Art. 3.

*Looke the
2. obseruat.

Our Churches is wrongfullie accused, to haue abolished the Masse. For* the Masse is retained still among vs, & celebrated with great reuerence. Yea & almost all the ceremonies that are in vse, sauing that, with the songes in Latine we mingle certein Psalmes in Dutch here and there, which he added for the peoples instruction. For therefore we haue need of ceremonies, that the may reach the vnlearned, & that the Preaching of Gods word maie stirre vp some to the true feare, trust, and inuocation of God. This is not only, commaunded by S. Paull, to vse a tongue that the people vnderstand, but mans law hath also appointed it. We vse the people to receiue the sacrament together, if so be any be found fit thereunto. And that is a thing that doth increase the reuerence and due estimation of the publike ceremonies. For none are admitted, except they be first proued, and tried. Besides we vse to put men in minde of the worthines and vse of a sacrament, how great comforte it bringeth to fearefull consciences, that they may learne to beleue God, and to looke for and craue al good things at his hands. This worship doth please God, such an vse of the Sacrament doth nourish pietie towards God. Therefore it seemeth not

that Masses be more religiouslie celebrated among our ad-
versaries, then with vs. But it is euident, that of long time
this hath bin the publike, & most greuous complaint of al
good men, that Masses are filthilie prophaned, beeing vsed
for gaine. And it is not vnknownen, how farre this abuse
hath spread it selfe in all Churches, of what manner of men
Masses are vsed, onelic for a reward, or for wages, and how
many doe vse them, against the prohibition of the Canons.
And Paull doth greuouslie threaten those, which handle
the Lords Supper vnworthelie, saying, *He that shall eat this
bread, or drinke the cuppe of the Lord vnworthelie, shall be guiltie of
the bodie and bloode of the Lord.* Therefore, when we admonished
the Priestes of this sinne, priuate Masses were laide aside a-
mong vs, seeing that for the most part, there were no priuate
Masses, but onelic for lucre sake. Neither were the Bishops
ignorant of these abuses, who if they had amended them in
time, there had now beene lesse dissension. Heretofore, by
their dissembeling, they suffered much corruption to creepe
into the Church: now they begin, though it be late, to com-
plaine of the calamities of the Church, seeing that this hur-
lie burlie was raised vp by no other meane, then by those a-
buses, which were so euident, that they could no longer be
tolerated. There were many dissentions, concerning the
Masse, and as touching the Sacrament. And peraduenture
the world is punished, for so long a prophaning of Masses,
which they, who both could, and ought to haue amended it,
haue so many yeares tolerated in their Churches. For in the
ten commaundements it is written, *He that abuseth the name
of the Lord, shall not escape unpunished.* And from the beginning
of the worlde, there neither was, nor is any diuine thing,
which might seeme so to be employed to gaine, as is the
Masse.

There was added an opinion, which did increase priuate
Masses infinitelie, to wit, that Christ by his passion did satis-
fie for Originall sinne, and appointed Masse, wherein an
oblation should be made for dailie sinnes, both mortall, and
veniall. Hereupon a common opinion was receiued, that
Masse is a worke, that taketh awaie the sinnes of the quicke
and the dead, and that for the doing of the worke. Here
men beganne to dispute, whether one Masse saide for ma-
nic,

ny, were of as great force, as particular Masses saide for particular men. This disputation hath brought forth an infinite multitude of masses. Concerning these opinions our preachers haue admonished vs, that they do disagree from the holy Scriptures, and hurt the glorie of the passion of Christ. For the passion of Christ was an oblation and satisfaction, not onelie for Originall sinne, but also for all other finnes, as it is written in the Epistle to the Hebrewes: *We are sanctified by the oblation of Iesus Christ once made.* Also, *By one oblation he hath made perfite for euer those that are sanctified.* Also the Scripture teacheth, that we are iustified before God through faith in Christ, when we beleue that our finnes are forgiven for Christ his sake. Now, if the Masse doe take awaie the finnes of the quicke and the deade, euen for the workes sake that is done, then iustification commeth by the worke of Masses, and not by faith, which the Scripture can not awaie withall. But Christ commaundeth vs *to doe it in remembrance of himselfe*: therefore the Masse is instituted, that faith, in them which vse the Sacrament, may remember what benefites it receiueh by Christ, and that it may raise vp, and comfort a fearefull conscience. For this is to remember Christ, to wit, to remember his benefites, and to feele and perceiue, that they be in deede exhibited vnto vs. Neither is it sufficient to call to minde the historie, because that the Iewes also, and the wicked can doe that. Therefore the Masse muste be vsed to this ende, that there the Sacrament may be reached vnto them, that haue neede of comforte, as Ambrose saith, *Because I doe alwaies sinne, therefore I ought alwaies to receiue a medicine.* And seeing that the Masse is such a communion of the Sacrament, we doe obserue one common Masse euery holidae, and on other daies, if any wil vse the Sacrament, when it is offered to them, which desired it. Neither is this custome newlie brought into the Church. For the auncient Fathers before Gregories time make no mention of any priuat Masse: of the common Masse they speake much. Chrysostome saith, *That the Priest did dailie stand at the altar, and call some vnto the Communion, and put backe others.* And by the auncient Canons it is euident, that some one did celebrate the Masse, of whome other Priests and Deacons did receiue the bodie of the Lord. For

to the words of the Nicen canon do sounde: *Let the deacons in their order after the Priests receive the holy communion of a Bishop, or of a priest.* And Paul concerning the communion commaundeth, *that one eare for another, that so there maie be a common participation.* Seeing therefore that among vs the Masse hath the example of the Church out of the Scripture, and the Fathers, we hope that it cannot be disliked, especiallie for that our publike ceremonies are kept of vs for the moste parte alike vnto the vsual ceremonies: onelie the number of Masses is not alike, the which, by reason of verie great and manifest abuses, it were certainlie farre better to be moderated. For in times past also in the Churches, whereunto was greatest resort, it was not the use to haue masse saide euery daie, as the Tripartite historie. lib. 9. cap. 38. doth witnes. *Againe* (saith he) *in Alexandria euery fourth and sixth day of the weeke the scriptures are read, and the Doctours do interpret them, and all other things are done also, except onelie the solemne manner of oblation offering.*

Of both kindes of the Sacrament.

And because that we doe celebrate the common masse, Art. 31 that the people maie vnderstand, that they also are sanctified through the blood of Christ, and learne the true vse of this ceremonie, either part of the Sacrament in the Supper of the Lorde is giuen to the Laitie, because the Sacrament was instituted, not onelie for a part of the Church, namely for Priests, but also for the rest of the Church. And therefore the people doth vse the Sacrament, as Christ appointed it. And certainlie Christ saith, Math. 26. *Drinke, ye all of this,* where he saith manifestlie, concerning the cuppe, that all should drinke. And that no man might cauill, that it doth onelie appertaine to the Priests, the ordinance of Paul to the Corinthians doth witnes, that the wholl Church did in common vse either parte. This custome remained a longtime euen in the latter Churches, neither is it certaine, when, or by what author it was chaunged. Cyprian in certaine places doth witnes, that the bloode, was giuen to the people: for thus he writeth to Cornelius the Pope: *How do we teach, or prouoke them, to shed their bloode, in the confession of his name, if we denie the bloode of Christ to them, which gain this warfare? or how shall we make shew fis. for the cuppe of*

Martyrdome, if we doe not first ad nix them, by the right of communication, so drinke in the Church the cuppe of the Lords? And Ierome saith, The Priestles doe minister the Eucharist, and deuide the blood of the Lord to the people. In the Decrees there is a Canon of Pope Gelasius, which forbideth the Sacrament to be deuided: these be the wordes: We do vnderstand, that certaine men, hauing receiued the portion of the holie bodie onelie, do abstaine from the Cuppe of the holie bloode: whoe, because that I know not by what superstition they are taught to be tied hereunto, either les them vnfeignedlie receiue the wholl Sacramentes, or les them be put backe from the wholl Sacramentes, because that one, and the selfe same mystery cannot be deuided, without great sacriledge. In the Tripartite Historie it is written, in the reprehension of Theodosius the Emperour (whome Ambrose would not admit to the communion, without repentance, because that at Thessalonie he had too grieuousslie reuenged the death of a few Souldiers which were slaine in an vprour, and had murdered seauen thousand Citizens) here, saith Ambrose, How canst thou with these hands receiue the holy body of the Lord? with what rashnes canst thou take into thy mouth the Cuppe of that holy blood? &c. Therefore it is euident, that it was the custome of the auncient Church, to geue either parte of the Sacrament, to the people: onelie a new start vp custome doth take awaie one parte from the people. Here we will not dispute, what men are to think, concerning a receiued custome, contrarie to the authoritie of the Apostolique Scripture, contrarie to the reasons, and contrary to the example of the Primitiue Church. For all godlie men doe vnderstand, that, touching Christian doctrine, consciences are to aske counsell at the word of the Lord, & that no custome is to be alowed, which is contrary to the word of God. And although in the Latine Church custome hath chaunged the auncient manner, yet it doth not disalowe, or forbid it: neither in deed ought humane authority to forbid the ordinance of Christ and the most receiued custome of the auncient Church. Therefore we haue not thought it good, to forbid the vse of the wholl Sacrament: and in that ceremonie, which ought to be the cement of mutuall loue in the Church, we woulde not, contrary to charitie, be hard to other mens consciences, which haue rather vse the wholl Sacrament, neither did we thinke, that

Any crueltie should be vsed in that matter: but so much as in vs lieth, together with the ceremony, we haue restored the holy doctrine touching the fruit of the ceremonie, that the people may vnderstand, how the Sacrament is laid before them, to comfort the consciencies of them that do repent. This doctrine doth allure the godly to the vse and reuerence of the Sacrament. For not onlie the ceremony, was before maimed, but also the chief doctrine, touching the fruit thereof, was vtterlie neglected. And peradventure the maiming of the ceremonie did signifie, that the Gospell touching the bloode of Christ (that is, the benefit of Christ his death) was obscured. Now, by the benefit of God, the pure Doctrine concerning faith, together with this ceremonie, is renewed, and restored.

This Article we finde placed else where in the first place, amongst those, wherein the abuses, which are chaunged, are reckoned, after this manner.

Either kinde of the Sacrament in the Lorde's Supper is giuen to the laitie, because that this custome hath the commaundement of the Lord, Math. 26. *Drinke ye all of this:* where Christ doth manifestlie commaunde, concerning the cuppe, that all should drinke. And that no man might call, that it doth onlie appertaine to the Priests, the example of Paul to the Corinthians doth witnesse, that the wholl Church did in common vse either part. This custome remained a long time euē in the latter Churches, neither is it certaine, when, or by what author it was chaunged. Cyprian in certain places doth wimes, that the blood, was giuen to the people: The same thing doth Hierome testify: saying, *The priests do minister the Sacrament, and distribute the blood of Christ to the people.* Yea, Gelasius the Pope commaundeth, that the sacrament be not deuided, *Dist. 2. de consecr. cap. Comperimus.* Onlie a new custome, brought in of late, doth otherwise. But it is manifest, that a custome brought in, contrarie to the commaundements of God, is not to be allowed, as the Canons do witnes, *Dist. 8. Cap. Veritate*, with that which followeth. Now this custome is receiued, not onely against the Scripiture, but also against the true Canons, and the examples of the Church. Therefore if anie had rather vse both

*Looke the
6. obseru.

partes of the Sacrament, they were not to be compelled to do otherwise with the offense of their conscience. * And because that the parting of the Sacrament doth not agre with the institution of Christ, we vse to omit that procession, which hitherto hath beene in vse.

OUT OF THE CONFESSION OF SAXONY,
Of the holy Supper of the Lord.

BOTH Baptisme and the supper of the Lord are pledged and testimonies of grace, as was saide before, which doe admonish vs of the promise, and of our whole redemption, and doe shew, that the benefites of the Gospell doe pertaine to euery one of those, that vse these ceremonies. But yet here is the difference: by Baptisme euerie one is ingrafted into the Church: but the Lord would haue the supper of the Lord to be also the sinew of the publique congregation, &c.

The rest that followeth, pertaineth to the 13. Sect. till you come to these words that follow. Euen as also in the very words of the supper there is a promise included, seing he commaundeth that *the death of the Lord should be shewed forth, and his supper distributed, till he come.* That therore we maie vse this sacrament with the greater reuerence, let the true causes of the institution thereof be well weighed, which pertaine to the publique Congregation, and to the comforte of euerie one. The first cause is this: The Sonne of God will haue the voice of his gospell to sound in a publique congregation, and such a one as is of good behauiour: the bond of this congregation he will haue this receiuing to be, which is to be done with great reuerence, seing that there a testimonie is giuen of the wonderfull coniunction betwixt the Lorde and the receiuers: of which reuerence Paull speaketh, 1. Cor. 11. saying. *He that receiveth unworthelie, shall be guilty of the bodie and blood of the Lorde.* Secondlie, God will haue both the sermon, and the ceremonie it selfe to be profitable, both for the preservation, and also for the propagation of the memorie of his passion, resurrection, and benefits. Thirdlie, He will haue euerie receiuer to be singularlie confirmed by this testimonie, that he maie assure himselfe

that the benefittes of the Gospell doe pertaine to him,
seeing that the sermon is common : and by this testi-
monie , and by this receiuing he sheweth that thou art a
member of his, and that thou art washed in his blood , and
that he doth make this couenant with thee. Ioh. 15. *Abide*
in me, and I in you. Also, *I in them, and they in me.* Fourth-
lie, he will haue this publique receiuing, to be a confession,
whereby thou maist shew, what kinde of doctrine thou do-
est imbrace, and to what companie thou doest ioynethy
selfe. Also he will haue vs to giue thankes publiquelie, and
priuatelie in this verie ceremonie , to God the eternall
Father, and to the Sonne, and to the holie Ghost, both for
other benefittes, and namelie for this infinite benefit of our
redemption and saluation . Also he will that the members
of the Church should haue a bonde of mutuall loue among
themselves. Thus we see that manie endes doe meete toge-
ther. By the remembrance of these weightie causes, men
are inuited to the reuerence and vse of the sacrament: and
we teach how the vse maie be profitable. We doe plainlie
condemne that monstrous error of the Monkes, who haue
written, that the receiuing doth deserue remission of sinnes,
and that for the workes sake , without anie good motion of
him that vseth it. This Pharisaicall imagination is contra-
rie to that saying, Habac. ca. 2. *The iust shall liue by his faith.*
Therefore wee doe thus instruct the Church, that they
which will approch to the Supper of the Lorde, must repent
or bring conuersion with them, and hauing their faith now
kindled, they must here seek the confirmation of this faith,
in the consideration of the death, and resurrection, and be-
nefits of the Sonne of God : because that in the vse of this
sacrament, there is a witnes bearing, which declareth that
the benefittes of the Sonne of god doe pertaine to thee also: al-
so there is a testimonie , that he ioyneth thee as a member
to himselfe, * and that he is in thee, as he saide. Ioh. 17. *I in*
them, &c. Therefore we giue counsell, that men, doe not
thinke, that their sinnes be forgiven them for this workes
sake, or for this obedience , but that in a sure confidence
they beholde the death and merit of the Sonne of God,
and his resurrection, and assure themselves that their sinnes
are forgiven for his sake, and that he will haue this faith to

* looke the
1. obseru.
vpon this
confess.

* Look the
3. obser.

be confirmed by this admonition, and witnes bearing, when as faith, comforte, the ioye of conscience, and thankgiuing doe after this sorte increase, the receiuing is profitable. Neither are anie * admitted to the Communion, except they be first heard, and absolued of the Pastour, or his fellow ministers. In this triall the ruder sorte are asked, and oftentimes instructed, touching the wholl doctrine, and then is absolution published.

* Look the
3. & 4. obser.

Also men are taught, that Sacraments are actions, instituted of God, and that without the vse whereunto they are ordeined, the thinges themselues are not to be accounted for a Sacrament: but in the vse appointed, Christ is present in this communion, * trulie and substantiallie, and the bodie and blood of Christ is in deed giuen to the receivers: * that Christ doth witnes that he is in them, and doth make them his members, & that he doth wash them in his blood, as Hilarie also saith, *These things being eaten and drunke, be cause, both that we may be in Christ, and that Christ may be in us.* Moreouer in the ceremonie it selfe we obserue the vsuall order of the wholl auncient Church, both Latine & Greeke. We vse no priuate Masses, that is, such wherein the bodie and blood of Christ was not distributed; as also the auncient Church, for many yeres after the Apostles times, had no such Masses, as the old descriptions, which are to be found in *Dionysius, Epiphanius, Ambrose, Augustine*, and others, doe shew. And Paul 1. Cor. 11. Doth commaund, that the Communion should becelebrated when many do meet together. Therefore in the publique congregation, & such as is of good behauiour, prayers, and the creede, are rehearsed or sung, and * lessons appointed vsuallie for holie daies, are read.

* Look the
5. obseruat.

After that there is a sermon of the benefits of the Sonne of God, and of some part of doctrine; as the order of time doth minister an argument. Then the Pastour doeth rehearse a thankgiuing, & a praier for the whol Church, for them that are in authoritie, & as the present necessitie requireth: he prayeth to God, that for his Sonnes sake, whome he would haue to be made a sacrifice for vs, he would forgive vs our sinnes, and saue vs, and gather, and preserue a Church. Then he rehearseth the words of Christ, concerning the institution of the Supper, and he himselfe taketh, and distributeth

breth to the receiuers, the wholl Sacrament: who come reuerentlie thereunto, beeing before examined and absolved, and there they ioyne theirs with the publique prayers. In the ende they doe againe giue thanks. All men, which are not altogether ignorant of antiquitie, doe know that this rite, and this Communion, doth for the most part agree with the writings of the Apostles, and with the custome of the auncient Church, euen almoste to Gregories time: which thing being so, the custome of our Churches is to be approoued, not to be disallowed: but our Aduersaries misliking our custome, doe defend manie errors, some more soule and grosse, others coloured with new deceites.

Manie heretofore haue written, that in the masse there is an oblation made for the quick and the dead, and that it doth deserue remission of sinnes, both for him that maketh it, and for others, euen for the workes sake. And thus were most of them perswaded, and as yet are like vnto the Pharises, and the heathen. For after the same manner the Pharises and the Heathen did dreame, that they for the workes sake, did deserue, for them selues, and for others, remission of sinnes, peace, and manie other good thinges. Or although those, which were not so blinde, did speake more modestlie, and saide, that they did deserue, but not without the good intention of the sacrificer, yet they imagined that those sacrifices were merits, & a raunsome. By reason of this opinion there were a multitude of sacrifices, and the craftie meanes of gaine were increased. Such is the marchandise of Masses, and the prophanation of the Lordes Supper, almost throughout the wholl world. But God will haue corrupt kindes of worship to be reprooued, and abolished. Therefore we do simplic and in deede propound the voice of God, which doth condemne those errors, and with all our heart we affirme before God, and the wholl Church in heauen and in earth, that there was one onelie sacrifice propitiatorie, or whereby the wrath of the eternall Father against mankinde is pacified, to wit, the wholl obedience of the Sonne of God, our Lord Iesus Christ, who was crucified, and raised vp againe. This is that onelie *Lambe, which taketh away the sinnes of the world.* Ioh. 1. Of this onelie sacrifice mention is made. Heb. 10. *By one onely sacrifice*

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sacrifice he made perfect for ever those that are sanctified. And this sacrifice is applied to euerie one, by their owne faith, when they heare the Gospell, and vse the sacraments, as Paull saith, Rom. 3. Whome God hath set forth to be a reconciliation through faith in his blood. And Habac. 2. The iust shall live by his faith. And 1. Pet. 1. Being sanctified in the spirit, unto obedience, and sprinkling of the blood of Iesum Christ. Other sacraments in the old Testament were typicall: whereof we shall speake more at large in their place, & they did not deserue anie remission of sinnes: and all the righteousness of holie men at all times, were, are, and shall be sacrifices of praise, which do not deserue remission, either for them that did offer them, or for others. but they are seruices which euerie one ought to performe: and are acceptable to God for the Mediatours, and our high priest the Sonne of God his sake, as it is said, Heb. 13. By him we offer the sacrifice of praise alwaies to God.

That this is an vnchangeable and eternal truth, it is most manifest. And whereas certaine fragments, which they call the Canons of the masse, are alledged against this so cleare light of the trueth, it is also manifest that the Greeke and Latine Canons are verie vnlike the one to the other, and that the Greeke Canons do disagree among themselves in a most waightie matter: and it appeareth that in the Latine Canon manie iaggess & peeces were by litle & litle patched together of ignorant authors. The auncient Church doth vse the names of *Sacrifice and oblation*: but thereby vnderstandeth the whole action, prayers, a taking of it, a remembrance, faith, a confession, and thanksgiuing. This wholl inward and outward action, in euerie one that is turned to God, and in the wholl Church, is indeede a sacrifice of praise, or thanksgiuing and a reasonable seruice. And when the Lord saith, Ioh. 4. *The true worshippers shall worship the lord in spirit and in trueness*, he affirmeth that in the new testament outward sacrifices are not commaunded, which of necessitie should be made, although there were no motions of the holie ghost in the heart, as in the law it was necessarie, that the ceremonie of the Pascheouer should be kept. But touching the supper of the Lord it is said, 1. Cor. 11, *Let euerie man examine him-selfe, &c.* So the supper of the

Lord doth profit him that vseth it, when as he bringeth with him repentance and faith, and another mans work doth nothing at all profit him.

Furthermore; concerning the dead, it is manifest, that all this shew is repugnant to the wordes of the institution of the Supper, wherein it is said, *Take ye, eat ye, &c. Doe ye this in remembrance of me.* What doth this apperteine to the dead, or to those that be absent? and yet in a great part of Europe manie masses are said for the dead: also a great number not knowing what they do, do read Masses for a reward. But seeing that all these things are manifestlie wicked, to wit, to offer, as they speake, to the end that they maie deserue for the quick and the dead: or for a man to do he knoweth not what, they do horrible sinne, that retaine and defend these mischieuous deeds. And seeing that this ceremony is not to be taken for a sacramēt, without the vse wherunto it was ordeined, what manner of Idolworship is there vsed, let godlie and learned men consider. Also it is a manifest prophanation, to carie about parte of the Supper of the Lord, and to worship it: where a parte is vtterlie transferred to an vse cleane contrarie to the first Institution, whereas the text saith, *Take, eat:* and this shew is but a thing deuised of late. To conclude, what be the manners of manie Priestes and Monks in all Europe, which haue no regard of this saying, 1. Cor. 11, *Let euerie man examine him selfe?* Also, *Whosoener taketh is unworthelie, shall be guilte of the bodie and blood of the Lord.* Euerie man of him selfe doth know these things.

Now, although the chiefe Bishopes and hypocrites, who seeke delusions to establish these euills, doe scoffe at these complaintes, yet it is most certaine, that God is greuouslie offended with these wicked deeds, as he was angrie with the people of Israell for their prophanations of the sacrifices. And we do see euident examples of wrath, to wit, the ruines of so many kingdomes, the spoile and waste that the Turkes doe make in the worlde, the confusions of opinions, and manie moste lamentable dissipations of Churches. But O *Sonne of God, Lord Iesus Christ, which wast crucified and raised up againe for vs, thou which art the high priest of the Church, with true prayer we beseech thee, that for thine, and thy eternall Fathers glorie, thou wouldest take awaie Idolls, errors, and abominations: and,*

as thou thy selfe didst praie, Sanctifie vs with thy truth, and kinde the lights of thy Gospell, and true inuocation, in the heartes of many, and bowe our heartes to true obedience, that we may thankfullie praise thee in all eternitie. The greatnes of our sinnes, which the profanation of the Supper of the Lorde these many yeares hath brought forth, doth surpasse the eloquence of Angells and men. We are herein the shorter, seeing that no words can be deuised sufficient, to set out the greatnes of this thing, and in this great griefe we beseech the Sonne of God, that he would amend these euills, and also for a further declaration, we offer our selves to them, that wil heare it. But in this question we see that to be chieflie done, which Salomon saith, *He singeth songes to a wicked heart, is like him that powreth vineger vpon nitre.*

Our aduersaries know, that these perswasions of their sacrifice, are the sinewes of their power and riches: therefore they will heare nothing that is said against it. Some of them doe now learne craftelie to mitigate these things, and therefore they say, The oblation is not a merit, but an application: they deceiue in wordes, and retaine still the same abuses. But we saide before, that euerie one doth by faith apply the sacrifice of Christ to himselfe, both when he heareth the Gospell, and then also, when he vseth the Sacraments: and it is written, 1. Cor. 11. *Let euerie man examine himselfe.* Therefore Paull doth not meane, that the ceremonie doth profite another that doth not vse it. And, the Sonne of God himselfe did offer vp himselfe, going into the holie of holies, that is, into the secret counsell of the Diuinitie, seeing the will of the eternall Father, and bearing his great wrath, and vnderstanding the causes of this wonderfull counsell: these weightie things are meant, when the text saith, Heb. 9. *He offered himselfe.* And when Esaie saith, Cap. 53. *He will make his soule an offering for sinne.* Now therefore what doe the Priestes meane, who saie, that they offer vp Christ? and yet antiquitie neuer spake after this manner. But they doe most grieuousslie accuse vs. They saie, that we doe take awaie the continuall sacrifice, as did Antiochus, who was a type of Antichrist. We answered before, that we doe retaine the wholl ceremonie of the Apostolike Church: and this is the continuall sacrifice, That the sincere doctrine of the Gospell

Gospell should be heard, that God should be truelie inuocated: to conclude, as the Lord saith, Ioh. 4. *It is to worship the Father in Spirit and truth*: we doe also herein comprehend the true vse of the Sacraments. Seeing that we retaine all these things faithfullie, we doe with great reuerence reteine the continuall sacrifice, they doe abolish it, who many waies doe corrupt true inuocation, and the verie Supper of the Lord, who commaund vs to inuocate dead men, who set out Masses to sale, who boast, that by their oblation they doe merit for others, who doe mingle many mischieuous errors with the doctrine of Repentance and remission of sinnes, who will men to doubt, when they repent, whether they be in fauour, who defile the Church of God with filthie lustes, and Idols. These men be like vnto Antiochus, and not we, whose endeouour to obcie the Sonne of God, who saith, Ioh. 4. *If any man loueth me, he will keepe my words*

Of the vse of the wholl Sacrament.

Let Sophistrie be remooued from the iudgements of the Church. All men know, that the Supper of the Lord is so instituted, that the wholl Sacrament may be giuen to the people, as it is written, *Drinke ye all of this*. Also the custome of the auncient Church, both Greeke and Latine, is well knowne. Therefore we must confesse, that the forbidding of one part is an vniust thing. It is greate iniurie to violate the lawfull Testaments of men: Why then doe the Bishops violate the Testament of the Sonne of God, which he hath sealed vp with his owne bloode? But it is to be lamented, that certeine men should be so impudent, as to feigne sophistrie against this so weightie an argument, that they may establish their prohibition; the refutation of whome, the matter beeing so cleere and euident, we doe omitte.

In an other place this Article is not distinguished from that which went before, but is thus ioyned with it: To conclude, wee must also speake in few things of the vse of the wholl Sacrament. Let sophistrie be remooued, &c.

OUT OF THE CONFESSION OF WIRTEMBERGE.
Of the Eucharist. CHAP. 9.

WE beleue and confesse that the Eucharist (for so it pleased our forefathers to call the Supper of the Lord

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Lord) is a Sacrament, instituted of Christ himselfe, and the
the vse therof is commended to the church, euen to the la-
ter end of the world. But because the substance is one thing
and the vse thereof an other thing, therefore we will speake
of these in order. Touching the substance of the Eucharist
we thus thinke and teach, * that the true bodie of Christ,
his true bloode is distributed in the Eucharist: and we re-
fute them that saie, that the bread and wine of the Eucha-
rist, * are signes of the body and blood of Christ beeing con-
lie absent. Also we beleue that the omnipotencie of God
is so great, that in the Eucharist he may either annihilate the
substance of bread and wine, * or else change them into the
bodie and bloode of Christ: but that God doth exercise this
his absolute omnipotencie in the Eucharist, we haue no cer-
teine worde of God for it, and it is euident, that the an-
cient Church was altogether ignorant of it. For as in Ezekiel
where it is said of the Citie of Hierusalem, described on the
outside of a wall, *This is Hierusalem*, it was not necessarie that
the substance of the wall should be changed into the sub-
stance of the Citie of Hierusalem; so when it is said of the
bread, *This is my bodie*, it is not necessary that the substance of
bread should be changed into the substance of the bodie
of Christ: * but for the truth of the sacrament it is sufficient
that the bodie of Christ is in deed present with the bread
and in deede the verie necessitie of the truth of the
Sacrament doth seeme to require, that true breade should
remaine, with the true presence of the bodie of Christ.
For as to the truth of the Sacrament of Baptisme it is ne-
cessarie, that in the vse thereof there should be water, and
that true water should remaine; so it is necessarie in the
Lords Supper, that there should be bread in the vse thereof,
and that true bread should remaine, whereas if the substance
of bread were changed, we should haue no prooffe of the
truth of the Sacrament. Whereupon both Paull, and also
the auncient Ecclesiasticall writers doe call the bread of the
Eucharist, euen after consecration, bread. 1. Cor. 11. *Let
man examine himselfe, and so let him eate of that bread.*
And, *Whosoever shall eate this bread, and drinke this cuppe of the
Lord unworthely, &c.* And Augustine in his Sermon to young
children saith: *That which y^e haue seene, is in the bread, and the
cuppe*

Supper, the which thing also your eyes doe witness vnto you : but that which your faith desireth to learne, is this: the bread, is the bodie of Christ, the cup, is his blood.

Now as touching the vse of the Eucharist, first, although we do not nor denie, *but that whol Christ is distributed, as well in the breade, as in the wine of the Eucharist: yet we teach, that the vse of either part ought to be common to the wholl Church. For it is euident, that Christ beeing nothing at all terrified by any dangers, which afterward humane superstition inuented, or by other deuises, gaue vnto his Church both partes to be vsed. Also it is euident, that the auncient Church did vse both partes for many yeares. And certaine writers doe clearelie witnes, that they which doe receiue bread alone, doe not receiue the wholl Sacrament Sacramentallie (for so they speake) & that it is not possible to diuide one and the selfe same mystery, without great sacriledge. Wherefore we thinke that the vse of both partes is in deede Catholike & Apostolike, & that it is not lawfull for any man, at his pleasure to change this institution of Christ, and a ceremony of such continuance in the auncient and true Church, and to take awaie from the lairie, as they call them, one part of the Eucharist. And it is to be marueiled at, that they who professe themselves to defend the ceremonies of the auncient church, should so farre swarue from the auncient church in this point. Moreouer, seeing that the worde *Sacrifice* is verie large, and doth generally signifie a holie worship, we doe willinglie graunt, that the true and lawfull vse of the Eucharist maie in this sence be called a Sacrifice: howbeit the Eucharist, according to the institution of Christ, is so celebrated, that therein the death of Christ is shewed forth, and the sacrament of the bodie and bloode of Christ is distributed to the Church, and so it is truely called an applying of the merittes of the passion of Christ, to wit, to them, which receiue the Sacrament.

Neither doe we condemne godlie lessons, and praiers, which vse to goe before, and to follow consecration, as they call it, and the dispensation of the Eucharist: yet in the meane time it is not lawfull for vs, to dissemble, or to allow of those errors, which haue bene added to this holie Sacrament. rather by the ignorance of priuate men, then by
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anie lawfull consent of the true Catholike Church. One of
four is this, that of the worship, which ought to be common
to the Church, there is made a priuate action of one Priest,
who as he doeth alone to himselfe mumble vp the wordes of
the Lordes Supper, so also he alone doeth receiue the bread
and wine. For Christ did institute the Eucharist, not that it
should be a priuate action of one man, but that it should be a
communion of the Church. * Therefore to the right action
of the Eucharist, two things at the least are requisite, to wit,
the minister of the Eucharist, whome bleseth, & he, to whom
the Sacrament of the Eucharist is dispensed. For when
Christ did institute this Sacrament, he did not eat thereof
alone, but he did dispense it to his Church, which then was
present with him, saying, *Take ye, eate ye, &c.* And, *Drinke ye
all of this, &c.* This institution of Christ the auncient and
true Catholique Church did so seuerelie obserue, that it ex-
communicated them, which being present whilest this holy
Sacrament was administred, would not communicate with
others. *Anacletus* in his first Epistle saith, *After that consecra-
tion is finished, let all communicate, except they had rather stand
without the Church doores.* And he addeth, *For so both the Apo-
stles appointed, and the holy Church of Rome keepeth it still.* Also,
the Antiochian Councell, cap. 2. saith: *All those which
come into the Church of God, and heare the holy Scriptures, but doe
not communicate with the people in prayer, and can not abide to re-
ceiue the Sacrament of the Lord, according to a certaine proper dis-
cipline, these men must be cast out of the Church.* *Dionysius* in his
booke, *De Eccles. Hierarc.* saith, *The Bishoppe, when he hath pre-
sented the diuine giftes, then he maketh the holie, and moste excel-
lent mysteries: and those thinges which before he had praised, being
couered and hid vnder reuerent signes, he bringeth into sight, and
reuerentlie shewing forth the diuine gifter, both he himselfe doth
turne to the holy participation thereof, and doth exhort the others
to participate them: to conclude, when the holie communion is recei-
ued, and deliuered to all, he rendering thanks, doth make an
end of these mysteries.* Therefore we thinke it necessarie, to
the retayning of the institution of Christ in the celebration
of the Eucharist, and that we maie follow the example of
the auncient and true Catholique Church, that the priuate
Masses of the Priests maie be abrogated, and that the
pub-

publique communion of the Lords Supper maie be restored.

Another error is this, that the Eucharist is such a sacrifice, as ought to be offered daelie in the Church, for the purging of the sinnes of the quicke and the dead, and for the obtaining of other benefites, both corporall and spiritual. This error is evidently contrary to the Gospel of Christ, which witnesseth, *That Christ, by one oblation, once onelie made, hath made perfect for ever those that be sanctified*. And, because that Christ by his passion and death, hath purchased remission of sinnes for vs, which also is declared vnto vs by the Gospell in the new Testament, therefore it is not lawfull to sacrifice anie more for sinne: for the Epistle to the Hebrews saith, *Where there is remission of sinnes, there is no further oblation for sinne*. For whereas Christ saith, *Doe this in remembrance of me*, he doth not commaund to offer his bodie and blood in the Supper vnto God, but to the Church: that the Church, by eating the bodie, and drinking the blood of Christ, and by shewing forth the benefit of his death, may be admonished of that oblation of the bodie and blood of Christ, which was made once onelie on the Crosse for the purging of our sinnes. For so Paull doeth interpret this saying of Christ, saying, *So often as ye shall eate (he doth not saie, offer) this breade, and drinke this cuppe, shew ye forth the death of the Lord, till he come*. And truelie we confesse, that the auncient Ecclesiasticall writers did call the Eucharist, a sacrifice, or an oblation: but they expounde themselves, that by the name of Sacrifice they meane a remembrance, a shewing forth or a preaching of that Sacrifice, which Christ did once offer vpon the Crosse: as also they call the memoriall of the Pasleouer, and of Pentecost, the Pasleouer and Pentecost it selfe.

The third error is this, that manie do thinke, that the oblation (as they cal it) of the Eucharist, is not of it selfe a propitiation for sinnes, but that it doth apply the propitiation and merit of Christ to the quick, and the dead. But we haue alreadie shewed, that the Eucharist properlie is not an oblation, but is so called, because it is a remembrance of the oblation, which was once made on the crosse. Moreouer, the application of the merit of Christ, is not made by anie other outward instrument, then by the preaching of the gospell

pell of Christ, and by dispensing those sacraments, which Christ hath instituted for this vse: & the merit of Christ being offered, & applied, is not receiued but by faith. Marc. 16. *Preach the Gospel to every creature.* For by the ministerie of the Gospel the benefits of Christ be offered, & applied to creatures, that is, either to the Iewes, or to the Gentiles. And it followeth, *He that shall beleue, and be baptized, he shall be saved*: because that by the receiuing of the sacraments, and by faith, the benefits offered, and applied, be receiued. Rom. 1. *The gospel is the power of God to saluation, to euery one that beleueth*: that is, the ministerie of the gospel is the instrument ordeined of God, whereby God is able and effectually, to saue all those, which beleue the gospel. Therefore the Preaching of the gospel doth offer, or, if it liketh a nic man so to speake, doth applie saluation to all men, but faith doth receiue saluation offered and applied. Now in the priuate Masse, bread and wine are so handled, that the Priest doth neither publicly declare the Gospel of Christ, but doth softly mumble vp to him selfe certaine words, and especialie the wordes of the Supper, or of consecration: neither doth he distribute bread and wine to others, but he alone taketh them: therefore there can be no applying of the merit of Christ in the priuate Masse. This did our true Catholique Elders well perceiue, who, as we haue declared before, did so seuerely require, that they which were present at the Masse, and did not communicate, should be excommunicated.

The fourth error is this, which we haue already touched in that they do require, that the wordes of the Supper, or of consecration, maie be rehearsed softly in the Eucharist, being that these wordes are a part of that gospel, which according to the commaundement of Christ, is to be preached to all creatures. For although our ancetors did sometimes call the Eucharist a *mysterie*, yet they did not so call it with this purpose, that they would not haue the wordes of the Supper to be rehearsed before the Church in the Eucharist publicly, and in a tongue commonlie knowne, but because that in the Eucharist one thing is seene, and another thing understood. For Christ him selfe also is called a *mysterie*, who neuertheless is not to be hidde, but to be preached to all creatures.

creatures. And because that in the receiuing of the Sacrament it is necessarilie required, that we should haue faith, and faith cometh by hearing, and hearing by the word of God, it is most necessarie, that in the Eucharist the word of the Supper, that is, the word of the Sonne of God, should be publicly rehearsed: for this word is the preaching of the Gospel, and the shewing forth of the death of Christ. Therefore that the Church maie vnderstand what is done in the Eucharist, and what is offered vnto her to be receiued, and that she maie confirme hir faith, it is necessarie, that in the Eucharist the wordes of the Lordes Supper should be rehearsed publiquelie.

The first error is this, that one part of the Eucharist is vsed in the way of a singular worship of God, to be caried about, and to be laid vp. But the holie Ghost doth forbid, that anie worship of God should be appointed without the expresse commandement of god. Deut. 12. *You shal not do euerie one of you, that which semeth good in his owne eyes.* And again, *That which I commaund thee, that onelie shalt thou do to the Lord: see that thou adde nothing thereunto, nor detract anie thing from it.* And Math. 15. *In vaine doe they worship me, teaching for doctrines the preceptes of men.* Clemens in his second Epistle to Iames, and in three Chapters, *De Consecr. Dist. 2.* saith: *Certainlie, so great burnt offerings are offered on the altar, as may be sufficiens for the people: if so be that any thing remaine till the next daie, let them not be kept, but with feare and trembling, by the diligence of the Clerkes, let them be consumed.* We are not ignorant, how they vse to delude these wordes of Clemens, by feigning a difference betwixt the worke of those that are readie to die, and those that be readie to consecrate. But it is euident, that the bread, which vseth to be caried about, and to be laide vp to be adored, is not reserved for those that be weake, but in the ende is receiued of them that doe consecrate. Cyrill, or, as others thinke, Origen, vpon the 7. Chap. of Leuit. saith. *For the Lord concerning that breade, which he gaue to his Disciples, saide vnto them, Take it, and eat it, &c. He did not differ it, neither did he commaund it to be reserved till the next daie. Peraduenture there is this Myserie also contained therein, that he doth not commaund the bread to be caried in the high waie, that thou maist alwaies bring forth the fresh loanes of the wordes of God, which*

shon cariest within thee, &c.

OUT OF THE CONFESSION OF SVEVELAND.

Of the Eucharist. CHAP. 18.

AS touching this reuerent Sacrament of the bodie & bloode of Christ, all those things, which the Evangelists, Paul, and the holie Fathers haue left in writing thereof, our men doe sincerelie teach, commend, and inculcate: and thence they doe with a singular indeauour alwaies publish this goodnes of Christ towards his, whereby he doth no lesse at this day, then he did in that his last supper, vouchsafe to giue, by the Sacraments, his true bodie, and his true bloode, to be eaten, and to be drunke, in deede, as the meate and drinke of their soules, whereby they may be nourished vnto life eternall: he giueth it, I saie, to all those, who from their heartes haue given their names, to be reckoned among his disciples, when as they doe receiue this Supper, according to his institution: so that now he may liue and abide in them, and they in him, and be raised vp by him in the last day, to a new, and immortall life, according to those wordes of eternall trueth. *Take, and eate, This is my bodie, &c. Drinke ye all of this, This cuppe is my bloode, &c.* Now, our preachers doe most diligentlie withdraw the mindes of the people both from all contention, and also from all superfluous and curious inquirie, vnto that which onelie is profitable, & wherunto onely Christ our Sauour had respect: to wit, that beeing fed with him, we may liue in him, and through him, and leade such a life, as is acceptable to God, holie, and therefore euerlasting & blessed: and with all, that we among our selues may be one bread, and one bodie, which are partakers of one bread in that holie Supper. Whereby it cometh to passe, that we doe verie religiouslie, and with a singular reuerence both administer, and receiue the diuine sacraments, that is, the holie Supper of Christ. By these things which are thus in deede, as we haue set them downe, your sacred Maiestie, O most gracious Emperour, doth know, how falselie our aduersaries doe boast, that our men doe change the wordes of Christ, and teare them in peeces by humane glosses,

glosses, and that in our Suppers nothing is administred but
meere bread, and meere wine, and also that among vs the
Supper of the Lord is contemned, and reiected. For our men
doe verie carefullie teach and exhort, that euerie man doe
in a simple faith imbrace these wordes of the Lorde, reie-
cting all deuises of men, and false glosses, and remoouing
awaie all kinde of wauering, doe wholly addict their minde
to the true meaning thereof: and to conclude, doe often-
times, with as great reuerence as they may, receiue the Sa-
craments, to be the liuelie foode of their soules, and to stirre
vp in them a gratefull remembrance of so great a benefit:
the which thing also vseth now to be done among vs, much
more often and reuerentlie, then heretofore was vsed. Mor-
ouer, our Preachers haue alwaies hitherto, and at this daie
do offer themselues with al modestie and trueth, to render a
reason of their faith and doctrine, touching all those things
which they belecue and teach, as wel about this Sacrament,
as about other things, and that not onelie to your Sacred
Majestie, but also to euerie one that shall demaunde it.

Of the Masse. CHAP. 19.

Furthermore, seeing that after this manner, Christ hath
instituted his Supper, which afterward beganne to be
called the Masse, to wit, that therein the faithfull being fed
with his bodie and bloode, vnto life eternall, should shew
forth his death, whereby they are redeemed; our Preachers
by this meane giuing thanks, and also commending this
saluation vnto others, could not chuse but condemne it, that
these things were euerie where neglected. And on the other
side, they which do celebrate the masses, do presume to offer
vp Christ vnto his Father, for the quicke and the deade, and
they make the Masse, to be such a worke, as that by it alone
almost, the fauour of God and saluation is obtained, how-
soeuer they doe either belecue, or liue. Whereupon that
most shamefull, & twise & thrise impious sale of this Sacra-
ment hath crept in, and thereby it is come to passe that no-
thing at this daie, is more gainefull then the Masse. There-
fore they reiect priuate Masses, because the Lorde did
commend this Sacrament to his Disciples to be vsed in
common. Whereupon Paul commandeth the Corinthians,
when they are to celebrate the holie Supper, so staie one for

1. Cor. 11.

Heb. 9.

Heb. 10.

another, and denieth that they doe celebrate the Lorde Supper, when as euerie man taketh his owne Supper whilest they be eating. Moreouer, whereas they boast, that they doe offer up Christ in steade of a sacrifice, they are therefore condemned of our men, because that the Epistle to the Hebrewes doth plainlie witnes, *that as men doe once die, so Christ was once offered, that he might take awaie the sinnes of many, and that he can no more be offered againe, then he may die againe: and therefore hauing offered one sacrifice for sinnes, he sitteth for euer at right hand of God, waiting for that which remaineth, to wit, that his enemies, as it were a foote schoole, may be troden under his feete. For with one oblation hath he consecrated for euer them, that are sanctified.*

Isa. 2.

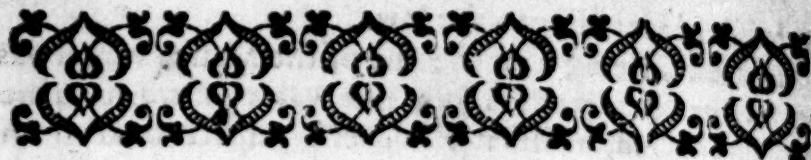
And whereas they haue made the Masse to be a good worke, whereby any thing may be obtained at Gods handes, our Preachers haue taught, that it is repugnant to that, which the Scripture doth teach in euerie place, that we are iustified, and receiue the fauour of god, by the spirit of Christ and by faith: for which matter we alledged before manie testimonies out of the Scriptures. So, in that the death of the Lorde is not commended to the people in the Masse, our Preachers haue shewed that it is contrarie to that, that Christ commaunded, to receiue these Sacraments, *in remembrance of himselfe*: and Paul, *that we might shew forth the death of Christ, till he come*. And whereas many doe commonlie celebrate the Masses, without all regard of godlines, onelie for this cause, that they may nourish their bodies, our Preachers haue shewed, that that is so execrable a thing before god, that if the Masse of it self should nothing at al hinder godlines, yet worthely & by the commaundement of God, it were to be abolished: the which thing is euident euen out of Esay onely. *For our God is a Spirit, and seeth, & therefore he cannot abide to be worshiped, but in Spirit, and truth*. And how greuous a thing this vnreasonable selling of the Sacraments is vnto the Lord, our Preachers would haue men thereby to coniecture, that Christ did so sharplie, and altogether against his accustomed manner, taking vnto himselfe an external kinde of reuengement, *cast out of the Temple those that bought & sold*, whereas they might seme to exercise marchandize, onely in this respect, that they might further those sacrifices, which were

were offered according to the law.

Therefore, seeing that the rite of the Masse, which was wont to be celebrated, is so manie waies contrarie to the Scripture of God, as also it is in euerie respect diuers from that, which the holie Fathers vsed, it hath bene verie vehementlie condemned amongst vs out of the pulpit, and by the worde of God it is made so detestable, that manie of their owne accorde haue altogether forsaken it: and elsewhere, by the authoritie of the Magistrate, it is abrogated. The which thing we haue not taken vpon vs for anie other cause, then for that throughout the whol Scripture, the Spirit of God doeth detest nothing so much, neither command it so earnestlie to be taken awaie, as a feigned and falie worship of himselfe. Now, no man that hath anie sparke of religion in him, can be ignorant, what an ineuitable necessitie is laid vpon him that feareth God, when as he is perswaded, that God doth require a thing at his handes. For anie man might easilie foresee, how many would take it at our hands, that we should chaunge any thing about the holie rite of the Masse, neither were there anie, which would not rather haue chosen in this point, not onelie not to haue offended your sacred Maiestie, but euen anie Prince of the lowest degre. But when as herewithal they did not doubt, but by that common rite of the Masse, God was moste gricuouslie prouoked, and that his glorie, for the which we ought to spend our liues, was darkened, they could not but take it awaie, lest that they also, by winking at it, should make themselues partners with them in diminishing the glorie of god. Trulie, if god is to be loued, and worshipped aboue all, godlie men must beare nothing lesse, then that which he doth hate and detest: And that this one cause did constrain vs to chaunge certaine things in these points, we take him to witnes, from whome no secet is hidde.

THE

Aa iij



THE FIFTEENTH SECTION. OF ECCLE- SIASTICAL MEETINGS.

THE LATTER CONFESSION OF HELVETIA

Of holie and Ecclesiasticall meetings.

CHAP. 22.



Although it be lawfull for all men, private-
lie at home to reade the holie Scriptures,
and by instruction to edifie one another in
the true religion; yet that the word of God
maie be lawfullie preached to the people,
and prayers and supplications publike-
lie made, & that the sacraments maie be
lawfully ministred, that colle^{ctio}n may be made for the pore,
and to defray al necessary charges of the Church, or to sup-
ply the wantes, it is very needful there shoulde be holy mee-
tings & Ecclesiasticall assemblies. For it is manifest that in the
Apostolike & primitiue Church there were such assemblies
frequented of godly men. So many then as do despise them,
and seperate themselves from them, they are contemners of
true religion, & are to be compelled by the Pastours & godly
Magistrates, to surcease stubbornlie to seperate and absent
themselves from sacred assemblies. Now Ecclesiasticall as-
semblies must not be hidden and secret, but publike, and
common, except persecution by the enimies of Christ & the
Church will not suffer them to be publike. For we know
what manner assemblies the primitiue Church had hereto-
fore

are in secret corners, being vnder the tyrannie of Romane Emperours. Let those places where the faithfull meet together be decent, and in al respects fit for gods Church. Therefore let houses be chosen for that purpose, or Churches that are large & faire, so that they be purged from al such things, as doe not beleeue the Church. And let all things be ordered, as is molte meete for comelines, necessitie, and godlie decency, that nothing be wanting which is requisite for rites and orders, and the necessarie vses of the Church.

And as wee beleue that God doth not dwell in temples made with handes, so we know that by reason of the worde of god, & holy exercises therein celebrated, places dedicated to God and his worship are not prophane, but holie, and that therefore such as are conuersant in them, ought to behaue themselues reuerentlie and modestlie, as they which are in a sacred place, in the presence of God and his holie Angells. Ali excessse of apparell therefore is to be abandoned from Churches and places where Christians meete in prayer, together with all pride, and whatsoever else doth not beleeue Christian humilitie, decencie, & modestie. For the true ornament of Churches doth not consist in Iuorie, golde, and precious stones, but in the sobrietie, godlines, and vertues of those, which are in the Church. *Let all things be done comelie and orderlie in the Church: to conclude, let all things be done so edifying.* Therefore let all straunge tongues keepe silence in the holie assemblies, and let all things be vttered in the vulgare tongue, which is vnderstood of all men in the companie.

Of prayer, singing, and Canonickall houers.

CHAP. 23.

TRue it is, that a man maie lawfullie praie priuatelie in anie tongue that he doth vnderstand: but publique prayers ought in the holie assemblies to be made in the vulgare tongue, or such a language as is knowne to all. Let all the prayers of the faithfull be powred forth to God alone through the mediation of Christ only, out of a true faith & pure loue. As for inuocation of Saints, or vsing them as intercessors, to intreat for vs, the priesthod of our Lord Christ in true religion wil not permitte vs. Prayer must be made for Magistracie, for Kings and all that are placed in authoritie,

for Ministers of the Church, and for all necessities of Churches in anie calamitie, and specially in the calamitie of the Church, prayer must be made both priuatelie, and publiclie, without ceasing. Moreouer wee must praie willingly, and not by constraint, nor for anie reward: neither must we superstitiously tie prayer to anie place, as though it were not lawfull to praie but in the Church. There is no necessitie, that publique prayers should be in forme & time the same or alike in all Churches. Let all Churches vse their libertie. Socrates in his hystorie saith, *In anie countrey or nation wherefoeuer, you shall not finde two Churches which doe wholly agree in prayer:* The authors of this difference I thinke were those which had the gouernment of the Churches in aliages. If so be anie doe agree, it deserueth great commendation, and is to be imitated of others.

Besides this, there must be a meane and measure, as in euerie other thing, so also in publique prayers, that they be not ouerlong, and tedious: let therefore the most time be giuen to teaching of the gospel, in such holie assemblies: and let there be diligent heede taken, that the people in the assemblies be not wearied with ouerlong prayers, so as when the preaching of the gospel should be heard, they through wearisomnes either desire to go forth themselves, or to haue the assemblie wholly dismissed. For vnto such the sermons seeme to be ouerlong, which otherwise are bricfe enough. Yea and the Preachers ought to keepe a meane. Likewise the singing in sacred assemblies ought to be moderated, where it is in vse. That song, which they cal Gregories song, hath manie grosse thinges in it. Wherefore it is vpon good cause reiected of ours, and of all other reformed Churches. If there be any Churches which haue faithful praier in good manner, and no singing at all, they are not therefore to be condemned: for all Churches haue not the commoditie and opportunitie of singing. And certaine it is by testimonies of antiquitie, that as the custome of singing hath bene verie auncient in the East Churches, so it was long or it was received in the West Churches.

In Auncient time there were *Canonick houres*, that is, knowne prayers framed for certeine houres in the daie, and chaunted therein, oft repeated, as the Papists manner is, which

which maie be prooued by manie of their lessons appointed in their houres and diuers other arguments. Moreouer they haue manie absurde things (that I saie no more) and therefore are well omitted of our Churches, that haue brought in their stead matters more wholsome for the whol Church of God.

*Hitherto also pertaineth the beginning of the 25. Art.
Of catechizing.*

THe Lord inioyned his ancient people to take great care and diligence in instructing the youth well, euen from their infancie, and moreouer commaunded expressly in his Law, that they should teach them, and declare the mysterie of the Sacraments vnto them. Now for as much as it is euident by the writings of the Euangelists and Apostles, that God had no lesse care of the youth of his new people, seeing he saith, *Suffer little Children to come vnto me, for of such is the kingdome of heauen*; Therefore the Pastours do verie wiselie, which doe diligentlie and berimes Catechise their youth, laying the first groundes of faith, and faithfullie teaching the principles of our religion, by expounding the ten commandements, the Apostles Creed, the Lordes praier, and the doctrine of the sacramentes, with other like principles and chiefe heads of our religion. And here let the Church performe her faithfullnes and diligence in bringing the Children to be catechized, as beeing desirous and glad to haue her children well instructed. *That which followeth in this Article, is contained in the sixteenth section.*

Also, CHAP. 28.

Of the goodes of the Church, and right vse of them.

THe Church of Christ hath riches through the bountifulnes of princes, and the liberalitie of the faithful, who haue giuen their goods to the Church: for the Church hath need of such goods: and hath had goods from auncient time, for the manteinance of thinges necessarie for the Church. Now the true vse of the Church goods, was, and now is, to mantaine learning in schooles, and in holie assemblies, with all the seruice, rites, and buildinges of the Church

Church : finallie to manteine teachers, schollers, and ministers, with other necessarie things, and chiefele for the succour and reliefe of the pore. But for the lawfull dispensing of these Ecclesiasticall goods, let men be chosen that feare God, wise men, and such as are of good reporte for gouernement of their families. But if the goods of the Church by iniurie of the time, and the boldnes, ignorance, or concousnes of some be turned to anie abuse, let them be restored againe, by godly & wise men, vnto their holy vse: for they must not winke at so impious an abuse. Therefore we teach that Schooles and Colledges, whereinto corruption is crept in doctrine, in the seruice of god, and in manners, must be reformed, that there must order be taken, godly, faithfully, and wiselie, for the reliefe of the poore.

OUT OF THE FORMER CONFESSION OF HELVETIA

Holie meetings.

Art. 23.

*Looke the
1. obseru. vp
on this con-
fession.

WE think that holie meetings are so to be celebrated, that aboue all things the word of God be propounded *to the people euerie day publicquely, in a publique place, and appointed for holie excercises: also that the hidden thinges of the Scripture maie dayly be searched out and declared, by those that are fit thereunto : that the faith of the godlie maie be exercised, and that we maie continually be instant in praier, according as the necessitie of all men requireth. As for other vnprofitable and innumerable circumstances of ceremonies, as vessells, apparell, vailes, torches or candelles, altars, golde and siluer, so farre forth as they serue to peruert religion; but especially Idolls, which are set vp to be worshipped, and giue offence, and all prophane thinges of that sort, we do remooue them far from our holie meeting.

Of Heretikes and Schismatiks.

Art. 24.

ALso we remooue from our holie meetings all those, who forsaking the propertie of the holie Church, do either bring in, or follow strange, and wicked opinions, with which euill the Catabaptistes are chiefele infected: who, if they do obstinatelie refuse to obey the Church and the

Christian instruction, are in our iudgement to be bridled by the Magistrate, lest by their contagion they infect the flocke of Christ.

OUT OF THE CONFESSION OF BOHEMIA.

Of Catechizing.

CHAP. 2.

IN the second place they teach the Christian Catechisme, that is, a Catholike doctrine, and an instruction made with the mouth, which agreeth in Christianisme, with the auncient Church and holie fathers : and this doctrine or instruction is the inward or secret thing, and the marrow, and the keie to the wholl holie Scripture, and containeth the summe thereof : It is comprehended in the 10. commandements, in the Catholike, Christian, and Apostolique Creed, wherein be 12. Articles, which are expounded and confirmed, by the Nicen, and Athanasius his creed, and by godlie, Catholike, and generall Councells : also, in the forme of praier, to wit, of that holie praier which the Lord appointed, and in a summarie doctrine touching the sacraments, and such dueties, as we owe, or be proper, regarde being had to euerie mans place and order, in diuers and distinct kindes of life, whereunto he is called of God: and there is an open confession and profession made, that this Christian doctrine is that true, full, perfect, and well pleased wil of God, necessarie to euery faithful Christian vnto saluation.

This Catechisme, which doth containe in it the full & Catholike doctrine of Christianisme, & the knowledge of most weighry things spokē of before, our preachers do vse in stead of a sure rule, method, & table of al those things which they teach, & of all their sermons & writings: & this they do faithfully care for, and bestowe all their labour therein, that this wholl ordinarie doctrine of the principles of true faith, and Christian godlines, and the doctrine of the foundation, may be imprinted in the bottome of the heartes of Christians, & throughlie ingrafted in the mindes and life of the hearers, and that after this manner. First that all maie know, that they are bound to yeelde an inward and outward obedience

to the law: and therefore they must endeavour to performe and fulfil the commaundements of God, both in their heart, seeing that the law is spirituall, and in their deedes, by loving God aboue all things, and their neighbour as themselves.

Secondlie, they must well learne and beare in minde, and be able readilie to rehearse, & to beleeue from the heart, to keepe, and to professe with the mouth, the chiefe points of the Catholike, Christian, and Apostolike Creed, and to testifie a christian pietie by actions, or manners, & a life which maie be seeme it. Therefore they do also in their sermons, by expounding it, laie open the true and sound meaning, and euerie mysterie, which is necessarie to true and eternall saluation, and is comprehended in the Articles of faith, and in euerie parte thereof, and confirme it by testimonies taken out of the holie scriptures, and by these holie scriptures, they doe either more largelie or brieflie declare, expound, and laie open the meaning, and the mysteries. And in all these things they do so behaue them selues, that concerning the order which the Apostles brought in and propounded, they labour to instruct not onelie those which be of ripper yeares, who being come to lawfull age, are able presently to vnderstand; but also so to teach litle children, that they being exercised, euen frō their childhood, in the chiefe points of the couenant of god, may be taught to vnderstand the true worship of god. For this cause, there be both peculiar Ecclesiasticall assemblies with children, which doe serue for the exercise of catechizing; and also the parents, & those that are requested of the parents, & vsed for witnesses (who are called Godfathers, and Godmothers) at Baptisme, are put in minde of the dutie, and faith, which they owe, that they also may faithfully instruct their beloued children, train them vp in the discipline of the Lord, and from the bottome of their heartes, praie vnto God for these, and all other the children of the faithfull of Christ. But chiefe lie they which are newlie instructed, before they be lawfullie admitted to the Supper of the Lord, are diligentlie taught the christian catechisme, and the principles of true religion, and by this meanes they are furthered towards the obtaining of saving repentance, vertue, and the efficacie of faith. Afterward, all

Eph. 6.
Col. 3.

the rest are also instructed, that all together being lightned with the knowledge of God, and of the Sainctes, euerie man maie walke, with all honestie and godlines, in his place, and in that order, whereunto he is called of God, and maie by this meanes sanctifie the name of God, and adorne the true doctrine.

Thirddie, in the catechisme these thinges are taught, to inuocate one true God in a sure confidence, in the name of our Lorde Iesus Christ, to praie, and that not for themselves onelie, and their priuate affaires, but also for the whole Christian Church, in all countries, for the ministers of the Church, and also for the ciuill Magistrate, whoe is ordained of God, and chiefelie for the Emperours and your Princely Maestie, for his moste noble children, and wholl posteritie, for his counsellors, and all those that be subiect to his gouernment, praying, that it would please our gracious God to graunt and to give vnto your Princelie and his Royall Maestie, a long life, heaped with al good things, and a happie gouernement, and also a bening, gentle, and fatherlie minde & affection of the heart toward al those that behaue themselves vprightlie, are well affected, do humble obaie, doe shew themselves faithfull and louing subiectes, and those that doe in trueth worshippe God the Father, and his sonne Iesus Christ. And, to be brieve, we teach, that prayers maie be made faithfullie for all men, for our friends and enemies, 1. Tim. 2. as the Doctrine of our Lorde Iesus Christ and his Apostles doth commaund vs, and as examples doe shew, that the verie first and holie Church did. For which cause, we are also instant with the people, that they would diligentlie and in great numbers frequent the holie assemblies, and there be stirred vp, out of this worde of God, to make earnest and reuerent praiers.

Now whatsoeuer is contrarie to this Catholike and Christian kinde of catechizing, all that we doe forsake and reiect, & it is stronglie confuted by sure reasons, and such as do leane vnto the foundations of the holy Scripture, so farre forth as God doth giue vs grace hereunto, and the people is admonished to take heed of such.

OVT OF THE FRENCH CONFESSION.

Art. 24.

VVE beleue because Iesus Christ is the onelie Advocate giuen vnto vs, whoe also commaundeth vs to come boldlie vnto the Father in his name, that it is not lawfull for vs to make our praier in anie other forme, but in that which God hath set vs downe in his worde: and that whatsoeuer men haue forged of the intercession of Saints departed, is nothing but the deceites and sleighes of Satan, that he might withdrawe men from the right manner of praying.

These things were also set downe in the 2. Section but for an other purpose and the other parte of this Article is to be founde in the 16. Section.

OVT OF THE ENGLISH CONFESSION.

Art. 16.

VVE make our praier in that tongue, which all our people, as meeete is, maie vnderstand, to the ende they may (as S. Paull counselleth vs) take common commoditie by common praier: euen as all the holie Fathers, and Catholike Bishoppes, both in the olde and new Testament, did vse to praie them selues, and taught the people to pray too: lest, as Saint Augustine saith, *Like Paroses, and Onies we should seeme to speake that we vnderstand not.*

OVT OF THE CONFESSION OF SAXONY.

Article 14. which is intituled, of the Supper.

GOD will haue the ministerie of his Gospell to be publique, he will not haue the voice of the Gospell to be shut vp in corners onely, but he will haue it to be heard, he will haue himsele to be knowen and inuocated of all mankind. Therefore he would that there should be publique and well ordered meetings, and in these he will haue the voice of the Gospell to sound, there he will be inuocated, and praised. Also he will that these meetings, should be witnesses of the confession and seuering of the Church of God from the

sects & opinions of other nations. Iohn assembled his flocke at Ephesus, and taught the Gospell: and by the vse of the Sacraments, the wholl companie did declare, that they embraced this doctrine, and did inuocate this God, whose deliuered the Gospell, and that they were seperated from the worshippers of Diana, Iupiter, and other Idoles. For God will be seen, and haue his Church heard in the worlde, and haue it distinguished by many publike signes from other nations. So no doubt the first Fathers, *Adam, Seth, Enoch, Noe, Sem, Abraham*, had their meetings: and afterward the ciuill gouernment of Israel had manie rites, that their separation from the Gentles might be more euident. Also God gave a peculiar promise to his congregation, Math. 18. *Wheresoeuer two or three be gathered together in my name, I will be in the midst of them.* Also, *Whatsoeuer they agreeing together, shall desire, it shall be done to them.* And in the 149. Psalme, *His praise is in the Church of the Sainster.* And the promises, wherein God doth affirme that he will preserue his Church, are so much the sweeter, because we knowe that he doeth preserue, and restore the publike ministerie in wel ordered meetings: as also in the verie wordes of the Supper this promise is included, where he commaundeth, that *The death of the Lorde should be shewed forth, and this Supper distributed, till he come, &c.*

Hitherto also pertaineth the last parte of the 12. article of this confession, where these thinges are founde, touching the reuenues of Monasteries.

IN manie places the Churches want Pastours, or else Pastours want liuing. These men ought chieflie to be relieved, out of the reuenues of rich Monasteries: then the studies of those which be poore must thereby be furthered, and in some places Schooles maie be erected, especiallie seeing that it is necessary that the church should discharge the expences of manie poore, that they might learne, that so out of that number Pastours and ministers may be chosen, to teach the Churches. Also hospitals are thence to be relieved, wherein it is necessarie, that the poore, which haue bene sicke along time, should be nourished. A great parte of the reuenues in these countries is by the goodnes of god transferred to such vses, which are indeede godlie, to wit, to
nourish

nourish Pastors, the poore, and Schollers, to erect Schooles, and to relieue hospitaies: that wiche remaineth is bestowed in euerie Monasterie vpon the guiding & ordering of thinges partaining to their houses: and to think that this is not verie sumptuous, it is but foolishnes. As for the richer Abbotes in these daies, vpon what vses they lauish out the reuenues, the examples of manie doe declare, whome we could name, who doe both hate learning, Religion, and vertue, and doe waste these almes rauencouslie, and either set no Pastours ouer their Churches, or if they haue anie, they suffer them to starue.

OUT OF THE CONFESSION OF WIRTEMBERGE

*Hitherto pertaineth first the 11. Article,
Of this confession.*

WE thinke that it is moste profitable, that children and young men be examined in the Catechisme by the Pastors of their Church, and that they be commended, if they be godlie and well instructed, and that they be amended, if they be ill instructed. *The rest is to be seene in the 14. sect. where the confirmation used in Papisicali Baptisme is handled.*

*Hitherto also pertaineth the 16. Art. ff. 2.
Of Praier.*

By praier god is inuocated, and true inuocation is a work of faith, and can not be done without faith. Now faith doth beholde Christ, and relie vpon his merites onlie. Wherefore, except thou shalt applie vnto thy selfe the merit of Christ by faith, praier wil it and thee in no stead before God. Now praier is necessarilie required for this purpose, that by a due consideration of the promises of God, faith may be stirred vp & kindled in vs. Therefore it is not absurdly saide, that *sinnes are cleane taken away by praier*: yet must it not so be vnderstoode, as though the verie worke of praier, of it owne merit, were a satisfaction for sinnes before God; but that by praier faith is stirred vp and kindled in vs, by which faith we are made partakers of the merit of Christ, and haue our sinnes forgien vs, onlie for Christ his sake. For before ~~that~~ we doe by praier inuocate God, it shall be necessarie,

to haue the merit of Christ applied to vs, and receiued by faith. Therefore it can not be, that praier should be such a worke, as that for the merit thereof we might obtaine remission of our sinnes before God. Psalme. 108. *Lette his praier be turned into sinne*. But it is not possible that praier should be turned into sinne, if of it selfe it were so worthie a worke, as that sinne thereby should be purged. Isa. 1. *When you shall stretch out your hands, I will turne my eyes from you: and when you shall multiplie your praier, I will not heare you.* But God would not turne awaie his eyes from praier, if of it owne worthines it were a satisfaction for our sinnes. Augustine vpon the 108. Psal. saith: *That praier which is not made through Christ, doth not onelie not take awaie sinne, but also is selfe is made sin.* Bernard de Quadrages. Ser. 5. saith: *But some per-adventure doe seeke eternall life, not in humilitie, but as it were in confidence of their owne merites.* Neither doe I saie this, let grace receiued giue a man confidence to praie: but no man ought to put his confidence in his praier, as though for his praier he should obtaine that which he desireth. The giftes which are promised doe onelie giue this vnto vs, that we maie hope to obtaine euen greater things, of that mercie which giueth these. Therefore let that praier, which is made for temporall things, be restrained to these wants onelie: also let that praier, which is made for the vertues of the soule, be free from all filthie, & uncleane behaviour: & let that praier, which is made for life eternal, be occupied about the onelie good pleasure of God, and that in all humilitie, presuming, as is requisite, of the onelie mercie of God.

Of Almes. CHAP. 18.

WE doe diligentlie commend almes, and exhort the Church, that euerie man helpe his neighbour, by euerie duetie that he may, and testifie his loue. But whereas it is saide in a certaine place, *That almes doe take away sinne, as water doth quench fire*, we must vnderstand it according to the analogy of faith. For what neede was there, to the taking away of our sinnes, of Christ his passion and death, if sinnes might be taken awaie by the merit of almes? And what vse were there of the ministerie of the Gospell, if almes were appointed of God for an instrument, whereby the death of Christ might be applied to vs? Therefore, that Christ his honour may not be violated, and the ministerie of the Gospell may reteine it lawfull vse, we teach, that almes doth

thus take away sinne, not that of it selfe it is a worthie worke, whereby sinne may either be purged, or the merit of Christ applied, but that it is a worke and fruite of charitie toward our neighbour, by which worke we doe testifie our faith and obedience, which we owe vnto God. Now where faith is, there Christ alone is acknowledged to be the purger of sinne. Therefore, seeing that almes doth testifie, after their manner, that Christ doth dwell in the Godlie, it doth also testifie that they haue remission of sinnes. For except almes be a worke of charitie, which may beare witnes to faith in Christ, it is so farre from signifying, that man hath remission of sinne through Christ, that it doth even stinke in the sight of God. *If I shall distribute (saith Paull) all my substance, that it may be meate for the poore, and shall not haue loue, it profiteth me nothing.* Therefore we teach, that good workes must be done necessarie, that God is to be inuocated, and that almes is to be given, that we may testifie our faith and loue, and obeie the calling of God. But in true repentance, we teach, that we obtaine remission of sinnes, onelie for the Sonne of God our Lord Iesus Christ his sake, through faith, according to that which Peter saith, *To him doe all the Prophets beare witnes, that through his name, euerie one that belceueth in him doth receive remission of sinnes.*

Of Canonically houres. CHAP. 27.

Augustine writeth in a certaine place, that Ambrose the Bishop of Millane, did ordaine, that the assemblies of the Church should sing Psalmes, whereby they might mutuallie comfort themselves, whilest they looked for aduersitie, and stirre vp themselves to beare the crosse: lest the people, saith he, should pine away with the yrekesomnes of mourning. This singing, because it was vsed in a tongue commonly known, it had both a godlie vse, & deserued great praise. And by the Canonical decree it appeereth, that those houres, which they call Canonically, were an appointment of certeine times, wherein the wholl holie Scripture should be publikelie ouerrunne euerie yere, as in the schooles there be certain houres appointed for interpreting of authors. Such a distribution of houres was peradventure not vnprofitable for that time, & in it selfe it is not a thing to be condemned. But to appoint a special kinde of priests, to chaunt out those Canonically houres, & to sing them in a strange tongue,

tongue, which commonlie is not known to the Church, or is not our countrie tongue, & that in some place in the night, & in the day time without any intermission, new singers very often taking one an others course, & to make hereof a worship, not to this ende, that by patience, and the comforte of the scripture we might haue hope, as Paul saith, but that by the merit of this worke a man might mitigate the wrath of God, and purge the sins of men before God; this is it that is contrary to the meaning of that Church, which is in deede Catholike. 1. Cor. 14. *When ye come togesher, according as enery one of you hath a psalm, or hath doctrine, or hath a tongue, or hath revelation, or hath interpretation, let all things be done vnto edifying.* Hierom vpon the Epist. to the Eph. Cap. 5. saith, *Singing and making melody to the Lord in your heartes. Let yong men heare these things, let them heare, whose office it is to sing in the Church, that we must sing to God, not with the voice, but with the heart, and that the throte and the iawes are not to be greased with some sweete liquor, as they vse to doe, that play in Tragedies, &c.*

Now that which was spoken, touching the vse of a tongue that is commonlie knowne, it must be vnderstoode, not onlie of the singing of Psalmes, but also of all the partes of Ecclesiasticall ministerie. For as Sermons and praiers are to be made, in a well knowne tongue to the Church, so also must the Sacramentes be dispensed in a speach that is knowne. For, although it be lawfull at some time to vse a strange tongue, by reason of the learned, yet the consent of the Catholique Church doth require this, that the necessarie ministeries of the Church be executed in our countrie speache. 1. Cor. 14. *I had rather in the Church to speake five words with my vnderstanding, than I may also instruct others, then ten thousand wordes in a strange tongue.* Innocentius the third, *De offi. Ind. Ord. C. Quoniam*, saith: *Because that in many parties within one Citie and Diocesse, there be people of diuers languages mingled together, hauing under one faith diuers rites and customes, we doe freellic commaund, that the Bishops of such Cities, or Diocesses, doe provide for men, who, according to the diuersitie of ceremonies, and language, may execute among them the diuine duties, and minister the Ecclesiasticall Sacraments, instructing them both by the worde, and by their example.* Therefore they are to be said to doe godly and Catholiquelie, who doe so appoint the dispen-

sation of the Sacraments, the singing of Psalmes, and the reading of holy Scripture, that the Church may vnderstand that which is said, read, or sung, and the spirit may receiue fruit, therby to comfort the minde, & to confirme the faith, and to stirre vp loue.

OUT OF THE CONFESSION OF SVBVELAND.
Of the singing and prayers of Ecclesiasticall men. CHAP. 21.

ANd for that cause, to wit, that men should not winche at that offending of God, which might be committed vnder a colour of his seruice, then which nothing can offend him more greuouslie, our Ministers haue condemned the most of those things, which were vsed in the singings and prayers of Ecclesiasticall men. For it is too too manifest that these haue degenerated from the first appointment & vse of the Fathers. For no man, which vnderstandeth the writings of the auncient Fathers, is ignorant of this, that it was a custome among them, wisely to rehearse, also to expound a few Psalmes with some Chapter of the scripture, whereas now adaies many Psalmes are chaunted, for the most part without vnderstanding, and of the reading of the Scripture, there be onelie the beginnings of Chapters left vnto vs, and innumerable things are taken vp one after an other, which serue rather for superstition, then for godlines. Therefore our ministers did first of all detest this, that many things, which were contrarie to the Scriptures, are mingled with holie prayers and songs: as that those things are attributed to Saints, which are proper to Christ alone; namelie to free vs from sinne, and other discommodities, and not so much to obteine, as to giue vs the fauour of God, and all kinde of good things. Secondlie, because they are increased so infinitely, that they cannot be sung, or rehearsed with an attentive minde. Now it is nothing but a mocking of God, whatsoever we doe in his seruice without vnderstanding. Lastlie, because that these things also were made meritorious works, & to be sold for no smal price, that we may say nothing hereof, that against the expresse commandement of the holy ghost, all things are there said and sung in that tongue which not onely the people doth not vnderstand, but many times also, not they themselues, which do liue of those kinde of singing and prayers.



THE SIXTEENTH SECTION. OF HOLIE DAIES.
FASTES, AND THE CHOISE OF
MEATES, AND OF THE VISITATI-
ON OF THE SICK, AND THE CARE THAT
is to be had for the dead.

THE LATTER CONFESSION OF HELVETIA.
Of Holiedaies, Fastes, and choise of meates.

CHAP. 24.



Although religion be not tied vnto time, yet can it not be planted and exercised, without a due diuiding & allotting out of time vnto it. Euery Church therefore doth choose vnto it selfe a certaine time, for publique praiers, and for preaching of the Gospell, and for the celebration of the Sacramentes: and it is not lawfull for euerie one to overthrow this apointment of the Church at his owne pleasure. For except some due time & leasure were allotted to the outward exercise of religion, out of doubt men would be quite drawne from it by their own affaires. In regard hereof we see that in the auncient Churches, there were not onelie certaine set howers in the weeke appointed for meetings, but that also euen the Lordes daie, euer since the Apostles time, was consecrated to the religious exercises, and

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vnto a holier rest, which also is now verie well obserued of our Churches, for the worshippe of God, and increase of charitie. Yet herein we giue no place vnto the Iewish obseruation of the daie, or to anie superstitions. For we doe not account one day to be holier then an other, nor thinke that resting of it selfe is liked of God. Besides we do celebrate and keepe the Lords daie, and not the Saboth, and that with a free obseruation.

Moreouer, if the Churches doe religiouslie celebrate the memorie of the Lodes natiuitie, curcumcision, passion and resurrection, and of his ascension into heauen, and sending the holie ghost vpon his disciples, according to christian libertie, we doe verie well allow of it. But as for festiual daies ordeined to men, or the saintes departed, we cannot allow of them. For indeede such feastes, must be referred to the first table of the lawe, and belong peculiarie vnto God. To conclude, these festiuall daies which are appointed to saintes, and abrogated of vs, haue in them many grosse things, vnpromitable, and not to be tolerated. In the meantime we confesse, that the remembrance of saintes, in due time and place, may be to good vse and profit commended vnto the people in sermons, and the holie examples of holie men set before their eies, to be imitated of all.

Now, the more sharpelie that the Church of Christ doeth accuse surfeiting, drunkennes, al kinde of lustes and intemperancie, so much the more earnestlie it doth commend vnto vs Christian fasting. For fasting is nothing els but an abstaining and temperancie of the godlie, and a watching and chastising of our flesh, taken vp for the present necessitie, whereby we are humbled before God, and withdrawe from the flesh those things, whereby it is cherished, to the ende it maie the more willinglie and easilie obaie the spirit. Wherefore they doe not fast at all, that haue no regard of those things, but doe imagine that they faste, if they stiffe their bellies on a daie, and for a set or prescribed time doe abstaine from certaine meates, thinking that by this verie worke wrought they shall please God, and doe a good work. Fasting is a helpe of the praiers of the saintes, and of all vertues. But the fastes, wherein the Iewes fasted from meate, and not from wickednes, pleased God nothing at all,

as we maie see in the booke of the Prophetes.

Now fasting is either publike or priuate. In old time they celebrated publike fastes in troublesome times, and in the affliction of the Church. Wherin they abstained altogether from meate vnto the euening, and bestowed all that time in holy praiers, the worshippe of God, and repentance. These differed litle from mourninges, and lamentations, and of these there is often mention made in the Prophetes, and especiallie in the second chapter of Ioel. Such a fast should be kept at this daie, when the Church is in distresse. Priuate fastes are vsed of euerie one of vs, according as euery one feleth the spirit weakned in him. For so far forth he withdraweth that which might cherish and strengthen the flesh. All fastes ought to proceed from a free & willing spirit, and such a one as is truly humbled, & not framed to win applause and liking of men, much lesse to the end that a man might merit righteousness by them. But let euerie one fast to this ende, that he maie deprive the flesh of that which would cherish it, and that he maie the more zealouslie serue God.

The fast of Lent hath testimony of antiquity, but none out of the Apostles writings: and therefore ought not, nor cannot be imposed on the faithfull. It is certaine that in olde time there were diuers manners and vses of this fast, whereupon Ireneus, a most auncient writer, saith, *Some think that this fast should be obserued one daie onelie, others two daies, but others, more, and some foursie daies. Which varietie of keeping this fast began not now in our times, but long before vs, by those, as I suppose, which not simplie holding that, which was deliuered them from the beginning, fell shortly after into another custome, either through negligence, or ignorance.* Moreover, Socrates, the writer of the historie, saith, *Because no auncient record is founde, concerning this matter, I thinke the Apostles left this to euerie mans owne iudgement, that euery one might worke that which is good, without feare, or constraints.*

Now as concerning the choise of meates, we suppose that in fasting, all that should be taken from the flesh, whereby it is made more lustie and vtamed and wherin it doth most immoderately delight, wherby the flesh is most of al pampered, whether they be fish, spices, dainties, or excellent wines. Otherwise we knowe that all the creatures of God were for

Gen. 1.
Tit. 1.

1 Cor. 11.

1 Tim. 4.

the vse and seruice of men. *All thinge which God made are good, and are to be vsed in the feare of God, and due moderation, without putting any difference between them.* For the Apostle saith, *To the pure, all thinges are pure.* And also, *whatsoener is solde in the shambles, eate ye, and aske no question, for conscience sake.* The same Apostle calleth the Doctrine of those which teach to abstaine from meates, *The doctrine of Devils,* His reasons be these, *that God created meates to be receiued of the faithfull & such as know the truth, with thanksgiving: because that whatsoener God hath created, it is good, and is not to be refused, if it be receiued with gining of thanks.* The same Apostle to the Colloss. reprocueth those, which by an ouer much abstinence wil get vnto themselues an opinion of holines. Therefore we doe altogether mislike the Tatians, and the Encratites, and all the Disciples of Eustathius, against whome the Councell of Gangrya was assembled.

Also out of the 25. Chapter towards the ende.
Of Comforting and visiting the sicke.

SEeing that men do neuer lie open to more greuous temptations, then when they are exercised with infirmities, or else are sicke and brought low with diseases, it behooueth the Pastours of the Churches, to be neuer more vigilant and carefull for the safetie of the flock, then in such diseases and infirmities. Therefore let them visite the sicke betimes, and let them be quicklie sent for of the sicke, if the matter shal so require. Let them comforte and confirme them in the true faith. Finally, let them strengthen them against the dangerous suggestions of satan: In like manner let them praie with the sicke person at home in his house, and if neede be, let them make praiers for the sicke, in the publike meeting. And let them be carefull, that they may haue a more happie passage out of this life. As for popish visiting with the extreame vnction, we haue said before, that we do not like of it, because it hath manie absurde things in it, and such as be not approoued by the Canonickall scriptures.

*Of the buriall of the faithfull and of the care which is so
be had for such as are dead, of purgatorie,
and the appearing of spirites.*

THe scripture willet that the bodies of the faithful, as
being temples of the holie ghost, which we truelie
beleue shall rise againe at the last daie, should be honestly
without anie superstition committed to the earth, & besides
that we should make honourable mention of them which
haue godlilie died in the Lord, & performe al duties of loue
so such as they leaue behinde them, as their widowes and fa-
therles children. Other care to be taken for the dead, we
teach none. Therefore we do greatly mislike the Cynikes, who
neglected the bodies of the dead, or did verie careleslie
and disdainfullie cast them into the earth, neuer spake so
much as a good word of the deade, nor anie whit regarded
those whome they left behinde them. Againe, we condemne
those which are too much and preposterouslie officious to-
warde the deade, whoe like Ethnikes doe greatlie la-
ment and bewaile their dead (we do not discommend that
moderate mourning, which the Apostle doth allow, 1. Thess.
4. but iudge it an vnnaturall thing, to be touched with no sor-
row) & do sacrifice for the dead, & mumble certein praiers,
not without their pennie for their paines, thinking by these
their dueties, to deliuer these their friendes from torments,
wherein they being wrapped by death, they suppose they
maie be ridde out of them againe by such lamentable songs.
For we beleue, that the faithfull, after the bodilie death,
do go directlie vnto Christ, and therefore do not stand in
need of the helpe or praiers for the dead, or any other such
duty of them which are aliue. In like manner we beleue, that
the vnbeleeuers be cast headlong directlie into hell, from
whence there is no returne opened to the wicked, by any du-
ties of those which liue.

But as concerning that which some teach concerning
the fire of Purgatorie, it is flat contrarie to the Christian
faith, (I beleue the remission of sinnes, and life euerlasting) and
to the absolute purgation of sinnes made by Christ: and to
these sayings of Christ our Lord: *Verilie, verilie I saie vn-* Ioha. 5.
to you, he that heareth my word, and beleueth in him that sent me,
hath euerlasting life, and shall not come vnto condemnation: but
hath

Job. 13.

hath passed from death unto life. Againe, He that is washed, needeth not saue now also his feet, but is cleane euerie whitte, and ye are cleane. Now that which is recorded of the spirits or soules of the dead, sometime appearing to them that are aliue, and crauing certaine duties of them, whereby they maie be set free, we count those apparitions among the delusions, crafts and deceits of the deuill, who as he can transforme himselfe into an Angell of light, so he laboureth tooth and naile either to ouerthrow the true faith, or else to call it into doubt. The Lord in the olde Testament forbad to enquire the truth of the dead, and so haue any thing to do with Spirits. And to the glutton, being bound in torments, as the truth of the gospell doeth declare, is denied anie returne to his brethren. The Lord by his worde pronouncing and saying, *They haue Moses and the Prophets, let them heare them: if they heare not Moses and the Prophets, neither will they beleue, if we shall arise from the dead.*

Deut. 18.

Luc. 16. 7.

OVT OF THE CONFESSION OF BASIL.

Art. 3.

THe Church of Christ doth herein labour all that she can, to keepe the bondes of peace and loue in vnitie. Therefore she doth by no meanes communicate with sectes, and the rules of orders, deuised to make a difference of daier, meates, apparell, and ceremonies.

Art. 10. ff. 1.
2c.

No man can prohibit that, which Christ him selfe hath not prohibited. For this cause we know that auricular confession, holy daies dedicated to saints, and such like thinges, had there beginning of men, and were not commaunded of God, as on the other side we know, that the mariage of ministers was not forbidden,

Art. 10. ff. 4.
2c.

And againe, No man can forbid those thinges which God hath permitted: therefore we thinke, that it is not by anie meanes forbidden to receiue meates with thankgiuing.

OUT OF THE CONFESSION OF BOHEMIA.

*Hitherto perseine, first, those things which are to be found
in the 15. Chap. about the middle, concer-
ning the keeping of hole daies
and fastes.*

IN like sorte manie of the auncient ceremonies, and
such as were brought in by custome, so neere as may
be, are reteined among vs even at this daie: * of this sort be
certain daies appointed for feastes and holie daies, the mar-
tens, that is, morning sermons, evening assemblies, the Lords
daies, which be holie daies, and speciall feast daies added
thereunto, which are consecrated to the celebrating of the
workes of Christ, as to his natiuitie, his Passion, resurrec-
tion, &c. * and such as be dedicated to the remembrance of
holie men, as of the Virgine Marie, of the Apostles, and
of other Saints, and chiefly of those saints, of whome there
is mention in the holy scriptures: and all these things be
done of vs, that the word of God may be taught, that God
maie be worshiped and serued, and that he may be glorified
among vs.

*Looke the
1. obseru. v.
pon this
confess.

*Looke the
1. obseru.

*That which followeth, and is to be referred, to this
place, is taken out of the 17. Chap.*

IN like sort also our ministers (as it is meete for christian
men to do) to the glory and praise of God, do celebrate
holie daies consecrated to the Virgine, & the remembrance
of hir, * do make and sing godly and christian songs of hir, &
with pleasure both diligentlie, and that they maie confirme
them-selues, rehearse those great things wherewith God
hath adorned hir aboue al other women, and they al reioyce
one with another, and shew them-selues moste thankfull for
the saluation which is purchased to mankinde, and with all
Christian people they confesse & professe, that thee is hap-
pie, and they praise God for all these things: and so much as
lieth in them, they do faithfullie follow and imitate the holy
life and good manners of that Virgin, and they do indeed
execute that, which she commaundeth to them that mini-
stred in the Marriage at Cana, and doe alwaies desire to
be

*Looke the
2. obseruat.
vpon this
confess and
the wholl 2.
Se&. where
in is intrea-
ted of the
lawfull hon-
nour of
Saints.

be in heauen with her. And all these things they do according to the meaning of the holie scriptures.

And a little after.

* Look the
2. obserua.

* Look the
2. obseruat.

Heb. 13.

Math. 6.

2. Cor. 6.
Luc. 5.
1. Cor. 7.

And thus do we teach that the Saints* are truly worshipped, when the people on certaine daies, at a time appointed, do come together to the seruice of God, and do call to minde and meditate vpon the benefits of God, which he hath bestowed vpon holie men, and through them vpon his Church, and therewithall doth admonish it selfe, concerning their calling, or place which they held, their doctrine faith, life, and exercises of godlines, and the last end of their life, to the end that it maie be as it were built vp in the same truthe by the word of God, and maie praise God, and giue him thanks for those men, and in their name, and may sing* profitable songs, and such as are free from superstition, and maie raise and stirre vp themselves to the like obedience, imitation of their faith, workes, and deedes, godlines, holines, and honestie: and that they maie call vpon God, that he would vouchsafe to giue vnto them, to enioy their companie and fellowship, as well here in the time of grace, as hereafter in eternall glorie. All which things are in few wordes comprehended in the epistle to the Hebrewes where it is said. *Remember them which haue the oversight ouer you, which haue declared vnto you the word of God: whose faith follow, considering what hath bene the end of their conuersation.*

Of Fasting. CHAP. 18.

Touching true and Christian fasting, we teach, that it is an outward work of faith, comprehending in it worship, which is done by exercising the bodie to abstinencie, ioyning therewithal praiers, and giuing of almes, and that it is due to God alone: and that among Christians, according as their strength will suffer, and their affaires and busines desire and permit, at what time soeuer they vse it, in anie societie either generall, or particular, it must be done without hypocrisie or superstition, as the holie scriptures do witnes: and Paull among other thinges, doth thus write of it, *Let vs approoue our selues as the ministers of God, by fasting &c.* And Christ saith. *Then they shall fast.* And againe Paull saith in another place, *That ye maie giue your selues to fasting & prayer.* Now fasting doth not consist in the choise of meat, which

which a man vscth, but in the moderate vse of meate, and in exercising, chastising, and bringing vnder the vorulie flesh before god: and chieflie the matter consisteth in the spirit and in the heart, to wit, how, for what cause, with what intent and purpose a man doth faste, and how, and by what meane the godlie maie exercise a wholesome and acceptable faste vnto God: and on the other side, to know when they should not faste, but rather take heede that they donot faste, Isa. 56. it is expessed in the Prophet, and manifestlie taught of Math. 6. Christ himselfe.

What is to be thought of the choise and difference of meates, euerie man ought to learne out of the doctrine of Christ, that by this meane what doubt soeuer is in this point, it maie be taken awaie, and decided, Then Christ called the multitude vnto him, and said: Heare, and vnderstand. Math. 13. That which goeth into the mouth defileth not the man, but that which cometh out of the mouth, that defileth the man, that is, maketh him guiltie. Also, out of the doctrine of the Apostle, whose wordes are thus: I am perswaded through the Lord Iesus, that nothing is vncleane of it selfe, but vnto him, that iudgeth anie thing to be vncleane, to him it is vncleane. But if thy brother be grieved for the meate, now walkest thou charitablie: Destroy not him with thy meate, for whome Christ died. For the kingdome of God is not meate nor drinke, but righteousness, and peace, and ioy in the holie Ghost. Christians indeed are not tyed to anie law in this case, yet so, that they be not an offence to the weaker sorte: therefore the Apostle addeth: All things indeed are pure, but it is euill for the man which eateth with offence: And in another place he writeth: Meate doth not make men acceptable to God: for neither if we eate, haue we the more; neither if we eat not, haue we the lesse. Rom. 14. 1. Cor. 8.

OUT OF THE FRENCH CONFESSION.

TO conclude, we thinke that Purgatorie is a feigned thing, comming out of the same shoppe. whence also Monasticall vowes, Pilgrimages, the forbidding of marriage, the vse of meates, a ceremoniall obseruation of certaine daies, auricular confession, indulgences, and such like thinges haue proceeded, by which things certaine men haue

haue thought that they doe deserue fauour, and saluation. But we doe not onelic reiect all those thinges, for a false opinion of meritt added thereunto, but also because they are the inuentions of men, and a yoke laide vpon the consciences of men, by mens authoritie.

OUT OF THE ENGLISH CONFESSION.

Art. 14.

ANd as for their bragges, they are wonte to make of their *Purgatorie*, though wee know, it is not a thing so verie late risen amongst them, yet is it no better then a blockish, and an olde wiues deuise. *Augustine* indeed sometime saith, there is such a certaine place: sometime he denieth not, but there may be such a one: sometime he doubreth: sometime againe he vtterlie denieth, that there is anie at all, and thinketh, that men are therein deceiued by a certaine naturall good will, they beare their friends departed. But yet of this one error hath their growne vp such a harvest of those *Massemongers*, that the Masses being solde abroad commonlie in euerie corner, the Temples of God became shoppes, to get monie: and seeke soules were borne in hand, that nothing was more necessarie to be bought. In dedde there was nothing more gainfull for these men to sell.

OUT OF THE CONFESSION OF AVSPURG

Of Abuses that be taken awaie.

*Of putting difference betweene meates, and such like
Popish traditions.*

Art. 4.

IN this corporall life, we haue neede of traditions, that is, of the distinctions of times and places, that all things maie be done orderlie in the Church, as Paull willeth: *Let all thinges be done in order, and so as is meete and decent.* Therefore the Church hath her traditions, that is, shee appointeth at what times, and where, the Church shall come together. For this ciuill end it is lawfull to make traditions. But men that are not acquainted with the doctrine of Christ, are not content with this end, but they ioine superstitious opinions vnto traditions, and by superstition multi-
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plie traditions out of measure. Of this there hath beene complaint made in the Church not onelie by late writers, as Gerson, and others, but also by Saint Augustine. Wherefore it is needfull to admonish the people, what to thinke of the traditions which are brought into the Church by mans authoritie. For it is not without cause, that Christe and Paull doe so often speake of traditions, and admonish the Church to iudge wiselie of tradirions. There was a common opinion, not of the common sort alone, but also of the teachers in the Church, that the difference of meates and such like workes, which the Ecclesiasticall traditions doe commaund, are seruices of God, which deserue remission of sinns: Also that such kindes of worship, are Christian righteousnesses, and as necessarie, as the Leuiticall ceremonies in the olde Testament euer were; and that they cannot be omitted without sinne, no not then, when they might be omitted without daunger of giuing offence. These persuasions have brought forth many discommodities. First the doctrine of the Gospell is hereby obscured, which teacheth, that sinnes are forgiven freely by Christ. This benefit of Christ is transferred vnto the worke of man. And by reason of this opinion, traditions were especiallie encreased, because that these workes were supposed to deserue remission of sinnes, to be satisfactions, and to be Christian righteousnesses. Moreover, for this cause especiallie doth S. Paull so often, and so earnestlie giue vs warning, to *beware of traditions*, lest that Christes benefit should be transferred to traditions, lest the glorie of Christ should be obscured, lest that true and sound comforte should be withheld from mens consciences, and in a worde, lest that faith, that is, trust of the mercie of Christ, shoulde be quite smothered. These dangers Saint Paull would haue auoided. For it is greatlie needfull that the pure doctrine of the benefit of Christ, of the righteousness of faith, and of the comforte of consciences, should be continued in the Church.

Secondlie, these traditions haue obscured the Commandements of God: for this kinde of schooling was thought to be spirituall, and the righteousness of a Christian man. Yea, the traditions of men were set aloft aboue the commandements of God. All Christianitie was placed in the

the obseruation of certaine festiuall daies, rites, fastes, and forme of apparell. These beggerlie rudiments caried goodlie titles, namelie, that they were the spirituall life, and the perfection of a Christian. In the meane while, the commandements of God touching euerie calling were of small estimation: that the Father brought vp his children, that the Mother bare them, that the Prince gouerned the common wealth, these workes were litle set by. They were not taken to be any seruice of God. The mindes of many stode in a continuall mamering, whether mariage, magistracie, and such like functions of a ciuill life, did please God or no. And this doubtfullnes did trouble manie verie much. Manie forsaking their callings, leauing the common welch, did shut vp themselves in monasteries, that they might seeke that kinde of life, which they thought did more please God, yea which they supposed, to merit remission of sinnes.

Thirddie, the opinion of necessitie did much vex and disquiet the consciences. Traditions were thought necessary. And yet no man, though neuer so diligent, did euer obserue them al, especially for that the number of them was infinite. *Gerson writeth, That manie fell into desperation, some misshered themselves, because they perceived wel, that they could not obserue the traditions.* And all this while they neuer heard one comfortable worde of grace & of the righteousnes of faith.

Althys matter of the ceremonies and traditions in general doth properly belong to the 17. section next following: but for as much as here is intreated of daies, meates, & fasts, it was requisite that it should be brought in this sect. because the generals cannot well be seuered from particulars.

We see that the Summists & diuines gather together the traditions, and seeke out qualifications of them, for the vnburdening of mens consciences: but euen they cannot satisfie themselves, nor winde themselves out: and sometimes also their verie interpretations themselves doe snare mens consciences. The schooles also and pulpits were so busied in numbring vp the traditions, that they had no leasure to handle the Scripture, or to search out more profitable doctrine of faith, of the Crosse, of hope, of the excellencie of ciuill affaires, or of the comfort of mens consciences in fore tentations. Wherefore manie good men haue oft complained, that they were hindered by these contentions about traditions, that they could not be occupied in some better kinde of doctrine. When as therefore such superstitious opinions did cleaue fast vnto the traditions, it was necessarie to admonish the Churches, what they were

to iudge of traditions, to free godlie mindes from errour, to cure wounded consciences, and to set out the benefit of Christ. We doe not go about to weaken the authoritie of Ecclesiasticall power, we detract nothing from the * dignitie of Bishops: we do not disturbe the good order of the church. Traditions rightlie taken, are better liked: but we re-prooue those Iewish opinions onelie.

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Thus therefore we teach, touching ceremonies brought into the Church by mans authoritie. First, touching traditions, which are opposed to the commandement of God, or can not be kept without sinne, the Apostles rule is to be followed: *We must obey God rather then men.* Of this sort is the tradition of single life. Secondlie, touching other ceremonies, which are in their owne nature things indifferent, as Fastes, Festiuall daies, difference of apparell, and the like, we must know that such obseruations do neither merit remission of sins, neither yet are they the righteousness or perfection of a Christian, but that they are things indifferent, which, where is no daunger of giuing offence, maie wel be omitted.

This iudgement of ours hath these euident and cleare testimonies in the Gospell, to the ende that it maie admonish the Church, that the Gospell be not oppressed and obscured by superstitious opinions. Rom. 14. *The kingdome of God is not meate and drinke, but righteousness, peace, and ioy in the holie Ghost.* Here Paull reacheth plainelie, that a Christians righteousness is the spirituall motions of the heart, and not the outward obseruation of meates and daies, &c. Colloss. 2. *Let no man iudge you in meate, drinke, or a parte of a holie daie.* He forbiddeth that their consciences should be iudged, that is, that their consciences shoulde be condemned in the vse of such things: but will haue them counted altogether indifferent things, and such as pertaine not to the righteousness of the Gospell. Then there followeth along and a weightie speech, both of the rites of Moses, and of the ceremonies appointed by the authoritie of man. For Paull speaketh namelie of both kindes, denying them to be the righteousness of a Christian, and forbidding to burden the consciences with such traditions. *If ye be dead with Christ from the rudiments of the world: why, as though ye lived in the world, are ye burdened with traditions? Touch*

not, taste not, handle not. Mat. 15. *All that entreth into the mouth, defileth not the man.* And in that place Christ excuseth his disciples, that had broken a tradition, that was in vse among them, & he addeth a notable saying, *They worship me in vaine with the commandements of men.* He denieth mans precepts to be true duties, auailable vnto righteousness before God. Wherefore they are not the righteousness of a Christian, nor yet necessarie duties.

Yet for all that it is apparant, how wonderfullie the seruices inuented by man haue multiplied and increased in the Church vnto this daie. The Monks did dailie heape vp ceremonies both with new superstitions, & also with new waies to bring in monie. And these trifles were thought to be the chiefest worship of God, and the greatest godlines, whereas Christ doth by a moste graue and weightie oracle forbid, that such ceremonies should be accounted for seruices of God. For he doth not forbid the appointing of traditions vnto a ciuill ende and vse, that is, for good orders sake, but he denieth that anie such be anie worship of God, in saying, *In vaine doe they worshippe me.* And he teacheth that true worshippes be workes commaunded of God, as feare, faith, loue, patience, chastitie, waiking in ones calling, doing of ones duety, &c. Act. 15. Peter saith, *Why doe ye tempt God, laying a yoke on the disciples necke, which neither we, nor our Fathers were able to beare? but by the grace of our Lord Iesus Christ we beleene to be saued, as doe also they.* Here Peter sheweth, that remission of sinnes and saluation commeth to vs by Christ and not by the rites of Moses, or the law; and doth also giue vs to vnderstand, that such doe greiuously sinne, which doe burden mens consciences with such ordinances. For it is no sleight reproofe, when he saith, *Why tempt ye God?* And, 1. Tim. 4. He rearmeth the forbidding of meates, mariages, and such like traditions, *doctrines of Devils.* But why doth he vse such a sharpe speech? His meaning was not that there should be no ordinances at all, or that no differences of places and times should be obserued: but then he accounteth them to be doctrines of deuils, when as the benefit of Christ is attributed vnto them, when they are reputed for righteousness, and for necessarie seruices of God; when an opinion of necessitie is fastned to them, and mens consciences

consciencs are racked, and faith made of no force by them. These discommodities Christ and his Apostles would haue to be diligentlie auoided, and for that cause they crie out so often, and so earnestlie against traditions. And it is a wonder, that the parrones of such superstitious opinions about traditions, are no whitte moued with such thundering speeches.

Now as for vs, we teach that those traditions are not to be condemned, which commaund nothing against the lawes of God, and haue a ciuill vse and end, namelie, such as are ordained to this ende, that thinges might be done orderlie in the Church. Of which sorte are the traditions about holiedaies, the Lordes dace, the Natiuitie, Pascheouer, and the rest: also about the holie readings and lessons, and such like. Now all rites of this kinde we reteyne verie willinglie in our Churches. And yet the Church is taught, to know, what to thinke of such customes, to witte, that they doe not merit remission of sinnes, that they are not the righteousness of a Christian, nor necessarie duties vnto christian righteousness, but indifferent thinges, which a man maie omitte, where there is no daunger of giuing offence. This qualifying of traditions doth set free the consciences from superstitious opinions, and from that olde torture and racking. And yet it bringeth great commendation to traditions, because it sheweth the true vse of them. All modest men will more willinglie obey the traditions, after they vnderstand that their consciences are set free from daunger in priuate, & that they must so farre obey, as that the common peace be not disturbed, nor the weake ones hurte. Againe, this interpretation doth defend and preferue publique good manners and discipline, because it commaundeth to auoid offences. Also to obserue publike holie daies, the meetings in the Churches, readings, &c. doe serue for examples, and to accustome the youth, and the common sorte thereto. Therefore such ordinances are not to be broken, but rather with common care and trauell to be furthered.

These be the true and meete commendations of traditions, which no doubt doe greatlie stirre vp such as are godlie and staied, to loue, defend, and adorne the publique orders. The Gospell teacheth to thinke reuerentlie, not onelie of

other ciuill lawes and orders, but also of Ecclesiasticall, and seeketh the true vse of them. Yet notwithstanding it appointeth degrees, and will haue the doctrine touching Christ, and thinges that are heauenlie and euerlasting, discerned from the schooling, or Pedagogie of the Church. This libertie, whereof we speake now, was not vnknowne to the Fathers. For Augustine saith, *This whol kinde of thinges hath free obseruation;* and to this purpose he discourseth at large. Irenaeus saith, *The disagreements in Fasting doth not breake of the agreement in Faith.* The Tripartite history gathereth together manie examples of rites disagreeing one from the other, and in the end addeth a notable laying, *It was not the Apostles minde, to prescribe anie thing touching holie daies, but to preach godlines, and a good conuersation.* But in so manifest a matter, it is needles to heap vp manie testimonies.

But our aduersaries doe here make great outcries, *That by this doctrine publike discipline and order is ouerthrowne, and disorder and anarchie brought in. Likewise, that good workes and mortification of the flesh are abolished, according to Iovinians surmise.* These slaunders we haue partlie refuted alreadie: there is no confusion or anarchie brought in, nor the publike discipline ouerthrowne, when as wee teach, that traditions, which haue a ciuill end and vse, ought to be obserued. And we teach also that offences must be foreseene and auoided. But touching mortification, we answer thus: True and vnfeigned mortification is to beare the crosse, to indure dangers, troubles, and afflictions. This kinde of obedience is the worship of God, and a spirituall worke, as the Psal. teacheth: *A sacrifice to God is a troubled spirit, &c.* We teach moreouer that another kinde of exercise is necessarie. It is the dutie of euerie Christian to bridle his flesh, euen by bodelic discipline, labours, temperancie, meditation of heauenlie thinges, and such other exercises, fitte for his age. The neerest and proper end whereof must be this, that fulnes and idlenes doe not prick him forward to sinne, and that his minde maie be stirred vp, and made more apt for heauenlie affections. It is not to be thought, that these exercises are a worship of God, that deserue remission of sinnes, or that they be satisfactions, &c. And this discipline must be continuall; neither can certaine daies be sette and appointed

appointed equallie for all. Of this discipline Christ speaketh: *Beware that your bodies be not oppressed with surfeiting.* Againe, *This kinde of Devils doth not goe out, but by fasting and prayer.* And Paull saith, *I chastise my bodie, and bring it in bondage.* Wherefore we do not mislike fastings, but superstitious opinions, which be snares for mens consciences, that are put in traditions. Moreouer, these exercises, when as they are referred vnto that ende, that we maie haue our bodies fitte for spirituall thinges, and to doe our duries, according to a mans calling, &c. they are good in the godlie, and * meritorious workes, as the example of Daniell doeth testifie. For they be workes, which God requireth to this end, that they maie subdue the flesh.

This former article we found placed elsewhere in the first place amongst those, wherein the abuses, that are changed, are reckoned up.

Of the difference of meates.

It hath beene a common opinion, not of the common sorte alone, but also of such as are teachers in the Churches, that the differences of meates, and such like humane traditions, are workes auailable to merit remission both of the faulte, and of the punishment. And that the world thus thought, it is apparant by this, that dailie new ceremonies, new orders, new holie daies, new fastes, were appointed: and the teachers in the Churches, did exacte these workes, at the peoples handes, as a seruice necessarie to deserue iustification by, and they did greatlie terrifie their consciences, if aught were omitted. * Of this perswasion of traditions manie discommodities haue followed in the Church. For first the doctrine of grace, is obscured by it, and also the righteousness of faith, which is the moste especiall point of the Gospell, and which it behoueth moste of all to be extant, and to haue the preheminence in the Church, that the merit of Christ maie be well knowen, and faith, which beleueth that sinnes are remitted through Christ, and not for anie workes of ours, maie be exalted farre aboue workes. For which cause also Saint Paull labourerh much in this point: he remooueth the law and humane traditions, that he may shew that the righteousness of Christ is a farre other thing, then such workes as these be, namely, a faith, which beleueth that sinnes are freely remitted

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Art. 5.

This treatise
of ceremonies repeated generally doth
properlie pertain vnto the session next following and vnto this session the next must be added, because here is speciall mention of fastings & holydaies as we mentioned in the former article.

through Christ. But this doctrine of Saint Paull is almost wholie smothered by traditions, which haue breade an opinion, that by making difference in meates and such like seruices, a man must merit remission of sinnes and iustification. In their doctrine of repentance there was no mention of faith: onelie these satisfactorie works were spoken of: Repentance seemed to stand whollie in these.

Secondlie, these traditions obscured the Commaundements of God, that they could not be knowne, because that traditions were preferred far aboue the commaundementes of God. All Christianitie was thought to be an obseruation of certeine holie daies, rites, fastes, and attire. These obseruations caried a goodlie title and name, that they were the spirituall life, and the perfect life. In the meane season Gods commaundements touching euerie mans calling, were of small estimation. That the father brought vp his children, that the mother bare them, that the prince gouerned the common wealth, these were reputed worldly affaires, and vnperfect and farre inferior to those glistering obseruations & orders. And these errors did greatly torment good mindes, which were grieved that they were hande-fasted to an vnperfect kinde of life, in marriage, in Magistracy, and in other ciuill functions. They had the Monkes and such like men in admiration, and falselie imagined, that their orders did more deserue remission of sinnes and iustification.

Thirdlie, traditions brought great daunger to mens consciences, because it was not possible to keepe them all, and yet men thought the obseruation of them to be necessarie duties. Gerson writeth, that manie fell into despaire, and some murdered themselues, because they perceiued that they could not keepe the traditions: and all this while they neuer heard the comforte of the righteousness of faith, or of grace. We see the Summistes and diuines gather together the traditions, and seeke qualifications of them; to vburden mens consciences: and yet all will not serue, but som times they bring more snares vpon the conscience. The schooles and pulpits haue bene so busied in gathering together the traditions, that they had not leisure once to touch the scripture, and to seeke out a more profitable doctrine, of
faith

faith, of the crosse, of hope, of the dignitie of ciuill affaires, of the comfort of consciences in perilous assaults. Wherefore Gerson and some other diuines haue made grievous complaints that they were hindered by braules about traditions, that they could not be occupied in some better kinde of doctrine. And Saint Augustine forbiddeth that mens consciences should be burdened with such kinde of obseruations, & doth verie wiselie warne Ianuarius to know, that they are to be obserued indifferentlie: for so he speaketh: *Wherefore our ministers must not be thought, to haue touched this matter vnadvisedlie for hatred of the Bishops, as some do falselie surmise. There was great need to admonish the Churches of those errors, which did arise from mistaking of traditions: for the Gospell driueth men to urge the doctrine of grace, and of the righteousness of faith, in the Church: which yet can neuer be vnderstood, if men suppose that they can merit remission of sinnes, and iustification, by obseruations of their owne choice.* Thus therefore they haue taught vs, that we can neuer merit remission of sinnes and iustification, by the obseruation of mans traditions: and therefore that we must not thinke, that such obseruations are necessarie duties. Hereunto they adde testimonies out of the scriptures. Christ excuseth his disciples, Math. 15. which kept not the receiued tradition, which yet seemed to be about a matter not vnlawfull, but indifferent, and to haue some affinitie with the washings of the lawe, and saith, *They worshipped me in vaine with the precepts of men.* Christ therefore requireth no vnprofitable worship: and a litle after, he addeth, *All that entred in at the mouth defileth not the man.* Again, Rom. 14. *The kingdome of God is not meat and drinke.* Col. 2. *Let no man iudge you in meate, or drinke, in a Sabbath, or in an holie daie.* Again, *If ye be dead with Christ, from the rudiments of the world, why, as though yee liued in the world, are ye burdened with traditions, Touch not, tast not, handle not?* A ct. 15. Peter saith, *why tempt ye God, laying a yoke upon the necks of the disciples, which neither we, nor our fathers were able to beare? but by the grace of our Lorde Iesus Christ, we hope to be saued, as did also they.* Here Peter forbiddeth to burthen the consciences with manie rites, whether they be of Moses, or of anie others appointing: and 1. Tim. 4. he calleth the forbidding of meates, *a doctrine of devills:* because that it is flat against the gospel, to appoint or

do such workes, to the end that by them we maie merit remission of sinnes or iustification, or because that there could be no Christianitie without them.

Here our aduersaries obiekt against vs, *that our ministers hinder al good discipline and mortification of the flesh, as Iovinian did.* But the contrarie maie be scene by our mens writings. For they haue alwaies taught, touching the crosse, that Christians must suffer afflictions. This is the true, earnest, and vnfained mortification, to be exercised with diuerse afflictions, and to be crucified with Christ. Morcouer they teach, that euerie Christian must so by bodilie discipline, or bodely exercises and labour, exercise and keepe vnder himselfe, that fulnes and slouth do not prick him vp to sinne, nor that he maie by such exercises merit such remission of the fault, or of eternall death: and this corporall discipline must alwaies be plied, not onelic in a few, and those sette daies, according to the commaundement of Christ, *Take heede that your bodies be not oppressed with surfeiting.* Againe. *This kinde of deuill is not cast out but by fasting and prayer:* And Paul saith, *I chastise my bodie, and bring it vnder subiection.* Where he plainlie sheweth, that he did therefore chastise his bodie, not that by discipline he might merit remission of sinnes, but that his body might be apt, and fit for spirituall things, & to do his dutie, according to his calling. Therefore we do not condemne fasts themselves, but the traditions, which prescribe certeine daies and certeine meates, with daunger to the consciences, as though such workes as these were necessary duties.

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Yet many of the traditions are obserued among vs, which tend vnto this end, that things may be done orderlie in the Church, as namelic the * order of lessons in the Masse, and the chiefest holie daies. But in the meane time men are admonished, that such a seruice doth not iustifie before god, and that there is no sinne to be put in such thinges, if they be left vndone, so it be without offence. This libertie in humane rites & ceremonies was not vnknowne to the fathers. For in the East Church they kept Easter at another time then they did in Rome: and when as they of the Church of Rome accused the East Church of schisme for this diuersity, they were admonished by others, that such fashions should not be alike euerie where. And Ireneus saith: *the disagreements about fasting*

ling doth not breake of the agrement of faith. Besides, Pope Gregorie in the 12. distinction insinuateth, that such diuersitie doth not hurt the vnitie of the Church: and in the Tripartite historic, lib. 9. many examples of different rites are gathered together, and these words are there rehearsed, *The minde of the Apostles was, not to giue precepts of holie daies, but to preach godlines and a good conuersation.*

What is then to be thought of the Lords day, and of such like rites vsed in Churches? Hereunto they answer, that it is lawful for the Bishops or Pastors to appoint ordinances, wherby things may be done in order in the Church, not that by them we should merit remission of finnes, or satisfie for finnes, or that mens consciences should be bound to esteeme them as necessarie seruices, and thinke that they sinne, when they violate any one of them, though it be without the offence of others. So Paull ordeined, *that women should couer their heads in the congregation, that the Interpreters of scripture should be heard in course or order in the Church.*

Such like ordinances it behooueth the Churches to kepe for charitie, and quietnes sake, so farre forth, that one offend not another, that all thinges maie be done in order, and without tumult in the Church: but yet with this caution, that mens consciences be not burdened, so as they should account them as things necessarie to saluation, and thinke they did sinne, when they break anie one of them without offence of others: as no man would saie that a woman doth offend, if she come abroad with hir head vncouered, without the offence of anie.

Of this sort is the obseruation of the Lords day, of Easter, of Pentecost, and such like holie daies, and rites. For they that thinke, that the obseruation of the Lords daie was appointed by the authoritie of the Church in stead of the Sabbath, as necessarie, they are greatlie deceiued. The scripture requireth that the obseruation of it should now be free: for it teacheth that the Mosaicall ceremonies are not needful after the gospel is reuealed. And yet because it was requisite to appoint a certeine daie, that the people might know when to come together, it seemeth that the Church did for that purpose appoint the Lords daie: which daie for this cause also semed to haue better liked the Church, that in it
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men might haue an example of Christian liberty, and might know, that the obseruation, neither of the Sabbath, nor of any other daie, was of necessitie.

There are extant certeine monstrous disputations, touching the chaunging of the law, and the ceremoies of the new law, and of the change of the Sabbath, which did all spring vp of a false persuation, that there should be a worship in the Church, like to the Leuiticall worship: and that Christ gaue the charge of deuising new ceremonies, which should be necessarie to saluation, to the Apostles and Bishops. These errors crept into the Church, when as the doctrine of faith was not plainly inough taught. Some dispute, that the obseruation of the Lords daie is not in deed of the law of God, but as it were of the lawe of God: and touching holie daies, they prescribe, how farre it is lawfull to worke in them. What else are such disputations, but snares for mens consciences.

OUT OF THE CONFESSION OF SAXONY.
Of Anointing.

Art. 19. ff. 2.

Moreouer, that which now is called, *Extrema unction*, was in times past a kinde of healing, as it is euident out of the Epist. of Saint Ieames, cap. 5. Now it is become a shew full of superstition. They saie that sinnes be forgiuen through these anointinges, and they adde thereunto inuocation of the dead, which also must of necessitie be disliked. Therefore these ceremonies are not kept in our Churches, neither in times past did the Church thinke that they were necessarie. But for the sicke we doe make godlie praiers, publiquelie, and priuatlie: as also the Lorde hath promised, that he will assuage euen corporall griefes in them that aske it of him, according to that saying, Psalme 49. *Call vpon me in the daye of trouble, and I will deliuer thee.* Also we vse burialles, hauing thereat a decent assemblie, godlie admonitions, and songes, &c.

The first part of this 19. Article, which is of confirmation, was placed in the thirteenth Section. Hitherto also pertaineth the beginning of the 20. Article so farre as it speaketh of a certaine time appointed for the service of God.

Natural reason doth know that there is an order, and the vnderstanding of order, is an euident testimony of god: neither is it possible that men should liue without any order, as we see that in families there must be distinct times of labour, rest, meate, and sleepe: and euerie nature, as it is best, so doeth it chiefelie loue order throughout the whole life. Also Paull commaundeth, *That all things in the Church be done decently and in order.* Therefore there hath beene at all times, euen from the beginning of mankinde, a certaine order of publike meetinges, there hath beene also a certaine distinction of times, and certaine other ceremonies, and that without doubt full of grauitie, and elegancie, among those excellent lightes of mankinde, when as in the same garden or cottage there satte together, *Sem, Abraham, Isaac,* and their families: and when as that Sermon which *Sem* made, concerning the true God, the Sonne of God, the distinction of the Church, and other nations, being heard, afterwarde they together vsed inuocation.

That which followeth, because it treateth of indifferent Traditions in generall, is placed in the next Section.

OUT OF THE CONFESSION OF WIRTEMBERGE.

Of Fasting.

WE think that Fasting is profitable, not to this end, *Art. 19.* that either by the merit of it worke it might purge sinnes before God, or applie the merit of Christ to him that doth Fast; but that, by sobrietie it maie bridle the flesh, lest that man being hindered by surfeting, and dronkennes, he be the lesse able to obeie the calling of God, and discharge his duetie negligentlie. But we shall haue a fitte place hereafter to speake of Fasting.

Also, Article 28. Of fasting.

Fasting hath it praise and vse, But now we do not speake either of necessarie fasting, when as a man must needs fast for want of meate, or of an allegoricall fasting, which is to abstaine from all vices : but we are to speake of two visuall kindes of fasting, whereof the one is a perpetuall faste, and this is a sobrietie, which is alwaies to be kept, in meate and drink, throughout the wholl course of a mans life. for it is neuer lawfull for vs to rauine, and to follow surfeting, and dronkennes. There is another fast, which is for a daie, when as sometimes we abstaine from meate the wholl daie, such as was vsed in the olde Testament, *Leuit. 16.* Also the examples of Iosaphat, of the Niniuites, and others, doe witness the same thing. This kinde of fasting was also vsed after the publishing of the Gospell, as appeereth, *Act. 13. and 14.* But afterward there folowed a great difference in Churches touching the obseruation of such a kinde of fasting: and as this difference brought no discommoditie to the Church, so it testified, that the vse of this fasting was free. And there is a worthie saying among the auncient fathers, touching this varietie: *The difference, saie they, of fastings doeth not break of the agreement of faith.*

Now although some men doe thinke, that Christ by his example did consecrate, *the fast of Lent*, yet it is manifest, that Christ did not commaunde this fast, neither can the constitution of our nature abide it, that we should imitate the example of Christ his fasting, who did abstaine full 40. daies, and 40. nightes, from all meate and drinke. Also Eusebius doth declare, and that not obscurelie, *That the vse of this Lenten fast was very free in the Church.* Moreover Chrysostome, in *Gen. cap. 2. Hom. 11.* saith, *If thou canst not fast, yet thou maist abstaine from sinnes: and this is not the least thing, nor much differing from fasting, but fit to ouerthrow even the fury of the Deuill*

Neither was there anie choise of meates appointed, because the Apostle had saide, *To the cleane, all things are cleane.* But in the obseruation of such fastes, we must chiefly marke the ende. The auncient fathers did sometimes fast whole daies together, that they might giue themselues to publique praier, and by this discipline might admonish their Church, and

and especially the youth, of daungers that were past, or present, or hanging ouer their heades, and might stirre them vp to repentance, wherby the wrath of God might be asswaged. This is the godlie, and profitable ende of these fastings.

Others doe faste, *That by the merit of this worke, they maie purge their sinnes before God, or, as some doe speake, Applie vnto themselves the merit of Christ, by their fasting.* But this end is vtterlie to be condemned. For first, the onelic death of Christ is the purging of our sinnes. Secondlie, fasting was not ordeined for this vse, that it should be a worke, whereby the merit of Christ maie be applied to vs. For, fasting is either ioyned with true repentance, and then the merit of Christ is applied to him that repenteth by faith, which is the chiefe parte of repentance, before a man doth beginne or ende his fasting: or else fasting is without repentance, and then it is abhominable in the sight of God, so farre is it from applying the merit of Christ to him that fasteth. Isa 58. *Is it such a fast that I haue chosen, that a man should afflict his soule for a daie, and to bowe downe his head as a bulrush?* Augustine Epist. 86. ad Casulanum, saith, *I reuoluing that in my minde, which is written in the Euangelicall and Apostolique Scriptures, and in that wholl instrument which they call the new Testament, doe see that fasting is commaunded. But on what daies we ought not to fast, and on what daies, we ought to fast, I doe not see it defined, either by the commaundement of the Lorde, or of the Apostles. And by this I thinke, that rather a releasing, then a binding to fasting, is the more fit and apt, not to obtaine righteousness (wherein the beucie of the Kings daughter doth consist inwardly) which is obtained by Faith, but yet, to signifye a perpetual rest.* And Chrysostome, Tom. 4. de leium. Quadrag. Hom. 73. saith: *If we come dailie hither, and fast the wholl Lent, and doe not chaunge our life to the better, it will be an occasion of our greater condemnation.* By these testimonies it is euident, that it is neither Apostolique. nor Catholique, to thinke that fasting is a worke, whereby either sinnes are purged before God, or the merit of Christ is applied.

Hitherto

Hitherto also pertaineth the 19. Article.

*Of the consecrating of water, salte, wine, and
other thinges.*

WE confesse, that the forbidding of water, whereby the Leuitical vncleanes was purged, was ordained of god in the old testament. Also we acknowledge that miracle wherby the Prophet Elizeus did heale the barren waters of Iericho, by casting in of salte. And we embrace that which Paull writing to Timothie, saith, *Every creature of God is good, and nothing is to be reiected, which is received with thanksgiving: for it is sanctified by the worde of God, and by prayer.* But whereas in the new Testament, water is consecrated, which they call *holie water*, by the sprinkling whereof veniall sinnes are taken awaie, and Deuills are driven awaie: and whereas salte also is consecrated, to make thinges wholesome, which otherwise be hurtfull, it seemeth neither to be Apostolique, nor Catholique. For we are not commaunded by the worde of God to imitate the Leuitical sprinkling, or Elizeus his miracle, but it was vsed by mans arbitrement & pleasure: & therefore it pertaineth to this saying of Christ, *In vaine do they worship me, teaching for doctrines the precepts of men.* And it is euident that the sprinkling of the blood of Christ, which is made by the worde of the Gospell, by Baptisme, and the Lordes Supper, and receiued by faith, doth purge vs from our sinnes. That therefore which is proper to the blood of Christ, which by the ordinance of god was shed for our sins, ought not to be attributed to water, consecrated by the appointment of man. And as touching that *Elizeus did heale the barren waters by salte*, there is a miracle set before our eies, that thereby we may confirme that credit, which we ought to giue to the preaching of the Prophet: but it is not set before vs to be imitated without a special calling of God: because the miracles of the Saints vse not to be generall, but personall.

And as touching that which Paull saith, *that creatures are sanctified by the worde of God, and by prayer*, he meaneth not that creatures, as for example, salt, flesh, egges, hearbes, are to be coniured, that Sathan by the vse of them may be driven awaie; but that all creatures are by the worde of God euerie one appointed to their outward vse, which then serue for

for our good, when we vse them well, by faith, and praying vnto God. So God created salt, to season meat, and to preserve flesh from putrifying: he created water, to serue for drinke, or washing, or watering, and not to driue away the Deuill. In deede in Baptisme, he ordeined * water to wash awaie sinnes: but this is not the generall ende why water was created, but a speciall ordinance, appointed by a speciall worde of God. For, as touching the generall creation and sanctification of God, there is no worde of God, that doth witnes, that the creatures, which we before haue rehearsed, by coniurings are made profitable hereunto, that they may take awaie sinnes, and chase away the devils. Now that which is brought in without the worde of God, to another vse then God hath ordeined it vnto, it cannot be done in faith, but it becommeth an abuse, & doth rather bring destruction, then saluation, Rom. 14. *Whatsoeuer is not of faith, is sinne.* And Cyprian, *Epist. 2. Lib. 2.* saith. *If Christ alone is to be heard, we are not to consider what any other before vs hath thought good to be done, but what Christ, who is before all, hath done: for we ought not to follow the custome of men, but the trueeth of God, &c.*

* Look the
1. obseru. vp
on the con-
fess. of Saxo-
ny Sect. 13.

Hitherto also pertaineth Chap. 22. of the same confession.

Of extreame unction.

WE confesse that the Apostles anointed the sicke with oile, and that the sicke recovered their bodelie health. Also we confesse, that the Epistle, which beareth the name of Iames, doth commaund, *that the Elders of the Church be called vnto the sicke, that they may anoint them with oile, & praie for them, that they may obtaine health.* But these things were then practized profitably, when as yet the Ministers of the Church were indued with the gift of healing the sicke corporallie, and wonderfully. But after that this gift ceased, the Gospell beeing confirmed in the Church, the thing it selfe doth witnes, that this ceremonie of Anointing is now idly, & vnfruitfully vsed. For they which now are anointed, vse not by this anointing to recover their bodelie health: yea this anointing is not vsed, but on them, of whose bodelie health men doe despaire. Neither is there any word of God, which doth promise, the Gospell of Christ beeing published, that this outward anointing should be of any force

* Looke the
1. obseruat.
vpon this
confess.

force to take away sinnes, and to giue a spirituall and heauenlie health. Notwithstanding the Ministers of the church are bound by duetie, to visite the sicke, and to praie together with the Church for their health, * and to comfort them as well by the preaching of the Gospell, as by dispensing of the Lordes Supper. And this is a godlie anointing, whereby the holic Ghost is effectuell in the beleeuers.

CHAP. 24.

Of the remembrance of the dead.

* Looke the
1. obseruat.
vpon this
confess.

ALthough in deede there is no difference, betweene a Saint resting in Christ, and a faithfull man departed (for euerie one which dieth in the faith of Christ, is a Saint) yet because it hath pleased some to put a difference betwixt these two, we also thought it good to make two seuerall Chapters thereof. And first, we thinke, that it belongeth to a godlie minde, to make decent mention of his elden which haue died in the faith of Christ, and to shew forth towarde their posteritie and friendes which are aliue, in all duetifull manner that we can, that thankfullnes, which is due to those benefits, which we receiued of them. Secondly, faith requireth of vs, that we doe not thinke that the dead are nothing, but that they doe in deede liue before God: to wit, that the godlie doe liue blessedlie in Christ: and that the wicked doe liue in an horrible expectation of reuelation of the iudgement of God. Also, charitie requireth, that wee shoulde wish all peace and happines to them that are dead in Christ. This also is to be added, that, to testifie the hope of our resurrection, we muste burie our dead decently, so neere as may be, and as the time, and conditions of men will suffer. * Therefore we thinke it is a profitable thing, that at burials those things be rehearsed, & expounded out of the holic Scriptures, which doe serue to strengthen our faith in the horror of death, and to confirme our hope of the resurrection.

But that the dead are helped by those vsuall watchings, praiers, and sacrifices, and that by the merites thereof, they be either deliuered from their paines, or obtaine a greater felicitie which is in heauen, there is no testimonie out of that

that doctrine which is in deede Propheticall and Apostolical. For there is one onelie merit of eternall life, and we haue one onely redemption and deliuerance, to wit, the passion of our Lord Iesus Christ: and this merit is made ours, when we belecue in Christ, and we haue nothing to doe with it, when we do not belecue the Gospell of Christ. Ioh. 3. God sent not his Sonne into the worlde, that he should condemne the world, but that the world through him might be saued. He that beleueth in him, shall not be condemned: but he that beleueth not, is condemned already, because he beleueth not in the onelie begotten Sonne of God. Therefore if any man shall departe out of this life in the faith of Christ, he hath all the merit of Christ, & needeth no other. For God, which gaue his Sonne, doth also giue all things with him, as Paul saith. But he that departeth hence without Christ, cannot be helped by any merittes of men, because that without Christ there is no saluation. Cyprian against Demes. Tract. 1. saith: *When a man is once departed hence, there is no place left for repentance, there is no effect of satisfaction: here life is either lost, or helde fast: here we must provide for eternall saluation, by the seruice or worshippe of God, and by the fruite of faith.* And Hierome vpon the Epistle to the Gal. Cap. 6. saith: *We are taught by this small sentence, though obscurelie, a new point of doctrine which lieth hid, to wit, that whilst we be in this present worlde, we may helpe one another, either by prayers, or by counsell: but when we shall come before the tribunall seate of Christ, it is not Iob, nor Daniell, nor Noe, that can intreate any thing for vs, but euery man shall beare his own burthen.* For, as touching that which is cited out of the Machabees, That sacrifices were offered for the sinnes of the dead, the Author himselfe of the booke doth doubt, in the end of the booke, whether he hath written well, & craueth pardon, if in any point he hath erred. Therefore let vs pardon him that without any authoritie of the holie Scripture he affirmeth, that the dead are freed from their sinne by the sacrifices, and prayers of them that be alieue. And Tertullian saith, *Oblations are made one day euery yeare for them that are dead:* But this was either receiued without authoritie of the word of God, from the customes of the heathen, as many other things were; or by the name of Oblation we must vnderstand a publique rememberance of those which died in the faith of Christ, and a thankesgiuing for those benefittes

nesites, which God bestowed vpon them.

CHAP. 25.

Of Purgatorie.

ALthough we ought not to doubt, but that the Saints haue their Purgatorie fire in this life, as the examples of Dauid, Ezechias, Ionas, and others. doe witness, yet it is not without cause doubted, whether that after this life there be such a Purgatorie, as the common sort of men doe thinke there is, wherein the soules be so long tormented, till either by their punishment they doe satisfie for their sinnes, or be redeemed by Indulgences. For if Purgatorie be such a thing, it is much to be merueiled at, that neither the Prophets, nor the Apostles haue in their writings deliuered vnto vs any thing thereof certeinlie, and plainlie, but rather doe teach, and that not obscurely, the cleane contrarie. Mar. 16. *Preach ye the Gospell to euerie creature: he that shal beleue, and be baptized, shall be saved: but he that will not beleue, shall be condemned.* Here be two degrees of men placed: the one, of them, which beleue the Gospell, and they are pronounced, *saved*: the other, of them, which doe not beleue the Gospell, and these are pronounced, *condemned*: there is no meane betwixt these two. For either thou doest departe out of this life in the faith of Iesus Christ, and then thou hast remission of thy sinnes for Christ his sake, and the righteousness of Christ is imputed to thee: Therefore he which dieth, beeing accompanied with Christ, he wanteth nothing toward the obtaining of true and eternall life: but he which departeth from hence without Christ, goeth into eternall darkenes.

If beside these two degrees there were some other third state of soules in an other world, certeinlie Paul, *Who was taken up into Paradise, and into the third heaven, & saw many secret things,* would not haue enuied the Church this knowledge. But see, when he doth of set purpose write to the Thessalonians, concerning Christians that sleepe, he maketh no mention at all of anie Purgatorie, but rather willeth them, *Not to be sorrowfull, euen as others which haue no hope.* Therefore if there were anie such state of soules in another world, as the

the common people thinketh there is, Paull could not be withholde, but in so fit a place he would plainelie haue declared this state of soules, and would haue prescribed a meane vnto the Church, whereby miserable soules might be deliuered from their torment. But the true and Catholike Church in deed, hath plainelie shewed that shee hath no certaintie at all concerning this third kinde of the state of soules in another world. Chrysostome in his second sermon of Lazarus, saith, *If thou hast violently taken anie thing from anie man, restore it, and saie, as doth Zachew, If I haue taken from anie man by forged canillation, I restore fourefoulde. If thou art become an enemie to anie man, be reconciled before thou come to iudgements. Discharge all thinges here, that without greefe thou maist beholde that tribunall seat. Whiles we be here, we haue manie excellent hopes. But so soone as we depart thither, it is not then in our power to repent, nor to wash awaie our sinnes. And againe, He that in this present life shall not wash awaie his sinnes, shall not finde any comfort afterward.*

Augustine, although he place certaine men in the midst, betwixt them, that be verie good, and those that be verie euill, to the one sorte whereof he seemeth to assigne the place of Purgatorie, yet in other places he doubteth of that matter, and doth not define anie certaintie. Therefore we must so thinke of this opinion of Augustine, as he requirereth, that is, we must receiue that, which is confirmed, either by the authority of the Scripture, or by probable reason. But it is euident, that those places of the Scripture, which are commonlie cited, to establish Purgatorie, are wrested from the naturall, to a straunge sense, and are farre otherwise expounded, euen of the auncient writers themselves. And those reasons which Augustine bringeth for his opinion, do seme to leane to this foundation, *That we obtaine remission of our sinnes and life, not onelie for Christ his sake, through faith, but also for the merites of our workes.* But how this agreeth with the true Apostolike doctrine, we haue before declared. Wherefore we thinke, that this speculation of Purgatorie fire, is to be left to it owne authors, and that we must chiefly doe this, as Paull exhorteth vs, that we maie confirme our selues one another with speeches touching the assured faith of our resurrection, and saluation in Christ Iesus, for whose

fake God doth so fauour the faithfull, that in the middest of death he preserueth them, and giueth them true peace.

OUT OF THE CONFESSION OF SVEVELAND.

Of praier and fasting.

CHAP. 7.

These things which are mingled in this 7. & after in the 10. c. touching Praiers, did apperteyne to the 15. Sect if they might fitlie haue beene separated.

1. Cor. 13.

In Math.
Hom. 43.

WE haue among vs praier and Religious fasting, which are moste holie workes and such as doe verie much besee me Christians: whereunto our Preachers do most diligentlie exhorre their hearers. For true fasting is as it were a renouncing of this present life, which is alwaies subiect to euill lustes and desires, and a meditation of the life to come, which is free from all perturbation. And praier is a lifting vp of the minde vnto God, and such a familiar speach with him, as no other thing can so greatlie set a man on fire with heauenlie affections, & more mightelie make the minde conformable to the will of God. And though these exercises be neuer so holie, and necessarie for Christians, yet seeing that a mans neighbour is not so much benefited by them, as man is prepared, that he maie with fruit and profit haue regarde of his neighbour, they are not to be preferred before holie doctrine, godlie exhortations and admonitions, and also other duries, whereby our neighbour doth presentlie receiue some profit. Whereupon we reade of our Sauour, that in the night time he gaue him selfe to praier, and in the daie time to doctrine, and to heale the sicke. For as loue is greater then faith and hope, so to beleue those things, which come neereft vnto loue, to wit, such as bring assured profit vnto men, are to be preferred before all other holie functions: whereupon S. Chrysostome writeth, that *Among the wholl companie of vertues, fasting hath the last place.*

Of the Commanding of Fasting.

CHAP. 8.

But because that no mindes, but these that be ardent, and peculiarie stirred vp by the heauenlie inspiration, can either praie, or faste aright, and with profit, we beleue that it is farre better, after the example of the Apostles, and the former & more sincere Church, by holie exhortations to inuite men hereunto, then to wring them out by preceptes, such

such especiallie, as doe binde men vnder paine of deadlie
 sinne: the which thing the Priestes that were of late toke
 vpon them to doe, when as then the order of Priestes had
 not a litle degenerated. But we had rather leaue the place-
 time, and manner, both of praying, and also of fasting, to
 the arbitrement of the holie Ghost, then to prescribe them
 by certaine lawes, especiallie such, as maie not be broken
 without some sacrifice of amends. Yet for their sakes that
 be the younger, and more imperfect sorte, our Preachers
 doe not dislike, that there should be an appointed time and
 meanes, both for prayer, and also for fasting, that as it were
 by these holie introductions to exercises they might be pre-
 pared hereunto, so that it be done, without bynding of the
 conscience. We were induced thus to thinke, not so much
 for that all compulsion being against a mans will, is repug-
 nant to the nature of these actions, but rather, because that
 neither Christ himselfe, nor anie of his Apostles, haue in a-
 ny place made mentiō of such kinde of precepts: & this doth
 Chrysostome also witnes, saying: *Thou seest that an upright* *In Math.*
life doth helpe more then all other thinges. Now I tearme an upright *hom. 47.*
life not the labour of Fasting, nor the bed of haire, or ashes, but if
thou dost despise monie, no otherwise then it becommeth thee, if thou
burne with charitie, if thou nourish the hungrie with thy bread, if
thou overcome thy anger, if thou dost not desire vaine glorie, if thou
be not possessed with enuie: for these be the thinges that he teacheth.
for he doth not saie, that he will haue his fast to be followed, howbeit
he might haue propounded those 40. daies vnto vs: but he saith, Learne
of me, because I am meeke, and lowlie in heart. Yea rather on the
contrarie side, saith he, eate all that is set before you.

Moreover, we doe not read, that anie solemne or set faste
 was enioyned to the auncient Church, but that faste of one
 daie. For those fastes, which as the scripture doth witnes,
 were ordeyned of Prophets, and of Kinges, it is certaine,
 that they were no set fastes, but enioyned onelie for their
 time, to wit, when as euident calamities, either hanging
 ouer their heads, or presentlie pinching them, did so require
 it. Seeing therefore that the Scripture, as S. Paull doth af-
 firme, doth instruct a man to euerie good worke, and yet is
 ignorant of these fastes which are extorted by precepts, we
 doe not see, how it could be lawful for the successours of the

Apostles, to ouercharge the Church with so great and so daungerous a burthen. Truelie, *Irenaeus* doth witnes, that in times past the obseruation of faste in Churches was diuers, and free, as it is reade in the Ecclesiasticall historie, lib. 8. cap. 14. In the same booke *Eusebius* maketh mention, that one *Apollonius*, an Ecclesiasticall writer among other arguments vsed this for one, to confute the doctrine of *Montanus* the heretike, Because he was the first that made lawes for fastes. Therupon *Chrysostome* saith in a certaine place, Fasting is good, but let no man be compelled thereunto. And in another place he exhorteth him that is not able to faste, to absteyne from deinties, and yet affirmeth, that it doth not much differ from fasting, and that it is a strong weapon to repress the furie of the Deuill. Moreouer, experience also it selfe doth more then prooue, that these precepts concerning fastes, haue bin a great hinderance to godlines.

Therefore when we saw it verie euidentlie, that the chiefe men in the Church, did beside the authoritie of the Scripture, take vpon themselves this power, so to enioyne fastes, as to binde mens consciences vnder paine of deadlie sinne, we did loose the consciences out of these snares, but by the Scriptures, and chiefly by Pauls writings, which doe with a singular endeauour remooue these rudiments of the world from the necks of Christians. For wee ought not lightlie to account of that saying of Paull: Let no man condemne you in meate and drinke, or in respect of an holie daie, or of the new Moone, or of the Sabbath daies. And againe, Therefore if ye be dead with Christ from the rudiments of the worlde, why, as though ye liued in the worlde, are ye burdened with traditions? For if S. Paull, then whome no man at any time did teach Christ more certanelie, doe earnestlie affirme, that through Christ wee haue obtained such libertie in outwarde thinges, that he doth not onelie not giue authoritie to anie creature, to burden those which belecue in Christ, no not so much as with those ceremonies and obseruations, which notwithstanding God himselfe appointed, and would haue to be profitable in their time; but also denounceth, that they be fallen away from Christ, and that Christ shall nothing at all profite them, who suffer themselves to be addicted thereunto; what shall wee then thinke of those commaundements, which men haue devised

deuiſed of their owne braine, not onelie without anie oracle, but alſo without anie example worthie to be followed, and which are therefore made vnto manie not onelie beggerlie and weake, but alſo hurtfull, not elements, that is, rudiments of holie diſcipline, but alſo impediments of true godlines? How much more vniuſtie ſhall anie man take vnto himſelfe authoritie ouer the inheritance of Chriſt, to oppreſſe him with ſuch kinde of bondage? and how farre ſhall he remooue vs from Chriſt, if we ſubmit our ſelues vnto him? For who doth not ſee the glorie of Chriſt, to whom we ought whollie to liue, whome he hath whollie redeemed to himſelfe, and reſtored to libertie, and that by his blood, to be more obſcured, if beſide his authoritie, we doe binde our conſcience to thoſe lawes, which are the inuentions of men, then to thoſe which haue God for their author, although they were to be obſerued, but onelie for their time? Certainelie it is a leſſe fault to play the Iewe, then the Heathen. Now it is the manner of the heathen; to receiue lawes for the worſhip of God, which haue their beginning from mans inuention onelie, God neuer being asked counſell of in the matter. Wherefore if in anie matter at all, certainlie here that ſaying of Paull taketh place: *Ye are bought with a great price, be not made the ſeruants of men.*

1. Cor. 7.

Of the choiſe of meates

CHAP. 9.

For the ſame cauſe was that forbearing and chuſing of meates enioyned and tyed to certaine daies, which S. Paull, writing to Timothie, calleth *the doctrine of Devils*. Neither is their anſwer ſufficient. Who ſaie that theſe thinges be ſpoken onelie againſt the Manichie, Encraiſtes, Tatians, and Marcionites, who did whollie forbid certaine kindes of meates and marriage. For the Apoſtle in this place hath condemned thoſe, which commaund to abſtaine from meates, which God hath created to be taken with thankſgiving, &c. Now they alſo which do but forbid to take certaine meates, on certaine daies do neuertheles commaund men to abſtaine from thoſe meates, which God hath created to be taken, & are conſidering manes to the doctrine of the Devils, the which alſo is euidentlie

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seene by the reason, which the Apostle addeth. *For, saith he, Whatsoener God hath created, it is good, and nothing is to be refused, that is receined with giuing of thanks.* Here he doth not take exception against anie times, although no man fauored frugalitie, temperance, and also choise chastisements of the flesh, and lawfull fasting. more greatlie then he did, Certainlie a Christian must be frugall, and sometime the flesh must be chastised by diminishing the dailie and accustomed portion or diet, but base meates, and a meane, doth serue better to this purpose, then anie kinde of meates: to conclude, it is meete for Christians, now and then to take vpon them a lawfull faste, but that must not be an abstinence from certaine, but from all meates, nor from meates onelie, but also from all the deinties of this life whatsoever. For, what kinde of fast is this? what abstinence? onlie to chaunge the kinde of deinties, (the which thing at this day they vse to doe which are counted more religious then others) seing that Saint Chrysostome doth not account it to be a faste, if we continue whollie without meates, euen vnto the euening, except together with absteyning from meates, we doe also containe our selues from those thinges which be hurtfull, and bestow much of that leisure vpon the studie and exercise of spirituall thinges.

*That by prayers and fastes we must not looke
to meritt anie thing.*

CHAP. 10.

Gal. 5.

Moreouer, our Preachers haue taught, that this fault is to be amended in prayers and fastes, that commonlie men are taught to seeke to obtaine, I know not what merit, and iustification by these workes. For, *As we are saved by grace, through faith,* so also are we iustified. And touching the workes of the law (among the which prayers and fastes are reckoned) Paull writeth thus: *For we through the Spirit waite for the hope of righteousness through faith.* Therefore we must praie, but to this ende, that we maie receiue of God, not that wee maie hereby giue anie thing vnto him. *VVe must faste,* that we maie the better praie, and keepe the flesh within the compasse of it ductie, and not before God to deserue anie thing for our selues. This one-
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lieende and vse of prayers, both the Scripture, and also the writings and examples of the Fathers doe prescribe vnto vs. Moreouer, the case so standeth with vs, that although wee could praie and faste so religiouslie, and so perfectlie doe all those thinges which God hath inioyned vs, that nothing could more be required of vs (which hitherto no mortall man hath at anie time perfourmed) yet for all this *wee must confesse, that we are unprofitable seruantes.* Therefore what meritt can wee dreame of.

THE



THE SEVENTEENTH SECTION OF CEREMONIES, AND RITES, WHICH ARE INDIFFERENT, in generall.

THE LATTER CONFESSION OF HELVETIA.

Of Rites, Ceremonies, and indifferent things.

CHAP. 27.



Rom. 6.

Nro the ancient people in olde time were giuen certaine ceremonies, as a kinde of schooling or pedagogie, to those which were kept vnder the law, as vnder a Schole master, or Tutor: but Christ the deliverer being once come, and the law taken awaie, we which belecue are no more vnder the law, & the ceremonies are vanished & worne out of vse. And the Apostles were so far from reteining them in the Church of Christ, or reparing them, that they witnessed plainelie, that *they would not laie any burden vpon the Church*. Wherefore we should seeme to bring in, and set vp Iudaisme againe, if so be we should multiplie Ceremonies, or Rites in the church, according to the manner of the old church. Therefore we are not of their iudgement, who would haue the Church of Christ kept in with many and diuerse Rites, as it were with a certaine schooling or pedagogie. For if the Apostles

posses would not thrust vpon the Christian people the ceremonies and rites, which were appointed by God, who is there (I praie you) that is well in his wittes, that will thrust vpon it the inuentions deuised by man. The greater that the heape of ceremonies is in the Church, so much the more is taken, not onelie from Christian libertie, but also from Christ and from faith in him: whilst the people seeke those things in ceremonies which they should seeke in the onelie Sonne of God Iesus Christ, through faith. Wherefore a few, moderate, & simple rites, that are not contrarie to the word of God, do suffice the godly. And that there is found diuersitie of rites in the Churches, let no man saie therefore that the Churches doe not agree. Socrates saith, *That it were not possible to set downe in writing all the ceremonies of the Churches, which are throughout Cities and Countries: No Religion doeth keep euerie where the same ceremonies, although they admitte and receiue one and the selfe same doctrine touching them: for euen they which haue one and the selfe same faith doe disagree among them selues about ceremonies.* Thus much saith Socrates, & we at this daie hauing diuerse rites in the celebration of the Lordes Supper, and in certeine other things, in our Churches, yet we doe not disagree in doctrine and faith, neither is the vnitie and societie of our Churches rent a sunder. For the Churches haue alwaies vsed their libertie in such rites, as beeing things indifferent, which we also doe at this daie.

But yet notwithstanding we admonish men to take heede, that they count not among things indifferent such as indeed are not indifferent, as some vse to count the Masse, & the vse of Images in the Church, for things indifferent. *That is indifferent,* (saith Ierome to Augustine) *which is neither good, nor euill, so that whesher you doe it, or doe it not, you are neuer the more iust, or vniust, thereby.* Therefore, when things indifferent are wrested to the confession of faith, they cease to be free, as Paull doth shew, *that it is lawfull for a man to eate flesh, if no man doe admonish him that it was offered to Idolls: for then it is vnlawfull, because he that eateth it, doeth seeme to approoue Idolatry by eating of it.*

OUT OF THE FORMER CONFESSION OF HELVETII.
Of things indifferent.

Art 25.

THose things which be called, & are properlie things indifferent, although a godlie man may in al places, & at all times vse them, freele, yet he must onely vse all things according to knowledge, and in charitie, to wit, to the glorie of God, and to the edifying of the Church, and his neighbours.

OUT OF THE CONFESSION OF BASIL.

IN this Section also may the tenth Article of this confession be placed, which we haue partly referred to the first Section, where mention is made of humane Traditions, partly to other Sections, as occasion serueth.

OUT OF THE CONFESSION OF BOHEMIA.

Of accessories or things indifferent, to wit, of Ecclesiasticall traditions, constitutions, rites, and ceremonies, and of Christian libertie.

CHAP. 15.

TOUCHING this accessorie kinde, humane traditions, constitutions, and ceremonies brought in by a good custome, men are taught that these be things inferior in degree, and lesse necessarie, then are the gifts of the ordinarie Ministerie: yea, that they be instituted and appointed in regard of the Ecclesiasticall ministerie, and to serue thereunto: and yet that they are with an vniforme consent to be reteined in the Ecclesiasticall assemblies of Christian people at the common seruice of God, according to the doctrine of the holy Apostles: *Let all things be done in your meeting (to wit in the Church) decently, & in order.* Also, *God is not the author of Confusion, but of peace.* But they must alwaies be kept with this caueat, & within these boundes, that they be not taken for foundations, whereupon saluation must stey it selfe, or for a worship, which is appointed of God without any difference; & that they doe not rather, or more straighly binde

binde the consciences of men, then the commaundements of God doe; and that they be not lifted vp or preferred before them, but that they be taken for an ornament, decency, honest shew, and laudable discipline; and so, that they doe not violate the Christian libertie of the Spirit of God, and of faith, nor disturb charitie: and on the other side, that no man, by pretending a shew of Christian libertie, doe withdraw himselfe from such constitutions, as be godly, & serue to a good vse.

Now by the name of *Christian libertie* is chiefly vnderstood that libertie, wherby through Christ we are freed from sinne, and the curse, and the yoke of the law: secondlie, the receiving of the Spirit of a readie will, or of the voluntarie Spirit of the Sonnes of God, whereby they doe earnestlie, and with pleasure, and of their owne accord, exercise the works of faith toward God, and charitie towards their neighbour; and by the law of charitie, the minde is stirred vp to performe these things, rather of loue, then of debt, or any compulsion: Also, whereby we are made free from all bond of conscience to any humane traditions, that a man may not be tied in such sorte, or rather more stricte, vnto these, then to the commaundements of God: And lastlie, that no man may suffer his conscience to be seared thereby, as with an hot iron. Therefore according to these things, al those humane traditions and ceremonies, which do obscure or take awaie the glorie, honour, worship, and grace of our Lord Iesus Christ, and doe withdraw the people from true and sincere faith, and in a worde, in respect whereof the commaundements of God are broken, neglected, and lightlie regarded, & the word of God is not exercised, or handled according to it owne sinceritie and truth, they are not onelie not to be obserued, but to be auoided. For Christ our Lord doth sharpely reprove those Pharisees, and Masters of the lawes, by the name of such rites and traditions, and for that they doe obserue such, when he saith, *Verie well hath Esay prophesied of you, hypocrites, as it is written: This people honoureth me with their lippes, but their heart is farre away from me. But they worship me in vaine, seeing that they teach such doctrine, as is deliuered, and brought in by men. For ye laie the commaundements of God aparte, and obserue the traditions of men.* And holy Paull

Iohn. 8.

Rom. 6.

Rom. 8.

Act. 15.

Psa. 18. &

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Rom. 8.

2. Tim. 1.

Iac. 1.

Math. 7.

Isa. 29.

Dist. 8. & 11.
cap. consue-
tud.

Paull doth admonish vs, to take heede of such rites deuised by men, when he saith, *Beware, lest there be any that spoile you through philosophie, and vaine deceit, through the traditions of men, according to the rudimentes of the world, and not after Christ.* Whereof also there be Canons extant in the Canon lawe, and the wordes be these. *We praise custome, yet that onely, which is knowne to vse nothing contrarie to the Catholique faith.* Wherefore those rites onely, and those good ceremonies are to be obserued, which among the people of God, doe builde vp one onelie, and that a true faith and a sincere worshippe of God, concord, charitie, and true and Christian, or religious peace. Therefore, whether they haue their beginning and be brought in of Bishops, or of Ecclesiasticall Councells, or of anie other authors whatsoeuer, the simpler sorte are not to care for it, neither to be moued or disquieted, but to vse them to good, because they are good, and to obserue this onelic rule therein, as alwaies to put their greatest confidence in those things onelic, which are of God, settle their onelic and chiefe refuge in those things, and with all diligence take heede, that they be not withdrawne by such ceremonies from those things, which are the chiefest of all, and wherein religion is founded, and so by consequent from the things themselves. For those diuine and holisome things are to be preferred in euery respect, before all other things of ail men, and the conscience ought to be bounde to them alone. For the Lorde himselfe did pronounce a *Woe* against those Elders of the Iewes, who preferred their owne traditions before the commaundements of God, and those which were the lesser before things of greater weight: *You leave, saith he, the weightiest matters of the lawe, as iudgement, and mercie, and fidelitie. These ought ye to haue done, and not to haue lesse the other.*

Mat. 23.
Luc. 11.

And although our Preachers doe not keepe all rites alike with other Churches, the which thing neither can be, neither is necessarie to be done, that in all places, where there be Christian assemblies one and the same ceremonies should be vsed, yet they doe not withstande, or oppose themselves to anie good and godlie constitution, neither are they so minded, as that for the ceremonies sake they would raise vp anie dissensions, although they should thinke that
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Some of them were not verie necessarie, so that they be not founde to be contrarie to God, and to his worship, and glorie, and be such, as do not diminish true faith in Iesus Christ, which alone doth purchase righteousnes. Howbeit in this place, and in this point, it must not be passed ouer with silence, to wit; that we ought by no meanes to burden the people with many superfluous, and grieuous traditions, such as the Mosaical traditions were vnder the law. For the Apostles forbad that this should be done, as also holie Peter said vnto certeine concerning this matter: *Why do ye tempt God in laying a yoke vpon the neckes of the disciples?* Also, *Be ye not,* Gal. 5. *saith Paul, intangled with the yoke of bondage.* For which cause also Christ did vehementlie inueigh against the Scribes, saying, *Woe also be to you Scribes, for ye laie burdens vpon mens shoulders, which can scarce be borne.* Luc. 11.

Also men are taught to acknowledge this, that humane traditions do not containe a perpetual and immutable law, but as they are for iust causes instituted of men, so also they maie vpon iust and weightie causes, and if the matter so require, be broken, abrogated, and changed without anie sinne. according to the example of the Apostles, who *did transgresse the traditions of the Elders, when as they did eate bread with unwashed handes,* and did not obserue the same fastes with others, add yet they were not by this meanes guiltie of any sinne: also according to the example of the first and holie Church, vpon which the Apostles, and the whoill councel laied this commaundement by the holie ghost, *that they should abstaine from the eating of those thinges which were sacrificed to Idolls, and of blood, and of that which is strangled.* Notwithstanding, after that the causes and occasions, for the which this decree was made, in proceesse of time did vanish awaie, euen this Apostolicall constitution did grow out of vse. Neither in these things ought we to care for the offence of the wicked, who are offended with this thing, as the Lord saith, *Let them alone, they be blinde, and guides of the blinde.* And on the other side, we must take diligent heede hereunto, that no offence be giuen to litle ones, by a rash, froward, and wicked vsing of Christian libertie: for this also the Lord saith, *Woe be to that man by whome offence cometh.*

Now if so be that there be anie vnlikenes in traditions,
and

Dist. 12.
Cap. Sciz.

Phil. 2.
Eph. 4

Rom. 8.

1. Cor. 13.

and external ceremonies, and if anie diuersitie which is not hurtfull be found in Ecclesiasticall assemblies, certeinly no man ought to be so ignorant in these things, as for this cause to be offended therewith, or to take offence at others, and in this respect to reproch or hurt others, or to be an author of sectes and also of factions, seeing that there was neuer in all places one, and the same forme of an Ecclesiasticall constitution in this point, neither is at this day the same. The which thing also is mentioned in the bookes of the Canon law in these wordes : *The holie Church of Rome doth know, that constitutions, and customes beeing diuers, according to time & place, do nothing at all hinder the saluation of the faithfull, if the Canonically authoritie be not against them.* Rather it becommeth euerie sound Christian to be content in his conscience to rest in that, if he see Christians to haue the one spirit of Christ, and with agreeing mindes to holde and follow his true meaning, and one and the same doctrine, in all these things, and chiefe pointes of faith. For *he that hath not this Spirit of Christ, he is not Christes*, as the Apostle doth witness, although he vse all, and euerie kinde of ceremonies, or constitutions. Therefore whosoever be Christes, this is their duetie, as in all other such like thinges, that as members of one bodie, they do suffer, and beare one with an other in charitie, without the which no thing can profit anie whit, according to the meaning of the Apostolike doctrine.

OVT OF THE FRENCH CONFESSION.

Art. 32.

WE beleeue that it is expedient, that they which be chosen to be gouernours in anie Church, do wisely looke vnto it among them selues, by what meanes the wholl bodie maie conuenientlie be ruled, yet so that they do neuer twarue from that which our Lord Iesus Christ hath instituted. Yet this doth not hinder, but that euerie place maie haue their peculiar constitutions, as it shall seeme conuenient for them.

Art. 33.

But we exclude all humane deuises, and all those lawes, which are brought in to binde mens consciences vnder pretence of the word of God : and we do onelie like of those, which serue for the nourishing of concord, and to keepe euerie one in due obedience, wherein we think that we are to fol-

follow that, which our Lord Iesus Christ appointed touching excommunication, which we do allow of, and together with additions, thinke to be * necessarie.

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OUT OF THE ENGLISH CONFESSION.

AS touching the multitude of vaine and superfluous Ceremonies, we know, that *Saint Augustine* did grieuouſly complaine of them in his owne time: and therefore haue we cut of a great number of them: because we know, that mens consciences were encombred about them, and the Churches of God overladen with them. Neuerthelesse we keepe still, and esteeme not onely those Ceremonies, which we are sure were deliuered to vs from the Apostles, but some others too besides, which we thought might be suffered without hurt to the Church of God: for that we had a desire that all thinges in the holy congregation might, as *Saint Paul* commaundeth, be done with comelines, and in good order. But as for all those thinges, which we saw were, either verie superstitious, or vtterlie vnprofitable, or noisome, or mockeries, or contrarie to the holie scriptures, or else vnseemely for sober & discreet people, wherof there be infinite numbers now a daies, where the Roman Religion is vsed, these, I say, we haue vtterlie refused without all manner exception, because we would not haue the right worshiping of God to be any longer defiled with such follies.

Art. 15.
Epiſt. ad Rom.
num. 319.

OUT OF THE CONFESSION OF BEGIA.

IN the meane time we beleue that it is in deede profitable, that the Elders which doe gouerne in Churches, should appoint some order among them-selues, so that they do diligently take heed, that in no case they do swarue, or decline from those thinges, which Christ himselfe, our onely Master, hath once appointed. Therefore we do reiect all humane inuentions, and all those lawes, which were brought in to be a worship of God, that mens consciences should not be thereby be snared or bound: and we receiue those onely, which are fit, either to cherish, or manteine concord, or to keepe vs in the obedience of God. And

Art. 21.

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hereunto * excommunication is chieflie necessarie, being
vsed according to the commaundement of the word of god,
and other additions of Ecclesiasticall discipline annexed
thereunto.

OUT OF THE CONFESSION OF AVSPURGE.
Art. 15.

CONCERNING Ecclesiasticall rites, which are ordeined
by mans authoritie, they teach, that such rites are to be
obserued, as maie be kept without sinne, & do tend to quiet-
nes, and good order in the Church: as namelic, set holidiaies,
and certein godlie psalmes, and other such like rites. But yet
touching this sort of rites they teach, that mens conscien-
ces are not to be burdened with superstitious opinions of
them, that is, it must not be thought that these humane ordi-
nances are righteousnes before God, or do deserue remissi-
on of sinnes, or are dueties necessarie vnto the righteous-
nes reuealed in the gospel. But this is to be thought of them,
that they are indifferent thinges, which without the case of
offence may be omitted. But such, as breake them with of-
fence, are faultie as those which doe rashlie disturbe the
peace of the Churches.

Such traditions therefore, as cannot be obserued without
sinne, are reiected of vs, as the tradition of single life. We
reiekt also that impious opinion of traditions and vowes,
wherein they feign, that worships inuented by mans authori-
ty do merit remission of sinnes, & are satisfactions for sinne,
&c. Of which like false opinions, touching vowes and fa-
stings, not a few haue beene spread abroad in the Church
by vnlearned men.

*This Article is thus to be found in another
edition.*

CONCERNING Ecclesiasticall rites, they teach, that
those rites are to be obserued, which maie be kept
without anie sinne, and are auailable for quietnes and good
order in the Church, such as are set holidiaies, feastes, and
such like.

Again,

Againe out of the 7. Article, touching abuses of the same confession, These wordes that follow pertaine to this place, and sheweth unto the eleventh section.

Of the authoritie of the ministers.

BESIDES these things, there is a controuersie, whether Bishops or Pastors haue power to ordeine ceremonies in the Church, & to make lawes of meates, and holie daies, and degrees, or orders of ministers. They that ascribe this power to the Bishops, alledge this testimonie for it. *I haue you manie thinges to saie vnto you, but you cannot beare them away now. But when that spirit of truth shall come, he shall teach you all truth:* They alledge also the examples of the Apostles, which commaunded the Christians to abstaine from blood, and that which was strangled. They alledge the change of the Sabbath into the Lords daie, contrarie as it seemeth to the morall law, & they haue no examples so oft in their mouthes, as they change of the Sabbath. They will needes haue the Churches power & authoritie to be very great, because it hath dispensed with a precept of the morall law. But of this questiō our men do thus teach, that the Bishops haue no power to ordeine anie thing contrarie to the Gospel, as was shewed before. The same also do the Canons teach. *distinct. 9.* Moreouer it is against the scripture, to ordeine or require the obseruation of anie traditions, to the ende that we might merit remission of sinnes, and satisfie for sinnes by them. For the glorie of Christes merit receiueth a blow, when as we seeke by such obseruations to merit remission of sinnes and iustification. And it is verie apparant, that through this perswasion traditions grew into an infinite number in the Church. In the meane while the doctrine of faith, and of the righteousness of faith, was quite smothered: for euer and anone there were new holiedaies made, new fastes appointed, new ceremonies, new worshippes for Saints ordeined, because that the authors of such geare supposed by these works to merit remission of sinnes and iustification. After the same manner heretofore did the penitential Canons increase, wherof we still see some footings in satisfactions.

Here also be manie thinges which might verie fitlie haue bin referred to the former Sect. by reason of speciall examples of meates, and holie daies, here rehearsed: but seeing that the title of this page is generall, it could not here be pretermitted.

Againe, manie writers imagine, that in the new testament there should be a worship like to the Levitical worship

the appointing whereof god committed to the Apostles and Bishops, wherein they seeme to be deceiued by the example of the law of Moses, as if the righteousness of the new testament were the outward obseruing of certaine rites, as the iustice of the law was. Like as therefore in the lawe it was a sinne to eate swines flesh, &c. so in the new testament they place sinne in meates, in daies, in apparell, and such like things: and they holde opinion, that the righteousness of the new testament can not stand without these. From hence are those burdens, that certaine meates defile the conscience, that it is a mortall sinne to omit the canonicall houres, that fastinges merit remission of sinnes, because they be necessary to the righteousness of the new testament, that a sinne in a case reserued, can not be pardoned, but by the authority of him that reserued it: whereas the Canons speake onelie of reseruing of canonicall punishments, and not of the reseruing of the fault. Whence then haue the Bishops power and authoritie of imposing these traditions vpon the Churches, for the burdening of mens consciences? For there are diuers cleare testimonies which inhibit the making of such traditions, either for to deserue remission of sinnes, or as things necessarie to the righteousness of the the new testament, or to saluation. Paull to the Coloss. 2. *Let no man iudge you in meat, drinke, or a peece of a holie daie, in the new moone, or in the Sabbosh.* Againe, *If ye be dead with Christ, from the rudiments of the world, why as though ye lived in the world, are ye burdened with traditions, as: Touch not, tast not, handle not, which all do perish with the vsing, and are the preceptes and doctrines of men, which haue a shew of wisdom.* And to Titus, he doth plainlie forbid traditions. For he saith, *Not listening to Iewish fables, &c. to the precepts of men, that abhorre the truth.* And Christ, Mat 15. saith of them, which vrge traditions, *Let them alone, they be blinde leaders of the blinde.* & he condemneth such worships, *Euerie plant which my heavenly father hath not planted, shall be rooted vp.* If Bishops haue authoritie to burden the Churches with innumerable traditions, and to snare mens consciences, why doth the scripture so oft forbid to make & to listen to traditions? why doth it cal them the deuils traditions? hath the holy ghost warned vs of them to no purpose?

It remaineth then, that seeing constitutions ordained as
necessarie

necessarie, or with opinion of meriting remission of finnes by them, are flat repugnant to the gospell, because that it is not lawfull for any Bishops to appoint or vrge anie such worship. For it is verie requisite, that the doctrine of Christian liberty should be mainteined in the Church, because that the bondage of the law is not necessarie vnto iustification, as it is written to the Gal. *Come not ye under the yoke of bondage againe.* It is necessarie that the chieftest point of all the gospell should be holden fast, that we do freelic obteine remission of finnes & iustification by faith in Christ, & not by anie observations, nor by any worship deuised by man. For though they seeke to qualifie traditions, yet the equitie of them can neuer be scene nor perceiued, so long as the opinion of necessitie remaineth, which must needes remaine, wher the righteousness of faith & Christian liberty are not known. The Apostles *commaunded them to abstaine from blood*: who obserueth that now a daies? and yet they do not sinne that obserue it not: for the Apostles them selues would not burden mens consciences with such a seruitude: but they forbade it for a time, for offence sake. For in that decree the perpetuall intent and minde of the gospell is to be considered: scarce lie anie canons are precisely kept, and manie grow out of vse dailie, yea euen among them that doe most busilie defend traditions: Neither can there be sufficient care had of mens consciences, except this equitie be kept, that men should know, that such rites are not to be obserued, with anie opinion of necessitie, and that mens consciences are not hurt though traditions grow out of vse.

The Bishops might * easilie reteine lawfull obedience, if they would not haue men to obserue such traditions, as can not be kept with a good conscience. But now they commaunde single life, and they admitte none, except they will sweare not to teach the pure doctrine of the Gospell. The Churches do not desire of the Bishops, that they would reaire peace and concord with the losse of their honour, which yet good Pastors ought to do: onelie they desire that they would remit vniust burdens, which are both new, and receiued contrarie to the custome of the Catholike Church. It maie well be, that some constitutions had some probable causes, when they began, which yet will not agree to latter times.

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times. It is euident, that some were receiued through error. Wherefore it were for the * chiefe Bishops gentlenes, to mitigate them now, for such a change would not ouerthrow the vnitie of the Church. For manie humane traditions haue bene changed in time, as the Canons themselues declare. But if it can not be obteined, that those obseruations may not be released, which can not be kept without sin, then must we folow the Apostles rule, which willeth *so obry God rather then men. Peter forbiddeth Bishops to be Lords, & to be imperious ouer the Churches.* Our meaning is not to haue * rule taken from the Bishops. But this one thing is requested at their hands, that they would suffer the gospel to be purely taught, & that they would release a few obseruations, which can not be obserued without sinne. But if they will remit none, let them looke how they will giue account to God for this, that by their wilfulnes they giue occasion of schisme.

Also in the same 7. Art. touching Abuses, this exposition is found thus in another edition.

NOW come I to the question in hand, touching the lawes of bishops: concerning which first this most certaine rule is to be holden, That it is not lafull for anie to make lawes repugnant to the commaundement of God. That sentence of Saint Paull is well knowne: *If an Angell from heauen teach anie osher Gospel, let him be accursed.* Vpon this foundation, which is sure and immouable, the rest maie easilie be reared. Now there be three orders of the decrees of Bishops. Some doe constreine a man to sinne, as the law of single life, the lawes of priuate Masses, wherein is made an oblation and application for the quick and the dead. And the opinion of transubstantiation breedeth a wicked adoration. Also the commaundement of praying to the dead. It is an easy matter to giue sentence of these lawes. For seeing they do manifestlie oppugne the commaundement of God, the Apostles rule is, *We ought rather so obry God then men.*

The second order is of those rites, which concerne shing in their owne nature indifferens, such as are the lawes touching the difference of meates, and daies, and such like things. But when false opinions are ioyned vnto these things, they are no more indifferent. Now our aduersaries doe, some

more, some lesse, tie vnto them absurde and false opinions, for the which both those laws & rites are to be cast of, lest anie corrupt worship should be established. The moste parte do feigne, that the workes of mans traditions, as satisfactions, & such like, doe merit remission of sinnes. This opinion is apparantlie false: for it remooueth the benefit of Christ vnto mans traditions. And there needeth here no long confutation: we will content our selues with one thundring saying of Saint Paull, *Ye are made void of Christ, who soeuer are iustified by the law: Ye are fallen from Christ.* This saying teacheth, that men doe not merit remission of sinnes by the proper workes, either of Gods lawe, or of mans traditions. Others being put in minde, what grosse absurditie there is in this first error, they beginne to talke more modestlie of traditions. But yet they houlde still an error, that is not to be borne with all. They saie, *That these workes, though they doe not deserue remission of sinner, yet are they seruices of God, that is, workes, the immediat ende whereof is, that God by them might be honoured.* This error also must be stiffelie withstood. For Christ saith plainelie, *They worshippe me in vaine with the preceptes of men.* And Paull doth expresselie condemne *will worshippe* to the Coloss. And seeing that the worshippe of God must be done in faith, it is necessarie that we should haue the word of God, that may testifie that the worke please God. For how can the conscience offer a worke vnto God, vnlesse there be a voice of God, which maie declare, that God will so be worshipped or serued with this honour? But vngodlie men vnderstanding this Doctrine of faith, haue in all ages with damnable boldnes deuised worshippes, without commaundement or word of God, which thing if it be lawfull to doe, you can shew no cause why the heathenish sacrifices, slaing of dogges, sacrifices offered at Lampscum to Priapus, & such like monstrous worship should not please God. Whether hath mans foolehardines rushed, not onelie amongst the Ethnicks, in feigning worshippes, but also among the Popish rout in deuising citions new & foolish ceremonies, in praier to the dead, in the worshipping of saintes, and in the babling of Monkes. Here therefore let vs be watchfull, and not suffer lawes to be thrust vpon the Churches, which prescribe workes with-

out the commaundement of God, as Gods worshippe and mans righteousness. And whereas all our aduersaries, even they that speake moste modestlie, doe tie this opinion of worshippe vnto those workes, let vs know, that it is a good worke to withstand them, and by violating such traditions to shew a patterne, by which the godlie may knowe what to iudge of them. As Eusebius writeth of Attalus, *That he was commaunded by God to speake vnto a certaine man which attempted but bread, false, and water, that he would vse common meat, lest he should bring others into error*. Moreouer this second error which maketh these workes to be the worshippe of God, brake farther. For manie in the Church were de- ceiued through a peruerse emulation of the Leuiticall ce- remonies, and did thinke that there should be some such rites in the new Testament, and that they are the worships of God, or things whereby God wil be honoured, yea & that they are righteousness. And for that cause they gaue autho- ritie to the Bishops to ordaine such rites and such seruices. This Pharisaicall error Christ and his Apostles noted, who taught, that the worship of the new Testament is repen- tance, the feare of God, faith, and the workes of the tenne commaundementes, as Paull saith, *The kingdome of God is not meate and drinke, but righteousness, and peace, and ioye in the holie Ghost. For he that in these serueth Christ, pleaseth God, and is approoued of men*. The Monkes fained themselues to be Na- zarites. The Masse Priestes that sacrifice for the dead, would haue men thinke that they imitate Aaron offering sacrifices. But these examples doe not agree: the rites of Monkes, and the Priestes mercenary Masses, haue no word of god for them, yea there are manie fonde opinions mingled with them, which of necessitie must be reprocued in our Churches.

The third error is the opinion of necessitie, wherein they imagine that the Church is like vnto other humane go- uernementes. For they surmise that it is a kingdome, wher- in the Bishoppes, as if they were Kinges, haue power to make new lawes, that are besides the Gospell, and that they must of necessitie be obeied (euen as the Princes lawes must necessarilie be obeied) especiallie seeing this life of man can not be without traditions. And this opinion of the necessitie of these things hath stirred vp contentions, whilst

enerie one defendeth his owne rites inuented by man, as simply necessarie. But Christ and his Apostles teach, that such rites set forth without Gods commaundement, are not to be taken for things necessarie. Against this libertie enacted and established by Gods authoritie, the opinion which mainraineth that the violating of traditions about things indifferent, though it be not in a case where offence maie be giuen, is not to be receiued. Hetherto belongeth the saying of Paull, *Let no man iudge you in meat and drinke, and ouercome of holie daies, &c.* For to iudge signifieth to binde the consciences, and to cendemne them that doe not obeye. Againe, Gal. 5 *Stand in the libertie wherein Christ hath made you free.*

Hitherto it hath bin shewed in what respect it is not lawfull to appoint traditions, or to approoue them. Now some man may aske whether we would haue this life of man to be without order & rites? No surelie. But we teach that the true Pastors of the churches may ordein publike rites in their churches, but so, as it be onelie for an end belonging to the bodie, that is, for good orders sake, to wit, such rites, as auaille for the instruction of the people: As for example, set daies, set lessons, and such like, and that without anie superstition, and opinion of necessitie, as hath bin said before, so that it maie not be counted anie sinne to violate anie of these ordinances, so it be not with giuing offence. But if so be that they be broken with offence there, where the Churches are well ordered, and there is no error in doctrine, let him that in such place breaketh the know, that he doth offend, because he disturbeth the peace of the Church wel ordered, or doth withdraw others from the true ministerie. This reason doth sufficientlie warrant the authority of profitable traditions, & laith no snare on mens consciences. So the Church in the beginning of it, ordained set daies, as the Lords day, the daie of Christs natiuity, Easter, Pêricost, &c. Neither did the church dispense with the moral precepts, but Gods owne authority abrogated the ceremonies of Moses law. And yet it was meet that the people should know when to come together to the hearing of the Gospel, & vnto the ceremonies which Christ did ordaine. And for that cause certain daies were appointed to that vse, without anie such opinions as were about mentioned

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tioned. And the general equity abideth stil in the morall law, that at certeine times we should come together to these godlie exercises: but the speciall daie, which was but a ceremonie, is free. Whereupon the Apostles retained not the seauenth daie, but did rather take the first daie of the weeke for that vse, that by it they might admonish the godlie both of their libertie, and of Christes resurrection. The thinges objected against this maie easelie be taken awaie. The Apostles decree touching thinges offered to Idoles, and fornication, was morall, and perpetuall: but in that which they added, touching blood, and that which was strangled, they had regard of offence, giuing at that time. For it was an vse euen before the Apostles time, that such as then were conquered by the Iewes should abstaine from blood and thinges strangled. The Apostles therefore haue laied no new thing vpon those, that were ioyned vnto their fellowshippe, but as yet they kept the olde vsual rite, which was pleasing both to the godlie Iewes, and such as ioyned with them in the societie of Christ. As for that which Christ saith, *I haue yet manie thinges to say vnto you*: doubtles he meant not those foloish ceremonies that the Popes haue brought in, nor any new articles of faith, but a farther illumination of that gospel, which he had already deliuered. And therefore afterward he addeth touching the office of the holy ghost, that he should not bring any other kinde of doctrine, but should enlighten the mindes of the Apostles, that they should vnderstand the Gospel touching the will of God, which before had bin taught. Therefore he saith; Ioan. 14. *He shal teach you all thinges, and shal bring al thinges to your remembrance, which I haue shewed you. Againe, He shall not speake of himselfe, but what he hath heard, that shall he speake.*

CVT OF THE CONFESSION OF SAXONY.

Of traditions, that is, of ceremonies instituted in the Church, by mans authoritie.

Art. 20.

ALthough for orders sake there must needes be some decent and seemelie ceremonies; yet notwithstanding men that are giuen to superstition doe soone pervert those ceremonies, falselie imagining that such obseruations doe merit forgiuenes of sinnes, and are accepted for righteous in the sight of God: and doe turne the signes into Gods,

Gods, like as manie haue ascribed a godhead vnto Images: and manie, either of superstition, or by tyrannie, doe heap vp ceremonies: & superstition hath increased in the Church the ceremonies of satisfaction, as they cal them. Nebuchadnezzar & Antiochus, because they are of opinion, that consent in Religion is auailable to the peaceable government of their kingdomes, doe ordaine such seruice of God, as they wil haue indifferentlie obserued of all their subiects. There new lawes, and new Gods were erected, not of superstition, but by tyrannie. Thus we obserue that amongst men true and false religion are confounded, and each chaunged into other, and we maruell at the cause, why men doe not stedfastlie continue in the truth reuealed by God. But the worde of God pronounceth, that men are set on by Deuils to fall away from God: and the nature of man being blinde, curious, and inconstant, loueth to plaie with diuers opinions. Against these great mischiefs God armeth and confirmeth his Church, and deliuereth a sure and certaine doctrine, which is conteyned in the bookes of the Prophets and Apostles, and in the Creedes. Wherefore it is necessary to consider, what those lawes, or rites be, and whence they had their beginning.

The first rule therefore is this: It is lawfull for no creature, neither for Angels, nor for men, neither for Kinges nor for * Bishops to make laws, or ordeine ceremonies, disagreeing from the worde of God. Horrible sinned the King of Babylon, although he excelled in wisdom and valour, when he commaunded his Image to be worshipped; and all men doe sinne that obey such proclamations or lawes: euen as Eue sinned, when shee departed from the commaundement of God, for the lying perswasion of the Deuill. But generally the rule is to be obserued, which is set downe. Act. 5. *We ought rather to obey God then men.* Such are the edicts, which commaund to call vpon dead men, or to imbrace false doctrine, or to vse vngodlie worshippe. Touching all these, that Rule of the first commaundement is to be holden, 1. Cor. 10. *Flie from Idolls.* Such is also the law of the single life of Priests, which manie can not obserue without sinne. And albeit we know what opinion polirique and expert men doe hold of the chaunge of lawes, yet God hath

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so commaunded obedience, that still he would haue vs fastied vnto himselfe, and to agree with his wisdom and righteousness. From whence doe arise those vchangeable and perpetuall rules, *Exod. 20. Thou shalt haue no strange Gods.* Also, *Acts 5. We ought rather to obry God then men.* Also *Gal. 1. If anie man teach you anie other Gospell, les him be accursed.*

The second rule. For asmuch as it is vsuall to adde superstition to those works, which otherwise in their owne nature were indifferent, as to eate, or not to eate flesh, it is necessarie to reprove such superstitions & errors, as are in this sorte added, and in the practise of our libertie, examples of this doctrine may modestlie be shewed. And that errour is not among the least, which the follie of many teachers, and for the moste parte of the people bringeth in, in that they teach and thinke that fasting and such like workes deserue forgiuenes of sinnes, both of the guiltines, & of the paine: as both *Thomas* doth write of satisfactions, and manie also doe saie the same. This Pharisaicall imagination easilie intangleth the mindes of men, and darkeneth the light of the doctrine of the benefits proper to Christ, and of free forgiuenes of sinnes, and of faith. For when as men thinke that they merit remission of sinnes by these their ceremonies, they take awaie the honour due vnto Christ, and giue it vnto these ceremonies, and are somewhat puffed vp with vaine confidence. Yet afterward when they be in true sorrow, they fal headlong into manie doubts, which turne to their destruction. And of it selfe it is a great sinne, not to know the benefits of God. For this cause *Paull* so earnestlie contendeth for the abolishing of circumcision, and other ceremonies of the law of *Moses*, for feare lest the true acknowledgement of the Mediatour might be cleane put out, if men should think that they deserved remission of sinnes, and were made righteous by this obseruation of the law and ceremonies of *Moses*, as the Pharisies did a- uouch. And oftentimes *Paull* admonisheth to beware that the light of the Gospell be not darkened by new ceremonies of mans inuention. This second errour is not so euident, but yet verie daungerous. After that some men see that this Pharisaical errour can not be defended, they come to this: Although, say they, these ceremonies deserue not re-
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mission of finnes, yet are these traditions defended, because they are good workes and seruices of God: as in the law of Moses the abstinence of the Nazarites, although it deserved not remission of finnes, yet it pleased god, and was a seruice acceptable vnto God. With this colour certaine of late haue learned to paint traditions, which yet strue not about these indifferent matters, but go about to establish other fould errors, and the opinion of the power of Bishops. But it is necessarie for the godlie here to beware of deceitfull doctrine. There is a great error euen in this colourable reason: neither is that example well alledged out of Moses, The workes ordeined and commaunded by God doe farre differ from workes not commaunded nor ordeined by God, but onely deuised by mans inuention. The works ordeined in the law of god, were seruices of god, although they deserved forgiveness of sins. But wil worshipps deuised by men, neither haue bin, nor are any seruice of god: God doth not allow this boldnes of men, which notwithstanding hath alwaies been vsuall, to deuise new worship, that is, such as is immediatlie intended to honour God withall. Therefore the worde of God crieth out, Math. 15. *In vaine do they worship me after the ordinances of men.* And euerie where in the Apostles, and in Paull, this boldnes is reprooued. But the true seruice of God are those workes, that he hath commaunded, which are done in the acknowledgement and confidence of the Mediatour, to the end, that God maie be obeyed, and that we maie professe him to be the true God, whome we worship. So also Ezech. 20. he calleth vs back to the commandement of God, saying: *Walke not after the ordinances of your fathers, but walke in my commandements.* And often are such warnings repeated, And Psal 118. *Thy word is a lantern vnto my feete.* And Num. 15. *Let them not follow their owne imaginations.*

The third error is this. Hypocrites do imagine that such workes are a kinde of perfection: as Monkes doe preferre their vowes full of vanitie before the ciuill and householders life: whereas God by his wonderfull prouidence hath so iyned mankind together in fellowshippe, and in these trafficks and daungers would haue our faith, praier, and confession, or liberallity one toward an other, or patience, and o-
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ther vertues, to be tried.

The fourth error is, the opinion of necessitie, as some doe write, That the fasting of Lent is necessarie, and other things are arbitrarie. Neither is it onelie a torment of conscience, to iudge that he is no Christian nor member of the Church of God, that eateth flesh on the Saturdaie, or obserueth not the faste of Lent; but it is also an error that darkneth great matters, as the doctrine of the righteousness of the Gospell, and of the Church, what manner of Church it is, and how the members of the Church are to be discerned, not by meate and drinke, but by faith, praier, and other vertues. And against the opinion of necessitie it is expressly said, Col. 2. *Let no man iudge you in meat or drinke.* And Galat. 5. *Stand in the libertie wherewith Christ hath made you free, and be not againe intangled with the yoke of bondage.* And that opinion of necessitie hath alwaies breade great discord: as in time past there was great contention about Easter daie, & about leuen, and now also many such like contentions have risen.

The fift error. To the former opinions this error also is added, that the Bishops take to themselves authoritie to ordaine new kindes of worships, & to binde consciences, as Gregory hath ordeined, *That married men translated to the order of priesthoope should forsake the companie of their wives,* and the constitution of confession commaundeth to reckon vp sins, and decrees haue beene made of differences of meates, and fasting, and such like. Of such traditions there are alio late books set forth, full of labyrinths, wherein it is written, that the transgressions of such ceremonies are morrall sinnes, yet though they be committed without giuing offence to others. Gerson sought for some mitigations, but the true comfort is the voice of the Gospell, which would haue the vnderstanding of this liberty to be made known and mainteined in the Church, namely by remoouing those errors wherof hath beene spoken. But ceremonies inuented by man, such as are seemelie, deuised for order, may be obserued without any opinion of merit, worship, or necessitie, as hath beene foresaid out of the Col. 2. *Let no man iudge you in meat or drinke.* And Peter saith, Act. 15. *Why doe ye tempt God laying upon the neckes of the disciples a yoke, which neither your fathers, nor we were able to beare.*

The third rule. Those errours beeing remooued, where-
of the Church must needes be admonished, afterward we
both obserue certaine ceremonies, which are comelie, and
made for good order, and also teach that they ought to be
observed, euen as men can not liue without order. And
Paull saith, 1. Cor. 14. *Let all things be done decentlie, and in
order.* And there is a saying of Athanasius, *Ceremonies are profit-
able, but with knowledge of the truesh, and in measure.* It is
plaine, that this last word is opposed to superstition, which
then also dailie increased ceremonies, and darkened the
truth, and burdened consciences, and the Churches. But
we thanke God the euerlasting Farher of our Lord Iesus
Christ, who for his Sonne, and by him gathereth an eter-
nall Church, for that euen from the first beginning of man-
kinde he hath preserued the publique ministerie of the Gos-
pell, and honest assemblies, who himselfe also hath set a part
certaine times for the same: and we pray him that hence-
forth he will saue and gouerne his Church. And we diligent-
ly teach, that al men ought to help to mainteine the publique
ministerie, & auoid offences, & dissensions that scatter the
Church, as in it proper place more at large is declared.

OUT OF THE CONFESSION OF WIRTEMBERG.

Of Ecclesiasticall ceremonies.

WE acknowledge, that by Christ the Sonne of God Art. 35.
two ceremonies were ordained in the Church,
Baptisme, and the Lords Supper, which are also to be ob-
served, according to the institution of Christ. We confesse
also, that the Apostles did appoint certaine ordinances in
the Church, *That all things be done decentlie, and in order,* as
Paull speaketh, such as they be, that are set downe. 1. Cor. 14.
and 1. Timoth. 2. The Apostles also, in ordaining Ministers
of the Church, vsed *laying on of hands*, which beeing reteined
out of the custome of the olde law, and not beeing com-
manded to the Church, may be freely observed. They or-
dained also in the Acts of the Apostles, *That the gentils should
beare of easing of that which was strangled, and of bloode:* not
that this obseruation should be for euer among the Gen-
tiles, but for a time, and so long to continue, till this caring
were

were no more offensive. We confesse this also that it is lawfull for the Bishops, with the consent of their Church, to appoint holie daies, lessons, and Sermons, for edifying, and for instruction in the true faith in Christ. But it is not lawfull for them to thrust vpon the Church the ceremonies of the olde law for the holie seruice wherewithall God alone is worshipped. Neither is it lawfull either to restore the olde ceremonies of the law, or to deuise new, to shadow forth the truth allreadie laide open, and brought to light by the Gospel: as in the daie light to set vp candles, to signifie the light of the Gospel, or to carie banners and crosses, to signifie the victorie of Christ through his crosse. Of which sort is al that wholl furniture of massing attire, which they say doth shadow out the wholl passion of Christ, & many other things of that kinde. Much lesse is it lawfull to ordaine ceremonies, and holie rites, by the merit whereof sinne may be purged & the kingdome of heauen purchased. For of that former kind of ceremonies and holie rites, Christ out of Esay preacheth, saying, *In vaine, doe they worshipping me, seaching for doctrines the precepts of men.* And Paull saith, *Let no man iudge you in meat, or drink, or part of an holie daie, or of the new Moone, &c.* Hitherto may be added the testimonies of Augustine & others, touching the obseruation of such ceremonies. But touch in the latter kinde of ceremonies, it is manifest, that they are wicked rites, and reprochful to the death and resurrection of Christ, by whose onelie merit, we haue deliuerance from sinne, and inheritance of eternall life by faith.

OUT OF THE CONFESSION OF SUEVELAND,

Of humane traditions.

CHAP. 14.

Furthermore, touching the traditions of the Fathers for such as the Bishops and Churches doe at this daie ordaine, this is the opinion of our men. They reckon no traditions for mens traditions, but such as are condemned in Scripture, but such as are contrarie to the law of God, such as binde the conscience about meate, and drinke, and times, and other outward things, such as forbid mariage to them who haue neede therof, to liue honestlie, and the rest of that stamp. For such as agree with the Scripture, and were ordeined

ned for good manners & the profit of men, although they be
 not word for worde expressed in the Scriptures, neuer theles
 in that they proccede from the commaundement of loue,
 which ordeteth all things most decentlie, they are worthely
 to be accounted rather of God, then of man. Of this sort
 were those set downe by Paull, that women should not praie
 in the Church bareheaded, nor men with their heades co-
 uered, that they who are to communicate together should
 cary one for another: that no mā should speak with tongues
 in the congregation without an interpreter: that the Pro-
 phets without confusion should deliver their Prophecies to
 be indged by them that sit by. Many such the Church at this
 daie for good cause obserueth, and vpon occasion also ma-
 keth new, which who so refuseth, he despiseth the authori-
 tie, not of men, but of God, whose tradition, it is, whatsoeuer
 is profitable. For, *whatsoeuer truth is saide or written, by his gift
 is spoken and written, who is truth*, as Saint Augustine hath
 godly written. But often times there is disputing about that,
 what tradition is profitable, what not: that is, what set for-
 ward godlines, what doth hinder it. But he that shall seeke
 nothing of his owne, but shall wholly dedicate himselfe to
 the publike profit, he shal easily see, what things are agreeable
 to the law of god, what are not. Furthermore, leing the estate
 of Christians is such, that they are also helped by iniuries,
 the Christian will not refuse to obey, no not vniust lawes, so
 they haue no wicked thing in them, according to the saying
 of Christ, *If any man compell thee to goe with him one mile, goe with
 him two*. Euen so surelie the Christian ought to become all
 vnto al, that he may studie to do and suffer all things, so that
 they be not contrarie to the commaundements of God, to
 pleasure and profit men withall. Hence it cometh to passe,
 that euerie man, so much the more willinglie obeyeth the
 euill lawes which are not repugnant to religion, the more
 fullie he is indued with the faith of Christ.

1. Cor. 14.

1. Cor. 14.

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THE EIGH- TEENTH SECTION. OF WEDLOCKE, SINGLE LIFE, AND MONASTI- call vowes.

THE LATTER CONFESSION OF HELVETIA
Of single life, wedlocke, and householde governement.

CHAP. 29.



Such as haue the gift of chastitie giuen vnto them from aboue, so as they can with the heart, or wholl minde be pure and continent, and not be grieuouſlie burned with lust, let them serue the Lord in that calling, as long as they shall feeke themselves indued with that heauenlie gift: and let them not liſte vp themselves aboue others, but let them serue the Lord dailie in simplicitie and humilitie. For such are more apt for doing of heauenlie thinges, then they which are distracted with priuate affaires of their familie: but if againe the gift be taken away, and they feeles a continuall burning, let them call to minde the words of the Apostle, *It is better to marrie, then to burne.*

1. Cor. 7.

Mat. 13.

For wedlocke, which is the medicine of incontinencie, & continencie it selfe, was ordeined by the Lord God himselfe, who blessed it most bountifullly, and willet man and woman

to cleave one to the other inseperable, and to liue together in great loue and concorde. Whereupon we know the Apostle said, *Mariage is honourable among all, & the bedde undefiled.* And againe, *If a Virgine marrie, she sinneth not.* We therefore condemne Poligamie, and those which condemne second mariages. We teach that mariages ought to be made lawfullie, in the feare of the Lord, and not against the lawes, which forbid certein degrees to ioine in matrimony, lest the mariages should be incestuous. Let mariages be made with consent of the parents, or such as be in steed of parents, & for that ende especiallie, for the which the Lord ordeined mariages: and let them be confirmed publicquely in the church, with praier, and blessing of them. Moreouer, let them be kept holie, with peace, faithfulness, ductifulnes, loue, and also puritie of the persons coupled together. Therefore let them take heede of brawlings, debates, lusts, and adulteries. Let lawfull iudgements and holie Iudges be established in the Church, which may mainteine mariages, and may repress all dishonestie, and shamefulness, and before whom the controuerfies in matrimonie may be decided, and ended.

Heb. 13.
1. Cor. 7.

Let children also be brought vp of the Parentes in the feare of the Lord, and let Parentes prouide for their children, remembring the saying of the Apostle, *He that prouideth not for his owne, hath denied the faith, and is worse then an infidel.* But speciallie let them teach their children honest sciences, whereby they may mainteine themselues: let them withdraw them from idlenes, and plant in them a true confidence in god in al these things: lest they through distrust, or ouermuch careles securitie, or filthie conetousnes wax lose, and in the end come to no good. Now it is most certaine, that those workes which Parents doe in a true faith by the duties of mariage, & gouernment of their families, are before God holie & good workes in deed, and doe please God no lesse, then praiers, fastings, and almes deeds. For so the Apostle hath taught in his Epistles, especially in those to Timothy & Titus. And with the same Apostle we account the doctrine of such as forbid mariage or do openly dispraise, or secretlie discredit it as not holie, or cleane, amongst the *doctrines of Demills.* And we do detest vncleane single life, licen-

1. Tim. 5.

tious lusts, and fornications, both open, and close, and the continencie of dissembling hypocrites; when as they are of all men most incontinent. All that be such, God will iudge. We doe not disallow riches, and rich men, if they be godly, and vse their riches well, but we reprocue the sect of the Apostoliques, &c.

OUT OF THE FORMER CONFESSION OF HELVETIA.

Of holie wedlocke.

Art. 37.

* looke the
1. of seru. vp-
pon this
confess.

WE thinke that wedlocke beeing appointed of God for all men, that be fit for it, and are not called to some other thing, is nothing repugnant to the holynes of any degree. The which as the Church doth consecrate and establish, with a solemne exhortation and praier, so it is the duetie of the Magistrate, to see that it be worthelie kept, and mainteined, * and that it be not dissolued, but vpon iuste cause. Therefore we doe farre reiect this Monasticall single life, and this wholl slothful kinde of life of superstitious men, which is nothing else but an abhominable deuise, as beeing as much repugnant to the Church, as to the common wealth.

OUT OF THE CONFESSION OF BOHEMIA.

Hitherto perseineth first, that which is set downe in the 19. Chap. of this confession in these wordes.

FOr this cause it is thought to be good, and well standing with wisdom (so farre vndoubtedlie as may be done by conscience) that Priests, to the end that they may so much the more diligentlie exercise them-selues in the studie of the holie Scriptures, and may the more readilie and profitablie serue the Church of God, be free, and exempted from all affaires and burdens of ciuill conuersation, seing that it behooueth them to fight valiantlie for the faith of the gospell of God, and if it may be, to be also free from wedlock, to this end, that they may be the more ready and free to do that which is for the increase and furtherance of the saluation of the people, and that manie harmful impediments

pediments may be turned from them, which doe concurre with that kinde of life, & do often times withhold, and hinder the due workes of the ministerie. For which causes our ministers think, that they are more readie prest, and more fit for the Ecclesiasticall Ministerie, which are vnmarried: yet they meane such vnmarried persons, as haue this peculiar gift giuen to them of God, that they maie remaine such, and so giue them selues whollie to the Ministerie. This thing is so obserued among vs, as is meet: yet is it neither taken for a sinne, neither doth anie man disdain at it, if Priests, vpon iust and lawfull causes, be married. For holy Paull teacheth, how such ought to be chosen to this function, yea the holie Ghost himselfe doth permit that Byshops and Elders should haue their lawfull and honest wiues, and he doth in no case giue them libertie, contrarie to order and the discipline of God, to entertaine concubines, or otherwise so to liue, as that they maie thereby giue offence to others. And concerning marriage, it is thus written, *It is better to marie, then to sinne so manie waies, and to burne with so great dishonestie: for which sinnes, not onely the Priest, but also euerie Christian, without respect of persons; both ought, and shall wortheilie, by excommunication be cast out of the Church.*

1. Tim. 3.
Tit. 1.

Also, CHAP. 19.

Of single life and of Wedlock.

CONCERNING the condition of single life, virginie, and widowhead, our Preachers do teach, that euery man hath free libertie, either to chuse it to himselfe, or to refuse it: for by waie of a law nothing is commaunded of God to men touching these things: neither is this thing appointed of God, neither is it on the other side forbidden: for which cause no man ought to be enforced thereunto against his wil, nor be driuen from it. And as concerning the Church, and certaine men, & chiefly the ministers of the church, our men haue taught from the beginning, and do now teach, first, that the gift of chastitie, by the peculiar goodnes of God, and of the holie ghost, both in times past was giuen, & at this day also is giuen to some, for the singular vse and profit of the Church, as Christ his speech doth euidentlie witnes. *Euery man, saith he, doth not receiue these wordes, that is, that*

Math. 19.

1. Cor. 7.

a man should keepe him-selie single without a wife, *but they to whome it is giuen*, And holie Paull also doth both place and celebrate this amongst peculiar giftes, and whereunto some are peculiarie called. And moreover, the examples of certaine in the Propheticall and Apostolicall writings, and of John Baptist, and of many ministers, and * weomen ministers of the Church, do witnes this thing.

*Looke the
2. obseruat.

In the second place they teach that this gift is not of flesh and blood (for the Lord by distinguishing, doth remooue and seperate from hence that vnablenes which is in this kinde) but of the spirit which is ielous, who from his heart hath a care and pleasure in the glorie of God, and in his owne and his neighbours saluation, and also in the Ministerie of the Church, and for this cause he doth of his owne accord absteyne from wedlock: Therefore the Lord saith, *Those which haue made them-selues Eunuches for the kingdome of heauen*: that is, who be such, as might be married, yet they do omit and absteyne from it, because of the affection of the inward heart and their loue toward God, and his word, and for the pleasure and ioy which they receiue thereof: and through this gift of the spirit, whose vertue and power doth overcome the motions of nature, they do preserue the purenes as well

Mat. 19.

*Looke the
3. obseru.

*of the spirit, as of the bodie: howbeit this thing is not in them without labour and difficulty, even as it is a thing of no small labour and difficultie for all Christian men to forsake, and to want the vse of other pleasant things, and also such as are profitable for this life, as friendes, riches, and monie.

Thirdlie, that single life is to be chosen, and taken with a true intent and a godlie meaning, that is, not to this end, or with this purpose, that a man would by this meanes merit or get vnto himselfe, or to another, remission of sinnes, and eternall life, and so consequentlie saluation it selfe. For ther is no continencie or chastitie, nor anie humane action, or other vertue, which can merit: the onelie innocencie and death of the onely begotten Sonne of God our Lord Iesus Christ doth performe and perfitt this thing. Neither must the thing be receiued with this meaning, as to think that some dignitie is added to the holie ministerie of the Church by reason of this gift: or that the workes of those that be married in this ministerie, are to be preferred in merit and

dignity

dignitie before the works of married men: but as the Lord saith, *that is made be receiued for the kingdome of heauen*: that is, in such sort, as he which for the gift spoken of before, is fit to lead a single life.

As therefore by these things he may with lesse hindrance and more easily, and readilie with great leasure, and more commodiously employ his labour to the saluation of the Church and holy assemblies, euen so he may be a more convenient minister then others, of the same saluation, which Christ hath purchased for him: (and whereof that he may be partaker by faith, it is giuen him free of grace, and wherein he doth keepe and vpholde him selfe) seeing that it is certeine, that by the state of marriage many lets, manie cares, and manie thinges whereby necessary quietnes is disturbed, are cast in our way. And this is it which Paul saith, *I would that you should be without such cares. He that is unmarried, is careful for those things which pertain to the Lord, how he may please the Lord. Also, I think that this is good for the present necessitie. Also, to that which is seemlie to performe diligence, by seruing the Lord without distraction.* And before we rehearsed the voice of the Lord who saith, *that there be some, who for the kingdome of heauen, do abstaine from marriage.* And holy Paull saith, *He that giueth not his virgine to be married, doth the better.* For which cause it is taught, that all they, who of their owne accord do take and chuse vnto themselves this kinde of life, ought carefully to haue regard hereunto, that in such a life they may with a singular & earnest endeaour exercise godlines, and be holie, as Paull commaundeth, as well in body, as in spirit, and giue more light then others, by the honestie of their actions, by the laboures of such trades as beleeeme a Christian profession, by doing all that they can for the benefit of the Church, and by yeelding their seruice to the sicke, and to other needy members.

This gift and purpose of such which do thus in this matter consecrate themselves to God, and such an exercise of their godlines, is commended of our men, and they do faithfully perswade men hereunto: but they do perswade, as we said, and not compell: the which thing Paull also doth, who writeth thus: *Concerning Virgines I haue no commaundement of the Lord, but I deliver my iudgement, which haue receiued this mercie*

1. Cor. 7.

1. Cor. 7.

Mar. 17.

* Look the
4. obseru.

of the Lord, that I maie be faishfull. I thinke it good for a man to be such a one: and he concludeth after this sort. He is more happy, in my iudgement, if he remaine such a one, that is, unmarried, then if he marrie: and I thinke that I haue the spirit of God. In like sorte, in comparison of others, there be bountifull and peculiar promises, and singular rewardes offered vnto those, that keepe themselves single, to wit, that their worthie works shall be recompensed with a great reward, and that no man shall in vaine forsake anie thing, as house, father, brother, so also his wife &c. as the Apostles did, for the Lords cause. Furthermore it is taught, that they which haue received this gift of God, and being thoroughly prooued and tried in this behalfe, do of their own accord serue the Lord and the Church, they are taught I saie, together with other giftes to make great account of this gift, and to keepe it diligentlie, lest that by anie euill lustes, or by anie allurements of occasions, they do loose it. Yet notwithstanding if anie good, faithfull, and diligent man chaunce to be assaulted with such a tentation, as to feare in himselfe the heat and wicked fact of luste, then there is no snare laid for such a one, neither is there anie daunger of entrapping his conscience, but he that is in this case, let him be put ouer * to take counsell of the Elders, and gouernours of the Church, who haue the spirit of God, that all may be done in the Church in order, decentlie, with honestie of the example, and with the vsing of all due consideration. Then verilie, if vpon these thinges thus done, he doth lawfullie chaunge his kinde of life, he doth not sinne, seeing that he obeyeth the counsell of the holie Ghost: and the holie Church ought not for this cause to contemne him, nor to make anie thing the lesse account of his ministerie. Notwithstanding, if for this cause he should be contemned, which the Church can not do without sinne, it were certainly better for him, by this meanes to preferue his soule, (although he should be one of the common sort of Christians onely) then by persisting in his ministerie with sinne, to loose and condemne it.

But although it seemeth to come neerer to the example of the Primitiue Church, that worthie and honest married men may be chosen to take the charge of soules in the Church, shd to giue them leaue to change their kinde of life, who before being

being vnmarried, did labour diligently in the ministry of the Lord, yet notwithstanding our men do not ground the worthines, holines, and vertue of the Ecclesiasticall ministrie, no more then they doe of Christian saluation, vpon either of these kindes, to wit, neither vpon the state of single life, nor of wedlocke: neither is there any other thing sought or looked for (as it is before declared) more then that onelie profit, and opportunitie, which falleth into a single life, and is commended of the holie Ghost. After these thinges they doe thus consequentlie teach touching wedlocke, that such a condition of life, though it haue many difficulties, punishments, and curses ioyned with it, wherewith after the fall of man, both mankinde, and this order is oppressed, yet that it is in this wise holie, and acceptable vnto God, because that God himselfe did in the beginning ordaine it, and afterward Christ our Lord did consecrate it, and doth daily consecrate it in those that are his, and that in such sort, that their children also be holie, and that moreouer God hath offered vnto it peculiarie singular promises, and blessings, which are contained in the Scriptures. Thence therefore must all true Christians know, that whosoever doe chuse this kinde of life so as it becommeth them, and with an vpright purpose doe both giue them selues thereunto, and be conuersant therein, they doe not onelie not sinne, but they doe, and accomplish that, which God would haue them to doe: and that they lead such a kinde of life, as God doth peculiarie call some vnto, and that they doe serue the selfe same Lord, whome the vnmarried men doe serue.

THE FRENCH CONFESION doth condemne Monasticall voves, and the forbidding of Mariage, Artic. 24. which we haue inseried in the 16. Sect.

OUT OF THE ENGLISH CONFESION.

WE saie, that Matrimonie is holie, and honorable in all sortes and states of persons: as in the Patriarchs, in the Prophets, in the Apostles, in the holy Martyrs, in the Ministers of the Church, and in Bishops: and that it is an honest, and lawfull thing (as Chrysostome saierh) for a man, *In Tit. 1. 6.* living in Matrimonie, to take vpon him therewith the dignitie of a Bishoppe. And, as Sozomenus saith of Spiridon, and as Nazianzenus *Theo. ad Tit. 10.*

*Ruseb. lib. 10
cap. 5.*

zianzene saith of his owne Father, we saie, *that a good, and diuigent Bishoppe doth serue in the Ministerie neuer the worse, for that he his married, but rather the better, and with more hableness so doe good.* Further we saie, that the same lawe, which is by constraint, taketh awaie this libertie from men, and compelleth them against their willes, to lue single, *is the doctrine of deuills, as Paull saith: and, that euer since the time of this lawe, a wonderfull vncleannes of life, and manners in Gods ministers, and sundrie horrible enormities have followed, as the Bishop of Augusta, as Faber, as Abbas Panormitanus, as Lasomus, as the Tripartite Worke, which is annexed to the second Tome of the Councells, and some other champions of the Popes bande, yea and as the matter is selfe, and all histories doe confesse. For it was rightlie saide by Pius the second Bishoppe of Rome, that he saw manie cause, why wines should be taken awaie from Priestes: but that he saw manie more, and more weighty causes, why they ought to be restored to them againe.*

*Plat. in vita
Pii. 2.*

OUT OF THE CONFESSION OF A VSPURGE.

Art. 5. Of Abuses.

Of the marriage of Priestes.

WHereas the Doctrine of Christ maketh honourable mention of mariage, and willeth men to vse the same, not onelie for procreation sake, but also to bridle and auoide lustes: now a daies the mariages of Priestes are not onelie by the popes lawe, but also by a new and vnwonted cruelty forbidden, and such as be made and contracted, are dissolued and broken. Which is so much the more vnto seemelie, for that these things are done in the Church, which, as she ought most of all to abhorre and derest filthines, so should shee with great care defend Wedlocke, for the auoiding of manie greuous enormities. Besides, seeing that in all heathenish common wealthes that were but meanelie well ordered, mariage was in great account, for verie waightie causes; what is there lesse seemelie in the Church, then either to breake in sunder the moste holie knot of wedlocke, or to punish mariage with punishmentes of death, as though it were a most hainous offence? Whence is it, that this crueltie hath spread it selfe into the Church, in which mutuall loue should flourish moste of all? Moreover

the matter it selfe doth testifie how much beaftlines, & how manie vilanies this popish law of single life doth bring forth: no voice of man is able to shew, how manie vices haue issued forth of this fountaine into the Church. For (to saie nothing of Epicures, whose blussh at nothing) how manie good and godlie men haue had ill successe in struiuing with their natural weaknes, and at the last haue fallen into horrible dispaire? Now wherto tendeth this new crueltie, but that those innumerable vilanies might be confirmed in the Churches, and that wicked men might sinne more freele? This matter needeth no disputation at all. For this new law defended by our aduersaries, which forbideth Priestes to marie, and dissolueth those that are contracted, is flat contrarie to the lawe of nature, to the lawe of god, to the Gospell, to the constitutions of auncient synods, and to the examples of the auncient Church. Onelie in this calling we need the godlines and equitie of the moste excellent Emperour, whome we beseech for his godlines and duties sake that he would seeke some remedie for the Church by abolishing this tyrannicall law. For as all vniust crueltie doth displease God, so that moste of all, which is exercised against godlie and learned Priestes, which deserue well of the Church.

And in this case we haue not onelie the worde of God threatening moste greuous plagues against them, which exercise crueltie on the Priestes, but also there are examples to be seen in al ages which do plainly testifie, that such threatnings are not in vaine. For to let passe infinit other examples, the Tribe of Benjamin was almost quite destroyed, for abusing the Priestes wife that came thither as a stranger. For when as the dead bodie of the woman, which died after shee had beene so abused, was cut in peeces, and sent to all the Princes of Isracell, all the people iudged that such outrage ought moste seuerelie to be reuenged. And when they could not get the authors of this shameful fact to be deliuered vnto them, for to be punished, the whol Tribe of Benjamin receiuing a great ouerthrowe, was punished for it. Now in these daies the Priestes are vexed with sundrie iniuries: they are (when no other crime is objected vnto them but mariage) racked with moste horrible torments, and so put to death, their miserable wiues and little children

children, being throwne out of house and home, wander vp and downe, as banished persons, without anie certaine place of abode, or house to dwell in. Paull calleth *The forbidding of marriage the Doctrine of Demilles*: which to be true, not onelie these filthie vices, which the single life hath brought into the Church, but also the crueltie, which by reason of this lawe is exercised vpon Priestes, and their wiues and Children, doe testifie plainelie. For the Deuil is a murderer, and he is chieselie delighted with the miseries of the godlie. But the deuifers of such counsell shall one day haue their iust reward from God. We iudge that such crueltie is not worthie for Christians to vse, nor profitable to the Church of God.

Whereas they obiekt the authoritie of the Popes lawe, whie doe they not alledge the authoritie of the Canons against those shamefull examples of vncleane single life, and those vilanies, that were worthie of moste seuerer punishment? The authoritie of the Popes decree, which is contrarie to the lawe of nature, and the commaundement of God, should be of no waight. Men are so made by nature, that they should be fruitfull. Whereupon the lawiers saie, *That the coniunction of man & woman is by the law of nature.* And the same the first book of Moses teacheth in the first & second Chapters. Againe, when Saint Paull saith, *To auoide fornication, let euery man haue his wife*, it is certaine, that he biddeth all which are not apt for a single life, to ioine in marriage. And Christ doth admonish, that all are not fit for a single life, when he saith, *All men doe not receiue this thing.* Moreouer, neither mens lawes, nor anie vowes, are of force, which are against the commaundement of God. And the euent it selfe doth testifie, that nature cannot be chaunged by mans lawe. For we see what vile filthines this single life doth bring forth, and if there be anie honest men which endeouour to keepe themselves chaste, they perceiue right wel how great a burden, how great daunger there is in this thing, and they doe especiaillie bewail this slavery of their order.

Certaine men went about in the Nicen Synod to make lawe to forbid Priestes the vse of their wiues. This law was refused by the holie Synod; and the Latine Churches in the

olde time was not so seuer in this pointe : for they did put from the ministerie onelie such, as when they had taken vpon them anie Ecclesiastical function, did afterwards marrie wiues, yet they did not forbid mariage. But this is a new law of the Pope, vnknowne to the auncient Churches and Synods, which doth whollie forbidde mariages, and breaketh of such as are contracted. But it is euident, that either part of this decree is flat contrarie to the Gospell. They alledge against vs the authoritie of the Church, and of synodes, which the Popes themselues that were authors of this decree, did impudentlie contemne, and godlie Priestes did euidentlie withstand this new lawe. For the Ecclesiasticall histories doe testifie, that it was neuer laied vpon the Churches, without great contentions and resistance. The Bishoppe of Tarracon writeth to Syricius the Pope, *That the Priestes of Spaine could not be brought to admit that lawe which forbad them the vse of their wiues*. What a stirre doth Syricius keepe there? How sharpelie doth he write? For these are the wordes of Syricius, which are vnmeete for a Pope : *Let him tell me, who soeuer he be, a hunter after lusts, and a Master of vices*. And thereupon he wresteth the words of S. Paull to his cause, which are most farre from it: *They which liue in the flesh can not please god*. A man may doubt fullie, whether it maie better be attributed to his ignorance, or his impudencie, that he speaketh so disdainefully of mariage. For he goeth about nothing else but to forbidde Priestes the vse of their wiues, which then they had married.

But the Popes that succeeded after were yet more harde and cruell. When the Archbishop of Mentz did in a Synode rehearse the Popes decree touching the putting awaie of wiues in Germanie, the Priestes were so kindled in their anger that they threatned to set vpon the Archbishoppe himselfe. And it was in deed both an vnworthie, and cruell thing, to put awaie their wiues, which they then had. But at last either force, or superstition got the vpper hand. *Cyprian* was farre more equall and gentle to such women as had not kept their vowed chastitie. For he writeth in the first booke, the 11. Epist. *If they will not, or cannot indure it, it is better they should marrie, then that they should fall into the fire through their importune lusts*. In any wise les them giue no offence to
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the brethren or sisters. Besides this, vniust lawes are not wonte to be perpetuall. Wee doe therefore intreate the moste excellent Emperour, that among manie other enormities of the Church, he will also consider the faultes of this law: in which case that also is to be weighed. The nature of man doeth as it were waxe olde, and become weaker. Wherefore there must be care had that vices doe not increase: Neither must the lawes themselves be seedes of vices. Plato saith verie wiselie, that *Lawes must be made for vertues sake*. Now whether this tradition of single life be maintained for pieties sake, or for some other purpose, it is no hard matter to determine. Last of all, seeing that Christ hath especiallie commended the care of the ministers of the Gospell to the godlie, wee desire therefore that the moste excellent Emperour would restraine this crueltie, which hath a long time bin exercised vpon godlie Priester, and would rather consult with the Church, then with our aduersaries, in that behalfe. Surelie loue and mercifull dealing should flourish in the Church. Wherefore the true church doth greatlie abhorre vnnecessarie crueltie, and would not haue the Priestes put to death for a tyrannicall tradition. She would also haue the poore Wiues & Children of Priests fauourablie dealt with. All whose liues & sastle the Church doth commend vnto thee, O most mercifull Emperour. All the godlie wheresoeuer, are touched with their miseries & doe in heart desire Christian lenitie in this behalfe, and doe also with teares iointlie commend learned and honest men that are profitable to the Church together with their wiues and children, vnto thee, whome they se both to be indued with an excellent and heroicall goodnes and kindenes, and also to haue vsed in this cause verie notable moderation, which doth let vs vnderstand that thou art carefull of bringing some remedie vnto the common wealth. The Church would not haue thee to be a minister of another mans crueltie. The greatest honour of Kings is that which Esaie giueth to them when he saith, that *they should be nurse fathers to the Church*: that is, that kingdomes and the maintenance of peace and of humane society should not onlie serue for the profit of the bodie, but also should further the gospel, namely when as they both rule the Priests, and also graunt peace and

& quietnes to Cities. that the youth might be trained vp in religion, and men might be instructed. The Church therefore doth beseech thee to remember that the care of defending the godlie Priests, as of certeine nourlings, lieth vpon thee. It belongeth vnto this calling to be a succour for innocencie, to saue from iniuries, especially such as are weake, which are not able to defend themselves, as namelie godlie women, children, and orphanes or the fatherles. Among which you maie well thinke that the wiues and children of Priests, which are right orphanes in deed, are left vnto your charge by the Lorde. The Church, as moste full of naturall affection and loue, doth not onelie approoue of the mutuall loue of married folkes one to another, and of the loue of parents to their children, but is also touched with the miseries of those that are forlorne and fatherles. And surelie shee iudgeth in so great goodnes of your nature that there is no inhumanitie or want of naturall affection. VVherefore shee is in good hope that the murders, and executions of Priests, and the banishment of their wiues and children doe grieue thee not a litle. The Church also doth giue thee warning to looke to it, lest manie points of Christian doctrine, the vnfolding and laying open whereof is verie necessarie, be smothered vp, whiles godlie and learned ministers are put to death, and whiles men are driuen from the studie of Christian doctrine. VVhat else do our aduersaries seeke, but that all good learning & true doctrine may be rooted out or oppressed, & men maie onlie depend vpon the authoritie of such as do bear rule, & that they might esteem the dreams of vnlearned men, though neuer so impious, neuer so absurd, for oracles. Our aduersaries imagine that this barbarous bondage is the best, and surest for their Lordlie rule. And in deed it is verie euident, how the Church in manie places is oppressed with this bondage. Now though libertie maie not be graunted to disanull such determinations, as be receiued by good authoritie, and though men ought not to depart either from the scriptures, or from the decrees of the ancient Synods, wherein they haue determined of Christian doctrine, yet is it not meet that the authority of the church should be pretended for all such abuses and faultes, as the latter and worser age hath brought into the Church. And
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surelie men doe flatter and deceiue themselves too much, if they think that there be no faults conueied into the church by the desires of couetous men, and by those Labyrinthes & obscurities, of the doctrine and traditions of the schoolemen. For now adaies good men are not so much in daunger for their marriage sake, as for their care and desire they haue to purge and bring to trial the doctrine of Christ. Which care the Bishops ought wiselie to direct and further. For to them especiallie is the care of setting forth the maintenance of true doctrine commended: they shoulde be the ringleaders and furtherers of this moste holie and fruitfull care and studie. But it belongeth not to the Bishop alone but also to godlie Princes, and especiallie to the Emperour, to vnderstand the gospell purely, to iudge of opinions, to be warie and watchfull that no wicked opinions be receiued or rooted: and to abolish Idolatrie with all his might & maine.

By these and such like dueties did manie valiant and notable men deserue well at the handes of godlie men, as Gedon, Ezechias, Iosias, and Constantine, and sundrie others. Wherefore you must thinke it your duety also to take heed, lest such thinges, as be godly and profitablie brought to light and reformed by God and learned men, be smothered againe, and lest that wicked abuses be established by your authoritie. The Psalme saith, *for thy temples sake in Ierusalem, the King shall offer giftes vnto thee*. The proper giftes that Kings are to bestow vpon the Church are, to search out true doctrine, & to see that good teachers be set ouer the Churches, to giue diligence that the controuersies of the Church may be rightlie decided: Not to take awaie true and holie doctrine, but to raise it vp, and to set it forward, and to defend it, and rightlie to set it in order, and to mainteine the quiet concord of the Church. By these true giftes, moste noble Emperour, you may adorne the Church of Christ, which especiallie both Christ himselfe requireth, and the Churches, that are rent and torne in moste horrible manner, doe craue at your handes.

Last of all, seeing that humane traditions ought to giue place to times and opportunities, especiallie in the Church, wherein there should be more regard had of the saluation of the godlie, and of loue, and publique peace, then of anie humane

humane traditions, it were a great deale better to make shew of abrogating this seelie tradition of single life, then to strengthen lusts, to dissolue mariages, to exercise crueltie against the Priests and their wiues and children, to oppresse true and holie doctrine, and to make hauock of the Church. We doe therefore commend this matter of their mariage vnto your pietie and bountie, O noble Emperour, as that which hath no difficultie or doubtfulnes in it. For they that be gouernours both maie and ought to abolish an vniust lawe. And the lawes of single life, whether they be new, or olde, belong onlie to humane equity, in mitigating whereof the authoritie of the Church should be of great force. VVee could bring verie manie examples out of the histories of all times and countries, in which there might be seene horrible examples of iudgements, which followed vpon vncleane lusts. Among manie other causes of the general flood, there is mention made of fleshlie lusts. Afterward fise cities were swallowed vp in an opening of the earth, so as the lake called Asphalites was left as a perpetuall monument of that punishment: when the Israhelites were departed out of Egypt, and diuers had defiled them selues by going in vnto Moabitishe women, the twelue Princes of the tribes were hanged vp, and 24. thousand men were slaine. The Canaanites after this were cleane rooted out, and among the causes thereof, incestuous copulations are namelie reckoned vp: shortly after followed the ouerthrow of the tribe of Benjamin, for abusing the Levites wife. After this Dauid was driuen out of his kingdome for adulterie. And Ieremie in diuers places crieth out, that these three, Idolatrie, oppressions, and adulteries, are the causes of those great calamities, which ouerwhelmed the wholl nation of the Iewes then, when they were carried captiues to Babylon. These things are written for this purpose, that wee might know certainelie that God is displeased with wandring lustes of vncleannes: and that vncleane and incestuous persons doe not fall into punishments by chaunce, but are punished of God. Therefore the destructions of heathnish Cities also doe put vs in minde of the wrath of God against these villanies. *Sibaris* was ouerthrowne: *Athens*, *Sparta*, and *Thebes*, being tossed with ciuill warres, receiued due punishment

ment of their filthines. And Rome when it brought forth manie *Neroes* and *Heliogabales*, at length it came to ruine, the Empire being rent into sundrie partes by the warres of sundrie barbarous nations. There is also a long Catalogue in Aristotle of Cities, wherein there happened chaunges of gouernment and seditions, for vncleane lustes. Besides all which punishments Paul warneth the church that there is another iudgement that followeth vpon these lustes, and that is madnes, or furie, as it is written. Rom. 1. and Ephesians 4. And it maie well be, that this iudgement hath sealed vpon our Ecclesiasticall gouernours, whose for the moste parte are open Epicures, open defenders of Idolls, that they may get welth and authoritie, and scoffe at those heauenlie sayings, which threaten vengeance vpon Idolaters, vncleane persons, and Parricides. They vaunte that they doe all thinges well, which they doe for their kingdomes sake, and that such are good subiects, and loue quietnes and peace, that allow of errors and open naughtines, that they maie vphold the maiestie of the Popes kingdome. The wholl world can beare witnes that there is a God that doth reuenge all filthines, vncleannes, and oppression. Wherefore though they now deride and scoffe at these speeches, yet let them know, that they shall one daie stick fast in those punishments, whereunto the world it selfe doth call them.

Seeing then it is a cleare case, that the law of single life is directlie against the commaundement of God, we thinke that the Priestes and others doe verie well, which ioine in honest marriage, as Paull saith, that *a Bishoppe must be chosen that is the husband of one wife*. We iudge also that the rulers both may, and ought to abolish this law of the Pope. For they are foulie deceiued, that thinke either that marriage is forbidden to priests by Gods law, or else that the Kings or the Bishops may make a law to forbid them marriage. And if that rulers will not helpe the Church in this behalfe, yet the godlie doe well which follow the Apostles rule, which saith, *That we must rather obey God, then men*. To conclude, seeing the defense of the Popes lawe hath many faulres ioyned with it, as namelie the strengthening of wandring lusts, superstitions, and murdering of godlie Priestes, euerie
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one may see that our Churches deale well in abolishing and condemning that law of the Pope. And we beseech the moste renowned Emperour, that he wil not defile himself, with defending that vncleane single life, and with the blood of the Priests: for it is written, *Blessed is he that hath pisse on the poore and needie, the Lowe shall deliuer him in the euill day.*

This article we found elsewhere placed in the second place, amongst those wherein the abuses that are chaunged be mentioned.

Of the mariage of Priests. Art. 2.

THere was a common complaint of the examples of such priests, as were not cōtinent. For which cause also Pope Pius is reported to haue said, that *there were certaine causes for which marriage was forbiddē to priests, but there were many waighier causes why it should be permitted again.* For so *Platina* writeth. VVhen as therefore the Priests among vs sought to auoide these publike offences, they married wiues, and taught that it was lawfull for them selues to ioyne in marriage. First, because that *Paull* saith, *To auoid fornication, let euerie man haue his wife.* Againe, *It is better to marrie, then to burne.* Secondlie *Christ* saith, *All men doe not receiue this worde:* where he sheweth that all men are not fitte for a single life, because that God created man for procreations sake. *Gen. 1.* It is not in mans power, without a speciall gifte and worke of God, to alter his creation. Therefore such as are not meet for a single life, ought to ioyne in matrimonie. For no lawe of man, no vow can take away the commaundement of god and his ordinance. By these reasons our Priests doe prooue that they maie lawfully marrie wiues. And it is wel knowne, that in the auncient Churches Priests were married. For *Paull* saith, that *a Bishop must be chosen which is a husband.* And in Germanie about 400. yeares ago, the Priests were by violence compelled to liue a single life, who then were so wholly bēt against the matter, that the Archbishop of Mentz, being to publish the Pope of Rome his decree in that behalfe, was almoste murdered in a tumult by the Priests in their anger. And the matter was handled so contrarie to law, that they did not onlie forbid mariages for the time to come, but al-

So such as were then contracted, contrarie to all lawes diuine and humane, contrary to the Canons themselves, that were before made not onelie by Popes, but also by moste famous Councils. And seing that the world decaying, mans nature by litle and litle waxeth weaker, it is behooue full to looke well to it, that no more vices doe ouerspread Germanie.

Furthermore, God ordained mariage to be a remedie for mans infirmitie. The Canons themselves doe saie, that *the older rigour is now & then in latter times to be released for the weaknesses of men.* Which it were to be wished might be done in this matter also. It is verie like that if mariage be forbidden any longer, we shall at length want Pastours in the Church. Seing then that there is a plaine commaundement of God, seeing the vse of the Church is well knowne, seeing that the impure single life bringeth forth verie many offences, adulteries, and other enormities worthie to be punished by the godlie magistrate, yet it is a maruell, that greater crueltie should be shewed in no other thing, then against the marriage of Priests. God hath commaunded to honour marriage: the lawes in all well ordered common welthes, even among the heathen also haue adorned marriages with verie great priuileges. But now men are cruellie put to death, yea and Priests also, contrarie to the minde of the Canons, for no other cause, but onelie for marriage. Paul calleth that a *doctrine of Diuells* which forbiddeth mariage. 1. Tim. 4. which may now verie well be seene, when as the forbidding of marriage is mainteined by such punishments. But as no law of man can take awaie the law of God, no more can anie vow whatsoeuer. Therefore Cyprian giueth counsel, that those women should marry, which do not keep their vowed chastity. His words are these in the first book, the 11. Ep. *If they wil not, or are not able to indure, it is far better they should marrie, then that they should fall into the fire by their importune desire. In anywise let them giue no offence to their breshren or sisters.* Yea and the Canons vse a kinde of equitie towards such, as before their ripe yeares did vowe chastitie, as hitherto the vse hath beene.

To this place also belongeth the 6. Art.

Of the vowes of Monkes.

WHat is taught amongst vs, touching the vowes of Monkes shall be better vnderstoode, if you call to minde what was the state of Monasteries, and how many thinges were euerie daie committed in the Monasteries, contrarie to the Cannons. In Augustines time Colledges were free, but afterward, when discipline was corrupted, euerie where vowes were laid vpon them, that as it were by a new deuised prison, the discipline might be restored againe.ouer and besides vowes by litle and litle many other obseruations were added. And these bands and snares were cast vpon many, before they came to ripe yeares, contrarie to the Canons. Many through errour fell into this kinde of life vnawares, who though they wanted no yeares, yet they wanted discretion to iudge of their strength and abilitye. They which were once got within these snares, were constrained to abide in them, though by the benefit of the Canon, some might be set at libertie. And that fell out rather in the Nonneries, then in the Colleges of Monks, because the weaker sexe was more to be spared. This rigour & severity misliked many good men hertofore, when they saw young maides and young men thrust vp into Monasteries, there to get their liuing, and saw what an vnhappy successe this counsell had, what offences it bred, and what snares it laide vpon mens consciences. They were grieved that the authoritie of the Canons was wholly neglected and contemned in a thing most dangerous. To all these euills there was added, such a perswasion of vowes, which as it is well knowen, did in former times mislike the Monks themselues, if any of them were somewhat stouter then the rest. They taught forsooth that vows were equal to Baptisme: touching single life, they taught that it merited remission of sinnes, & iustification before God: yea farther, that the Monkes life did not onelie merit righteousness before God, but more then that, because it obserued, not onelie the commaundements, but also the Counsells in the Gospell. And thus they taught, that the Monkes profession was better then

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Baptisme,

Baptisme, that the Monkes life did merit more, then the life of Magistrates, of Pastours, and such like, which in the obedience of Gods commaundement followed their calling, without any such religion of mans making. None of these things can be denied, they are to be seene in their writings. What fell out afterwarde in the Monasteries? In olde time there were Schooles for the studie of Diuinitie, and other artes, which were profitable to the Church, and thence were Pastours and Bishops taken. But now the case is altered. It is needeles to rehearse their vows. In olde time they came together into such places to learne, but now they feigne, that it is a kinde of life taken vp to merit remission of sinnes and iustification: yea they say, it is a state of perfection, and preferre it to all other kinde of lifes that God ordained. We haue therefore mentioned these things, amplifying nothing odioullie, to the end that the doctrine of our men touching this matter might be vnderstood.

First, touching such as ioyne in mariage, thus they teach with vs, that it is lawfull for any to marrie, that is not fit for a single life: forasmuch as vowes can not take away Gods ordinance & commaundement. The commaundement of God is, *To auoide fornication, let euerie man haue his wife.* And not onelie the commaundement, but also the creation and ordinance of God, compelleth such vnto mariage, as without the speciall worke of God are not exempted, according to that saying, *It is not good for man to be alone.* They therefore that are obedient to this commaundement and ordinance of God doe not offend. What can be saide against these thinges? Let a man amplifie the bonde of a vow, as much as he will, yet can he neuer bring to passe that the vow shall take away Gods commaundement. The Canons teach, *That in euery vow the right of the superiour is excepted:* much lesse therefore can these vowes, which are contrarie to Gods commaundement, be of force. If so be that the bond of vowes had no cause, why it might be changed, then should not the Romane Bishops haue dispensed therewith. For in deede it is not lawfull for man to disanull that bond, which doth simplie belong to the law of God. But the Romane Bishops haue iudged verie wiselie, that in this bond there must an equitie be vsed: therefore they are often read

to haue dispensed with vowes. The historie of the King of Arragon, beeing called backe out of a Monasterie, is well knowne, and there be many examples of our time.

Secondly, why do our aduersaries exaggerate the bond, or the effect of the vow, when as in the meane time they speake not a word of the very nature of a vow, which ought to be in sthing possible, which ought to be voluntarie, and taken vp of a mans owne accorde, and with aduise or deliberation. But it is not vnkowne, how perpetuall chastitie is in the power of a man. And how many amongst them is there, that doth vowe of his owne accord, and with aduise? Wenches & young maides, before they know how to iudge, are perswaded, yea sometimes also compelled to vow; wherfore it is not meete to dispute so rigorously of the bond, seeing that all men confesse, that it is against the nature of a vowe, which is not done of a mans owne accord, or vnadvisedlie. The canons for the most part doe disanull vowes, which are made before one be 15. yeares of age, because that before one come to that age, he seemeth not so haue so much iudgement, as to determine of a perpetuall life. Another Canon permitting more to the weakness of men, doth adde some yeares more, for it forbiddeth a vow to be made, before one be 18. yeares of age. But whether of these shall we follow? the greatest parte hath this excuse, why they forsake Monasteries, because that for the moste parte they vowed before they came to this age.

Last of all, although the breaking of a vowe may be reprehended, yet it followeth not, that the mariages of such persons are to be dissolued. For Augustine in his 27. quest. 3. Cap. of Mariages, doth denie that they ought to be dissolued: and his authoritie is not lightly to be esteemed, although others afterward haue thought otherwise. And although the commaundement of God, touching wedlocke, doth free moste men from vowes, yet our men doe also bring another reason concerning vowes, that they be frustrate, because that al the worship of God, instituted of men without the commaundement of God, and chosen to merit remission of sinnes and iustification, is wicked, as Christ saith: *They doe in vaine worship me with the commaundements of men.* And Paull doth euerie where teach, that righteousness is not to be sought, out of our obseruations, and those worships, which are deuised by

men, but that it commeth by faith to those that beleue that they haue God pacified and reconciled to them for Christ, not for any of their merits. But it is euident, that the Monkes did teach, *that these made or counterfeited religions doe deserue remission of sinnes and iustification, and that they doe satisfie for sinnes*. What els is this, then to detract from the glorie of Christ, and to obscure, and denie the righteousnes of faith? wherefore it followeth, that these vowes thus vsed were wicked worships, and therefore they be of no value. For a wicked vowe, and that which is made against the commaundement of God is of no force, *neither ought a vowe to be a bond of iniquitie*, as the Canon saith. Paul saith, *Ye are made void of Christ, which seeke to be iustified by the law, ye are fallen from grace* that is, they which doe thinke, that by their owne workes they doe merit remission of sinnes, and that they doe please God, for their owne fulfilling of the law, and doe not perceiue, that for Christ his sake they doe freelic receiue by faith remission of their sinnes, through the mercie of God, and that they doe please God through Christ, they doe loose Christ, because they do transferre the confidence which is due to Christ, and to the promise of God vnto workes. Also they oppose to the wrath of God, not Christ the propitiator, but their owne workes, therefore they do transferre the honour, which is due vnto Christ, vnto our workes. Now it is manifest, that the Monikes doe teach this, that by their obseruations they doe deserue remission of sinnes, because they finde God merciful vnto them for these obseruations. Wherefore they teach men to trust to their owne workes, not to the propitiation of Christ. This is a wicked confidence, and is contrarie to the Gospell, and in the iudgement of God it shall be found to be vaine. For our workes can not be opposed to the wrath and iudgement of God: the wrath of God is then onelic appeased, when as we doe by faith laie holde vpon the free mercie, promised for Christs sake. Therefore they loose Christ, which place their confidence, not in Christ, but in their owne workes.

Moreouer the Monks haue taught, that their kinde of life is a state of perfection, because they did obserue not onely the commaundements, but also the counsells. This error is chieselic contrarie to the gospel, because they haue feigned that

that they do so satisfie the commaundements, as that they can also do somewhat more: & hereupon arose that horrible error which they haue feigned, that they had merits of supererogation. These they haue applied for others, that they might be satisfactions for other mens sinnes. If anie man wil odiously exaggerate these thinges, how many thinges might herehearse, whereof the Monks themselves are now ashamed? It is no light offence, in the Church to propound vnto the people a certain worship deuised by men, without the commaundement of God, and to teach, that such a worship doth iustifie men: because that the righteousness of faith in Christ, which ought especially to be taught in the Church, is obscured, when as those maruelous religions of Angells, feigning of pouerty, and humilitie, and of single life, are cast before mens eies. Moreover the commaundements of God and the true worship of God are obscured, when as men do heare, that Monks alone are in that state of perfection: because that Christian perfection is this, to feare God sincerely, and againe to conceiue great faith, and to trust assuredly, that God is pacified toward vs for Christ his sake, to ask, and certainly to look for help from God in al our affaires, according to our calling: and outwardly to do good workes diligently, and to tend vpon our vocation. In these thinges doth true perfection and the true worship of God consist: it doth not consist in singlenes of life, in beggarie, or in vile apparell.

The people also doth conceiue many pernicious opinions of those false commendations of the monasticall life. They heare that single life is praised aboue measure, therefore they liue in marriage with offence of conscience. They heare that beggers onely are perfect, therefore they keepe their possessions, & buy and sell, with offence of conscience. They heare that the gospel giueth counsell, not to reuenge: therefore some that lead a priuat life are not afraid to reuenge themselves: For they heare that it is a counsell, not a commaundement. Others do think that all Magistracie and ciuill offices are vnworthie a Christian man. VVe read examples of men, who forsaking wedlock, and leauing the government of the common wealth, haue hid themselves in Monasteries. That they called, to flie out of the world, and to seeke a kinde of life, which is more acceptable to God: neither

neither did they see, that God is to be serued in those commaundements, which he himselfe hath deliuered, nor in the commaundements, which are deuised by men. That is a good and perfect kinde of life, which hath the commaundement of God for it warrant. It is necessarie to admonish men of these things. And before these times Gerson did reprehend this error of the perfection of Monkes, and he witnesseth, *that in his time this was a new or strange voice, that the Monasticall life is a state of perfection.* Thus many wicked opinions doe cleaue fast vnto vovues, as that they merit remission of sinnes & iustification, that they are Christian perfection, that they do keepe the counsellis and commaundements, that they haue works of supererogation. All these things, seing they be false and vaine, do make vovues to be of no effect.

OUT OF THE CONFESSION OF SAXONIE

Of Wedlocke.

THe truerh concerning Wedlocke did at all times remaine sincere in the Church onelie. For the Church doth know, that God doth moste seuerelie forbid wandring lustes amongst mankind, and that he would haue chastitie so to be vnderstoode, and performed, as he himselfe hath ordeined it, that we also maie know, that he is a pure and chaste minde, and maie discerne him from deuils, whoe through the hatred they beare to God, are delighted with the confusions of lusts, & doe driue forward this weak nature of man, that it maie be horriblie defiled. Wherefore both the Heathen did euerie where admitte ceratine foule examples, and Heretikes at all times haue spreade abroad monstrous opinions touching wedlocke, as *Clemens Alexandrinus*, and *Epiphanius* doe declare. And the Turkish manners, and the lawe of the Pope, concerning single life, haue caused a great deformitie in this last olde age of the world. But Paull doth affirme, that it is a signe of euill Spiritues, to forbid marriage.

Wherefore we doe verie carefullie keepe the sincere doctrine of God touching marriage, and by the mercie of God our ciuill Magistrates haue appointed, and doe defende
iudgements

Iudgements for Marriage matters in their government, and they doe seuerelie punish those wicked deeds which are contrary to the lawe of God, and know that by the commaundement of God they are inioyned to haue a care to defende chastitie, and wedlocke. And we retaine this true definition, agreeing with the commaundements of God, and the custome of the Apostolique Church. Marriage is a lawfull and indissoluble coniunction, onelie of one man and of one woman, to be kept because of the commaundement of God, whoe by this meane will haue mankind associated, chastitie to be vnderstoode, and lustes not to wander. God in the beginning did consecrate this order, saying thus, *They shall be two in one flesh*, to wit, one man, and one onelie woman inseperable ioynd together. And againe, this first lawe was established of Christ, Math. 19. Now that this coupling together maie be lawfull, we doe immutably observe the differences of persons, that we maie not make a mixture of those persons, whoe by the lawe of God are not permitted to couple together. * Also we keepe the rules of the Canon lawe, touching other neerer degrees, as there be ordinances to be seene deliuered with graue and wise deliberation in our Consistories.

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Moreouer, we know it is the will of God, that Marriage should not be forbidden to anie persons, that be fit thereunto, and which, without Marriage, could not liue without danger of their conscience, as it is written, Gen. 2. Math. 19. 1. Cor. 7. Therefore we giue leaue to Priestes and other persons, to marie, which had rather liue godlie in Marriage, then in a single life to haue wounded consciences, so that they may not inuocate God, and liue holilie. In affiances, when according to the auncient lawes, we will haue the consent of the Parentes also, seeing that Parentes are moued with a probable reason. Touching diuorcementes, this rule is most firmelie held, that they doe sin, who either by adultery, or by forsaking, be the first cause of distraction: and adulterers and adultresses, and he and shee that doth forsake the other, are condemned by the voice of them that preach in our Churches, and of the Iudges in our Consistories, and they be seuerelie punished of our Magistrates. But the innocent person (when as the matter beeing well knowne, he is

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set free) is not forbid to marrie, that he maie inuocate God, & liue holilie. For seing that the Lord doth expresselie set at libertie the innocent person, Math. 19. when as the other partie is polluted with adulterie, we must vnderstande a setting at libertie, not in name onelie, but in deede. And Paull speaketh after the same manner, in the case of forsaking. This our custome doth also agree with the auncient Church. The other lawes which we haue in our Confessories,* doe agree with the Canon lawe: and we doe trulie propound vnto the people the wholl doctrine touching mariage and chastitie.

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2. obseru.

VVe affirme, that all commixtions, and spilling of the seed without marriage, are sinnes condemned of god,* as mortall sinnes, and such as driue out of men the holie Ghost, and that manie greuous punishmentes are spreade throughout mankind, by reason of lusts, as it is written, *Fornicators and adulterers God will iudge.* And there is a threatening of these punishmentes set downe, Leuit. 18. Now we counte that to be chastitie, both to keepe puritie in a single life, and also to haue the lawes of wedlocke obserued: and we affirme wedlocke, as we did before describe it, to be a societie instituted, and consecrated of God, and that this verie societie, and the dueties of a life in wedlocke, doe please God. And we condemne all those fanaticall spirites, *Basilians, Tatianus, Carpocrates*, and such like, whereof some by one meanes, and some by another, did either condemne wedlocke, or did approoue filthie confusions. Also we condemne that Popish lawe, which forbiddeth Priestes to mary, and giueth occasion of destruction to a great multitude of men, and for the same cause we doe vtterlie dislike the monasticall vows of single life. Touching other causes we shall speake hereafter: for those popish lawes and vowes are flat contrarie to the lawe of God. The Lorde saide, *It is not good for man to be alone: He said*, that is, by his vnspeakeable wisdom he decreed in this sorte to make mankind, that by the societie of man and woman it might be propagated. And *He made them two*, that there might be a Church, & he established these bounds, that lustes might not strae abroad: for he would haue an vnderstanding of chastity to be in mankind.

* Looke the
3. obseru.

Although God had saide and decreed these thinges, yet

Tatianus

Tatianus, the Pope, and the Monkes doe saie the contrary: whoe when as they forbidde mariage, doe giue occasion to manie men, being otherwise fit vnto vertue, to heape vp manie horrible sinnes, by reason whereof verie manie do fall headlong into eternall destruction, and the wrath of God is the more kindled against wholl mankind. A lawe of man, being contrarie to the decree of God, and to the verie worke of God instituted and established in the creation, and also to the commaundementes of God, and that lawe, which is the fountaine of great wickednes and hainous deedes, for the which both manie doe perish, and the wrath of God is the more kindled, yea which lawe the holie Ghost doth affirme to haue it beginning from the deuill, is in no case to be laide vpon the Church, but by the consent of all godlie men to be abolished. Now it hath fallen out verie often within these 30. yeares, that Priestes, whose manners were blameles, and honest, haue chiefelie beene put to death because they were married. Thus the Deuill goeth about to establish his lawe by moste cruell murders, and he hath for his instruments, moste impudent writers, Ecchius, Faber, Pighius, whoe hath expresselie written, *That a Priest doth lessoffend, if he be an adulterer, then if he marrie a wife.* It is an unworthie thing that these, who will be counted Christians, should write and speake such thinges. Wise men doe see that in this declining age of the world, both the nature of men is more weake, and by litle and litle there is greater relaxing and confusion of discipline. And at all times a license in this kinde did immediatlie goe before the destroying of cities, and the ruines of kingdomes. Therefore such as are gouernours ought to be more vigilant and seuerer in maintaining discipline, in strengthening the lawes of wedlocke, in punishing and prohibiting wandring lustes: touching which matter we reioyce that our admonitions be extant for all posteritie, and we also desire the Sonne of God, our Lord Iesus Christ, the keeper of his Church, and a true louer of charitie, that he would bow the mindes of gouernours to listen to wholsome counsellles, and repress the deuill, which kindeled the flames of lustes, and hinder euill examples, that they maie not be farre spread. The mindes and heartes of all godlie men doe tremble, when they read, and heare of such

Such foule and horrible heathnish examples: the which true he afterward were accompanied both with blindnes in the mindes, and with other outrages, which were pernicious to wholl nations, as in the histories of the hearthen examples doe euerie where offer themselves to all men. The *Scedafian* had cast into a well two daughters of *Spartianus* being deflowered: afterward, as it were in the verie same footestep, the armie of the Lacedemonians was slaine, and the Empire changed. But there be manie examples of all ages. We our selues doe remember, that certaine Bishoppes, whose were famous for their nobilitie, and their wittes, were slaine in adultrie. But we beseech the Sonne of God, that for this cause he would preserve many, and bowe them vnto chastitie, that he may sincerelie be inuocated of many. As for those things which are alledged of our aduersaries for the defense of single life, they are as well applied to the matter, as that saying of Christ to Salomon, which Tacianus did alledge out of the Gospel according to the Egiptians, *I came to destroye the workes of the woman*: Tacianus did thus interpret it, *I came to destroye, that is, to abolish wedlocke*: * whereas the wordes of Christ did speake of the fall of Eue, and of the miseries that folowed that fall, as also Iohn doth write, *The sonne of god came to destroye the workes of the Deuill*.

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4. obseruat.

*Hitherto also pertaineth the 21. Art. of the same Confession.
Of the Monasticall life.*

WE omit a larger rehearfall out of auncient writers, of those, who either departed into the wilderness, as did *Antonius*, or erected like Colledges or Shooles, as did *Basilius*: for diuers men had diuers causes of separating themselves. We speak now of the present Monks, which are not in the wilderness, but are Colledges of men either learned, or vnlearned, which do liue more commodiously in the open light, & in places of greatest resort, then other men do. They haue those pleasures which they desire, some one, some another: and they haue much more leasure, then other men haue, that liue either in ciuill, or in domesticall affaires. Neither do they now transerre vnto themselves those ridiculous praises of perfection, & of a contéplatiue life, as in times past some did. And seeing that there is great difference in diuers societies of men, we will not preach to the euill, who for the

the kitchens, & al licentiousnes, do loue those darke places: but those, of whom there is hope of amendment, we do earnestlie request, for the glory of God & their owne saluation, that they would think vpon these sayings: *Thou shalt haue no strange Gods. Flee from Idols.* What manner of thing is the Monasticall life now a daies? It hath verie much wicked worship, and vanitie: their Masses for the quick & the dead they set out to sale, and this is the greatest gaine that Monasteries for the most part haue: there is vied inuocation of the dead, heaped vp with verie foule superstitions: as with the adoring of Images, with indulgences, and other iugling tricks. The studie of doctrine is either none at all, or verie corrupt. These onely causes are great inough, why men, which are not prophane, ought to depart out of such societies: because that the vows, which wrap the in a kinde of life, wherein is the worship of Idolls, are without doubt frustrate, according to the first commaundement which is immouable, eternall, and the rule of all other commaundements, *Thou shalt haue no strange Gods*, Exod. 20. They do bring a testimonie out of Paull, 1. Tim. 5. Concerning widowes, *They haue lost their first faith*: But the answer is sure and cleare, although Paul should speake of vowes, yet would he in no case alow of such vowes, as are ioyned with the worship of Idolls, and with manie errors. But there be also manie other lies in vowes. They promise chasticie & pouerty: but how many of them be fit to lead a single life, they themselves doe know. And touching pouerty, they know that the farre greater part doth there rather seeke kitchens well furnished, then for pouertie and hunger.

Now we must also consider of this: let eloquent men excuse and praise the Monasticall life as they list, yet alwaies this opinion is confirmed in men, that are not prophane, by this example, that such workes, chosen by mans diuise, are the worship of God: that is, such works whereby God doth count himselfe to be honoured. This opinion is to be reproved and to be pulled out of the mindes of men, and men are to be drawne back to the commaundements of God, according to this saying, Math. 15. *In vaine doe they worship me with the commaundements of men.* Also, *walke not after the commaundements of your fathers, but walke ye in my commaundements.* This
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is a true and notable reprehension of the Monasticall life. Now if they do faigne hereunto merites and perfections, the gospel of Christ touching the righteousness of faith and true worship, is the more obscured: because it is a foule and horrible lie, that monastical obseruations should merit remission of sins, or be of so great value, as is Baptisme, as Thomas doth expressly saie: Neither was antiquity ignorant of this reprehension. There is a narration extant, whether it be true, or written onelie for doctrines sake, yet doth it shew forth the iudgements of godlie men: *They write, that when Antonie, desired to know, how much he had profited before God in those externall exercises, there was shewed vnto him a coblers house at Alexandria, being next dore to him. He therefore going in speaketh to the goodman of the house, questioneth with him concerning doctrine, & exercises of godlines. The cobbler answereth sincerely touching doctrine. Afterward he saith, that in the morning in a shor praier he giueth shankes to God, both for other benefits, and that he sent his sonne: then that he doth aske remission of his sinnes for the Sonnes sake, and praie that God would preserve the Church, and his familie: also that he praiesh to the Sonne, to make intercession for vs: and that he doth rest in this faith, and doth his domesticall affaires ioyfullie, and provide that his Children may be well taught. And vseth thou no other streightier exercise, saith Antonie? why, saith he, doth he labour a litle, trow you, inas prouideth how his familie shall be maintained? and many thinges do often times happen, which do surely vex him that gouerneth a house, beside other burthens which he hath common with the Citizens. Dost thou not see, how manie priuate and publique miseries there be in this life? and to beare these well, and in them to exercise faith & patience, dost thou not think it a warfare hard enough? Antonie went his waie, and understood that he was admonished, not to preferre his owne exercises, before the duties of this common life. These, and other like narrations are read, which although they be so written for doctrines sake, yet they do declare the iudgements of learned men. Neither is it now needful to ad a longer discourse, especiallie seeing that no man is ignorant, how that in those places, where Monkes be, there is much wicked superstition in Monasteries, and that the studies of doctrine are either none at all, or verie corrupt. To deliberate of the meanes how to amend these thinges we leaue it to them, that are in authoritie.*

OVT OF THE CONFESSION OF WIRTEMBERGE.
Of wedlocke. CHAP. 21

WE confesse that wedlock is a kinde of life, instituted and approoued of God, and that *it is* * a *my-*
serie, that is, as commonlie it vseth to be expounded, a great
 Sacrament, in *Christ and his Church*, as Paull saith. And be-
 cause Christ doth euidentlie affirme, that wedlock doth per-
 taine to this present life and the administration of the things
 of this life doe consist of publique lawes being made vpon
 right and probable reason, therfore we teach that it is lawfull
 to marry in these degrees of consanguinity & affinity which
 * the politique lawes, which are the ordinances of God, do
 permit. Also we teach, that those which be young ought
 not to marie without the authoritie of their parentes, and
 that the marriage which is contracted by a rash and vnlaw-
 full consent of young parties without the authoritie of them,
 in whose power they are, is not to be counted as ratified: For
 although there be certaine cases, wherein it is lawfull to
 marrie without the consent of parentes, yet it seemeth not
 good to make a generall rule thereof, as though every con-
 sent of young parties, shoud ratifie the contract of mariage,
 and as though priuie mariages were to be approoued. For
 not onelie the commaundement of God doth require, that
 children should honour their Parentes, but also natural rea-
 son doth commaund, that the consent of parentes should be
 requested in making a marriage: hitherto also are children
 called by the politique lawes. And there is a decree of Pope
 Euarastus extant, the wordes whereof be these: *Marriage as*
we haue had of our Fathers & haue found it deliuered vnto vs of
the Apostles, and their successours, is not otherwise made lawfull, but
when a wife is sought for at their handes, and affianced by the neereſt
Parenter, whose seeme to haue authorisie ouer the maide or woman,
and in whose custodie shee is.

Morouer we do not dout, but that they which are in deed
 louers of honestie, do thinke that it is not free for the laie
 men onlie, as they call them, but also for the ministers of the
 Church, to marrie. For the Epistle to the Hebrewes saith,
Marriage is honourable in all men, and the bed that is undefiled.
 And Paull alloweth of Marriage in a Bishoppe, and affirmeth
 that the forbidding of Marriage is a spirit of errorrs, and a doctrine

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Of Denilles. For though this saying of Paull is commonlie expounded of the Tatians and Eucrarians, whoe thought that Marriage doth nothing at all differ from whoredome, yet notwithstanding seeing that marriage is forbidden in the popish decrees, it is forbidden by the same reasons, by the which mariage is wholie condemned, and not in one kinde of men onelic. For that saying is alledged out of Leviticus: *Be ye holie, because I am holie:* and that of Paull, *Not in chamberings and wantonnes:* And againe, *They which are in the flesh, cannot please God.* But seeing that these sayings of the Scripture doe pertain to all men, certainlie they might driue all godlie men from mariage, if they were fitlie applied to forbid marriage vnto Priestes. But we hope that all good men doe thinke more honestlie of mariage, and that they do not dislike of that in the ministers thereof, which they did approoue in the Church it selfe, especiallie seeing that there be manifest examples of the Church, when as yet it was but fresh and more pure, wherein it was lawfull, both for the Apostles, which was the highest degree in the Church, and also for Bishops, to haue their wiues. And we thinke that this thing is soto be vnderstood, that it was not onelic lawfull for the ministers of the Church to be married, before they were ordained ministers, but also to marrie after their ordination. For which opinion there be very euident argumentes.

Neither ought the vowe of chastitie to be any hinderance herin, because that such a vow being taken vpon a man by humane superstition, without the authoritie of the word of god, and against faith, is not acknowledged of God, and wedlocke also hath it chastitie, that he which before had vowed chastitie, and marrieth a wife in the Lord, doth indeed fulfill the vowe of chastitie. Seeing therefore that the worde of God is euident, touching the honestie of wedlocke, the examples of the Apostles and Bishoppes of the primitive Church be euident, the weakenes of mans nature is euident, daungers of single life be euident, and seeing that the offences, which vnchaste Priestes doe giue, are euident, we doe verily hope that it will come to passe, that they which haue the gouernment of the Church, will not goe forward seuerelie to maintaine and defend this constitution touching the marriage of Priestes, but fauorable to interpret it.

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For so it shal come to passe, that there may be both fewer and lesse offences in the Church, and that manie good mens consciences maie be relieued. Also we hope that it will come to passe, that all good Bishoppes and princes will permit them, whoe, by a lawfull diuorce, are separated from their adulterous wiues or husbandes, to vse that libertie of marrying againe in the Lord, which the Sonne of God our Lord Iesus Christ hath graunted to them, Math. 5. and 16.

Hitherto also pertaineth the 26. Article,

Of Monasticall vower.

THERE is no doubt but that godlie, iust, and lawfull voweres are to be kept and paied, & that wicked voweres are to be disanulled. But it is not without cause made a matter of controuersie, in what kinde of voweres monasticall voweres, touching virginities or single life, pouertie and obedience, are to be placed. For it is euident, that single life, is not commaunded by the word of God: also it is euident, that although the estate of single persons be in publique daungers quiet, and more fit and commodious to execute the publike Ministeries of the Church, then is theirs, which vse it not, yet we must not thinke, that this kinde of life is of it selfe before the tribunall seat of God more excellent, and more holy, then is marriage. For as in *Christ there is neither Iew, nor Grecian, neither seruants nor free man*, as Paull saith, so in Christ, there is neither married, nor vnmarried. And as, *In Christ Iesus circumcision auaieth nothing, but the keeping of the commaundements of God, and a new creature*: so also doth single life auaieth nothing, and wedlocke auaieth nothing, but to be renewed in Christ Iesus, and to obeie the calling of Christ. In the Councell held at Gangrum there was this Canon: *If any of those, who for the Lordes sake doe keepe virginities, is lifted up against those that be married, let him be accursed*. And another Canon saith, *If any man, for continencie, as it is thought, doeth wear a cloake, as beleeuing that hereby he hath righteousness, and doth despise others, who with reuerence doe wear other common and vsual kinde of garments, let him be accursed*. And Augustine *De bono coniugali, Cap. 21.* daeth not preferre the virginities of the Baptist, before the wedlocke of Abraham.

Therefore he that doth vowe virginities or single life, doth either vowe it, as a singular worshippe of God (And then, be-

cause the state of single life is not commaunded by the word of God, this vowe pertaineth to the commaundementes of men, whereof Christ, saith, *In vaine doe they worshippinge & teaching for doctrine the preceptes of men.*) Or else he worketh it, as a merit of remission of sinnes, and of life eternall, and then it is euidently a wicked vowe, whereunto no man is bounde. It is to no better purpose to vowe pouertie. For either thou art poore by condition or estate, and possessest no earthly substance: (And then this crosse, which God hath laid vpon thee, thou must beare it patientlie, which moreouer if thou do vowe, thou doest nothing else, then if in thy sickenes thou shouldest vowe, that thou wouldst alwaies be sicke, or that in thy infamie, thou shouldest alwaies vowe to be infamous: which kinde of vowe is rather a madnes, then godlines.) Or else thou doest possesse substance, and vowest that, forsaking thy substance, thou wilt alwaies leade a poore life, and get thy liuing by begging, and obtaine, by the merit of this vow, eternal life: and then this vow is first of all repugnant to the loue of thy neighbour, which requireth, that by thy begging thou be not troublesome to anie, further then necessity compelleth: secondly it is contrary to faith in Christ, because that he alone is the merit of eternall life. Therefore it is euident, that this kinde of vowe is vnlawfull & wicked. But so to forsake thy substance, as to giue it to a common vse, is not to follow after pouertie, but to provide a more certeine and bountifull liuing for thy selfe: the which what manner of worship it is before God, it cannot be vnknowne. And as for obedience, it is either referred to God, and then it is not an arbitrarie vowe, but of due necessitie, of which obedience it is saide, *Obedience is better then sacrifice*: Or else it is referred to man, and then of their owne accord they are to performe those dueties, which the subiect oweth to the Magistrate, children to the Parents, seruantes to their Lords, and schollers to their schoolemasters. These thinges doth God looke for at mens handes, whether they be vowed, or not vowed: but yet with this condition, *that we doe alwaies rather obeie God, then men*. But to vowe obedience vnto man, without a speciall calling of god, that by the workes of such obedience, a man maie not onelie performe a singular worship vnto God, but also purge his sinnes before

before god, it is altogether superfluous (because that Christ saith, *They worshippe me in vaine with the traditions of men*) and also wicked, because the obedience of Christ alone, which he performed to god his Father, hath purged our sins, and reconciled vs with god. By all these things it is manifest, that the kinde of vowing single life, pouertie, and obedience, doeth not agree with that doctrine which is indeede Catholique, especiallie seeing that certaine men are not afraid, to make this kinde of vowing equall with Baptisme.

OUT OF THE CONFESSION OF SVEVELAND.
Of Monkerie. CHAP. 12.

AND for the same cause, that all our Iustification doth consist in faith in Iesus Christ, whereupon we haue libertie giuen to vs in all externall things, we haue permitted the bondes of Monkerie to be released among vs. For we saw that this libertie of Christians was vehementlie challenged in euerie place by S. Paull, whereby euerie christian man doth assure himselfe, that al righteousness and saluation is to be sought for onelie in Christ Iesus our Lorde, and is also assured, that he must at all times vse all the things of this life, as to the profite of our neighbours, so to the glorie of God: and that all which he hath is to be arbitrated, and moderated by the holie Ghost, who is the giuer of true adoption and true libertie, and that he ought freelie to permitte them to be appointed, and bestowed both to the reliefe of his neighbours, and also to the aduancement of the glorie of God. Seing that we retaine this libertie, we shew our selues to be the seruants of Christ: when we betray it to men, addicting our selues to their inuentions, we doe like runnagates, forsake Christ, and flie to men. The which thing wee doe so much the more wickedlie, because that Christ hath freed vs by his blood not by a vile or common price, and hath redeemed vs to himselfe from the deadlie flauerie of Sathan. And this is the cause, why S. Paul writing to the *Galathians*, did so much detest it, that they had addicted themselves to the ceremonies of the law, though they were commaunded of God, whereas notwithstanding, as we declared before, that might be farre better excused, then to submit themselves to the yoke of those ceremonies,

Hh iij

which

The former part of this 12. c. might more commodiously haue bin referred to the 17. Sect. where we intreated of true Christian liberty if thos things, which follow had not hindred it.

which men haue feigned of their owne braine. For he did write, and that trulie, that they which admitte the yoke, of those ceremonies, *despise the grace of God, and count the death of Christ as a thing of nothing*: and thereupon he saith, *That he is afraid, lest that he had bestowed his labour among them in vaine*: and he exhorteth them, *That they would stand steadfast in that libertie, wherewith Christ hath made vs free, and not to be intangled againe, with the yoke of bondage.*

2. Cor. 6.

Mat. 23.

Now it is euident, that Monkerie is nothing els then bondage of traditions deuised by men, and in deede of such as Paule hath by name condemned in the places which we alledged. For vndoubtedlie they which professe Monkerie do addiect themselues to those inuentions of men for hope of merits. And hereupon it is, that they make it so hainous an offence, to forsake those inuentions, and to imbrace the libertie of Christ. Therefore, seing that *as well our bodie, as our spirit, belong unto God*, and that in a double respect, to wit, of our condition, and Redemption, it can not be lawfull for Christians, to make themselues slaues to this Monastickall seruitude, much les then for prophane seruants, to chaunge their Masters. Moreouer it can not be denied, but that by such like bondage, and vowes to liue after the commandement of men, a certaine necessitie (as it alwaies vseth to be) of transgressing the law of God is brought in. For the law of God doth require, that a Christian man should, as much as lieth in him, imploie his seruice to the benefit of the Magistrate, his parents, kinred, and others, and of all those, whome the Lord hath made his neighbours, and brought to him to be deliuered, in what place, time, or manner soeuer their necessitie shall require it. Then let him imbrace that kinde of liuing, whereby he may chiefly provide for the affaires of his neighbours, neither let him chuse a single life, but let him know that to renounce marriage, and to make himselfe an Eunuch for the kingdom of heauen, that is, to further godlines, and the glory of God, it is a peculiar and a speciall gift of God. For that edict which Paull did publish, standeth firme and stedfast, neither can anie vowes of men make it frustrate; *For the auoiding of whoredome let euerie man (he excepteth none) haue his owne wife, and euerie woman hir owne husband. For all men doe not receiue that* *grace,*

worde, of taking vpon them a single life for the kingdome of heauen, as Christ himfelfe doth witnes, then whome no man did more certainly know, and more faithfully teach, either of what force mans nature is, or what is acceptable to his Father. Now it is certaine, that by these Monasticall vowes, they which doe make them are bound to a certaine kinde of men, so that they thinke it not lawfull to shew themselves obedient and dutifull any longer, either to the Magistrate, or to their parents, or to anie men (onely the chiefe gouernour of the Monasterie excepted) nor to releene them with their substance, and least of all to marrie a wife, though they be greatly burned, and therefore they doe necessarilie fall into all kindes of dishonesties of life.

Seeing therefore that it is euident, that these Monasticall vowes doe make a man, which is freed from the seruice of Christ, to be in daunger, not so much of the bondage of men, as of Sathan, and that they doe bring in a certaine necessitie of transgressing the law of god, (according to the nature of all such traditions as are deuised by men) and that therefore they be manifestlie contrarie to the commaundements of god, we doe, not without cause, beleue, that they are to be made frustrate, seeing that not onelie the written law, but also the law of nature doth commaund to disanull a promise, if beeing kept it be a hindrance to good manners, not onelie to religion. Therefore we could not withstand any which would change a monastical life, which is vndoubtedlie a bondage to Sathan, for a Christian life, as also we could not withstand others of the Ecclesiasticall order, who marrying wiues, haue imbraced a kinde of life, wherof their neighbours might looke for more profite, and greater honestie of life, then of that kinde wherein they liued before. To conclude, neither did we take vpon vs to driue them from the right of wedlocke, who among vs haue perseuered in the ministerie of the worde of god, whatsoeuer chastitie they had vowed, for the causes before specified, seeing that Saint Paull the chiefe maintainer of true chastitie, doth admit euen a Bishop to be a married man. For we haue lawfully preferred this one law of god before all lawes of men, *For the auoiding of whoredome, let euerie haue his owne wife.* Which law truelie, for that it hath beene reiected so long time, all

kindes of lust, euen those which are not to be named (be it spoken with reuerence to your sacred M. O noble Cesar) haue more then horribly ouerthrowne this Ecclesiasticall order, so that at this daie amongst men there be none more abhominable then they, which beare the name of Priests.



THE NINETEENTH SECTION. OF THE CIVIL MAGISTRATE.

THE LATTER CONFESSION OF HELVETIA.
Of Magistracie. CHAP. 30.



HE Magistracie, of what sort soeuer it be, is ordained of God him selfe, for the peace and quietnes of mankinde; and so, that he ought to haue the chiefe place in the world: If he be an aduersarie to the Church, he may hinder and disturbe it very much: but if he be a friend and a member of the Church, he is a moste profitable and excellent member thereof, which may profit it verie much, and finallie may helpe and further it verie excellentlie. His chiefe dutie is, to procure and maintaine peace and publique tranquillitie. Which doubtles he shall neuer do more happilie, then when he shall be truelie seasoned with the feare of God and true religion, namelie when he shall after the example of moste holie Kinges and Princes of the people of the Lorde, aduance the preaching of the truth, and the pure and sincere faith, and shall roote out lies, and all superstition, with all impietic and Idolatrie, and shall defend

send the Church of God. For in deede we teach that the care of religion doth chieflie appertaine to the holie Magistrate: let him therefore holde the worde of God in his handes, and looke that nothing be taught contrary thereunto. In like manner let him gouerne the people committed to him of God * with good lawes, made according to the worde of God. Let him hold them in discipline, and in their dutie, and in obedience, let him exercise iudgement by iudgeing vprightlie, let him not accept anie mans person, or receiue bribes: let him deliuer widowes, fatherles children, and those that be afflicted from wrong: let him repress, yea and cut of such as are vniust either by deceit, or by violence. For he hath not receiued the sworde of God in vaine. Therefore let him draw forth this sworde of God against all malefactours, seditious persons, theeves, or murderers, oppressours, blasphemers, periured persons, and all those whome God hath commaunded him to punish or execute. Let him suppress stubborne heretiques (which are heretiques in deede, who cease not to blaspheme the maiestie of God, and to trouble the Church, yea and finallie to destroy it: but if so be it be necessarie to preserue the safteie of the people by warre, let him doe it in the name of God, so that he first seeke peace by all meanes possible, and vse it not saue onelie then, when he can saue his subiects no waie but by warre. And while as the Magistrate doth these things in faith, he serueth God by those workes, as with such as be good workes, and shall receiue a blessing from the Lorde.

We condemne the Anabaptists, who as they denie that a christian man should beare the office of a magistrate, so also they deny that anie man can iustlie be put to death by the Magistrate, or that the Magistrate maie make warre, or that othes shoulde be performed to the Magistrates, and such like things. For as God will worke the safteie of his people by the Magistrate, whome he hath giuen to be as it were a father of the world, so all the subiects are commaunded to acknowledge this benefit of God in the Magistrate: therefore let them honour and reuerence the Magistrate, as the minister of God, let them loue him, fauour him, and pray for him, as their father, and let them obey all his iust and equall commaundements: Finallie, let them

* looke the
i. obseruat.
vpon this
confess.

Rom. 13.

*Looke the
2. obseruat.

them pay all customes and tributes and all other dueties of the like sorte, faithfullie and willinglie. And if the common saftie of the countrie and iustice require it, and the Magistrate do of necessitie make warre, let them laie downe their life, & spend their blood for the common saftie and defence of the Magistrate, and that in the name of God willinglie, valiantlie, and cherefullie. For he that opposeth himselfe against the Magistrate, doth procure the wrath of god against him. We condemne therfore all contemnners of Magistrates, as rebels, enemies of the common wealth, seditious villains, & in a word, all such as do either openlie or closelie refuse to performe those duties which they ought to do, &c.

THE CONCLVSION.

WE beseech God our most mercifull Father in heauen, that he will blesse the Princes of the people, and vs, and his wholl people through Iesus Christ our onelie Lord and Saviour, to whome be praise, and thankesgiuing, both now and for ever.

OUT OF THE FORMER CONFESSION OF HELVETIA.

Of Magistracie.

*Looke the
1. obseruat.
vpon this
confess.

SEing that euerie Magistrate is of God, his chiefe dutie (except it please him to exercise a tyranie) consisteth in this, to defend religion from all blasphemie, & to procure it, and, as the Prophet teacheth out of the word of the Lord, to put it in practise, so much as in him lieth. In which parte trulie the first place is giuen to the pure & free preaching of the worde of God, the instruction of the youth of Citizens, and a right and diligent teaching in Schooles, lawfull discipline, a liberall prouision for the Ministers of the Church, and a diligent care for the poore. Secondlie to iudge the people according * to iust & diuine lawes, to keepe iudgement and iustice, to maintaine this publique peace, to cherish the common wealth, and to punish the offenders, according to the quantitie of the fault, in their riches, bodie, or life: which things when he doth, he performeth a due worship or seruice to God. We know, that though we be free, we ought whollie in a true faith holilie to submit our selues to the Magistrate.

Magistrate, both with our bodie, and with all our goods, and in-
deauour of minde, also to performe faithfulness, and * the
other which we made to him, so farre forth as his govern-
ment is not euidentlie repugnant to him, for whose sake we
doe reuerence the Magistrate.

*Looke the
2. obseruat.

OVT OF THE CONFESSION OF BASILL.
Of Magistracie.

Moreouer, God hath assigned to the Magistrate, who
is his minister, the sword and chiefe externall pow-
er, for the defence of the good, and to take reuenge and pu-
nishment of the euill. Therefore euerie Christian Magi-
strate (* in the number whereof we also desire to be) doth di-
rect all his strength to this, that among those which are co-
mmitted to his credit, the name of God may be sanctified, his
kingdome may be enlarged, and men may liue according to
his will, with an earnest rooting out of all euilnes. *And in
the margens,* This duerie also was inioyned to the heathenish
Magistrate, how much more to the Christian Magistrate
ought it to be commended, as to the true substitute of God?

Rom. 13.

*Looke the
1. obserua.
vpon this
confess.

Also, Art. 11. Sect. 1. 3. and 4.

We doe clearely protest, that together with all other do-
ctrines, which are directlie contrarie to the sound and pure
doctrine of Iesus Christ, we doe not onely not receiue, but,
as abominations and blasphemies, reiect & condemne those
strange and erroneous doctrines, which the spirits of hurle-
burie, among other damnable opinions do bring forth, say-
ing, &c. that Magistrates can not be Christians. *And
in the margens,* The Magistrate doth then shew himselfe to
be a good Magistrate, when he is a true Christian.

THE CONCLUSION.

Last of all, we submit this our Confession to the iudge-
ment of the holie Scripture of the Bible, and there-
fore we promise, that if out of the foresaide Scriptures we
may be better instructed, we will at all times obey God and
his holie word, most thankefully.

OVT

OVT OF THE CONFESSION OF BOHEMIA.

Of the ciuill power, or ciuill Magistrasse.

CHAP. 16.

Rom. 13.

Sap. 6.

Luc. 22.

Furthermore, it is taught out of the holie Scripture, that the ciuill Magistrate is the ordinance of God, and appointed by God: whoe both taketh his originall from God, and by the effectuall power of his presence, and continuall aide is mainteined to gouerne the people in those things which appertaine to the life of this bodie here vpon earth: whereby also he is distinguished from that spirituall state: whereof is that worthie sentence of Paull, *There is no power but of god, & the power that is, is ordeined of god.* Then according to these points, all they that beeing indued with this authoritie doe beare publique offices, of what kinde soeuer they be, beeing in the degree of Magistrates, necessarie must know, acknowledge, and remember this, that they are Gods deputies, and in his steade, and that God is the Soueraigne Lord and King, euen of them all, as well as of other men, to whome at length in the last daie they must giue an account, of the degree wherein they were placed, of their dominions, and of the wholl administration of their gouernment, whereof it is expresselie written in the booke of Wisdome, and else where.

And seeing they doe gouerne in steade of God vpon earth, and are his Lieutenants, it is meete that they frame themselves to the example of the superior Lord, by following and resembling him, and by learning of him mercie and iustice. As touching these therefore such an instruction hath beene deliuered, that they who are in authoritie ought to doe good vnto others, according to that which Christ saith, *They that are mightie are called gracious, or bounteous Lords,* and that in regard of their duetie they are especiallie bound thereunto, and that this is their speciall charge, that they cherish among the people without respect of persons, iustice, peace, and all good things that are appertaining vnto the time: that they protect and defend their peaceable subjects, their rightes, their goodes, their life and their bodies,

dies, againſt thoſe that wrong, and oppreſſe them, or doe any waies indammage, or hurt them: alſo againſt the vn- iuſt violence of the Turkes, together with others that doe the like, to ſuccour and defend them: and ſo to ſerue the Lorde God herein, that they beare not the ſword in vaine, but valiantlie, couragiouſlie, and faithfully vſe the ſame to execute the will and workes of God therewith. Hereof in the holie Scripture ſuch are called *Gods*, and of Saint Paull, the *Ministers of God*. The Magiſtrate, ſaith he, is the *Minister of God for thy good; who is ſent, as Peter ſaith, to take vengeance on thoſe that doe euill, and to giue honour vnto thoſe that doe good.*

Pſal. 82.
Iohn. 10.
Rom. 13.
1. Pet. 2.

But for as much as the Magiſtrate is not onelie the power of God, in that ſort, as the ſcripture doth aſcribe that title euen to an heathen Magiſtrate, as Chriſt ſaid vnto Pilate, *Thou couldeſt haue no power ouer mee, vnles it were giuen thee from*

Ioh. 19.

above: but the Chriſtian Magiſtrate ought alſo to be a partaker, and as it were, a miniſter of the power of the Lambe Ieſus Chriſt, whome God hath in our nature made Lord and King of Kings, that Kings of the earth, who in times paſt had bene heathen, might come vnder the power of the Lambe, and giue their glorie vnto the Church, and become nources thereof: which then began to be fulfilled, when they receiued Chriſtian religion, and made them neſtes vnder the tree of muſtard ſeed, which is faith. Then for this cauſe the Chriſtian Magiſtrate is peculiarie taught to be ſuch a one, that he ſhould well vſe: this glory and portion of his authority, which he hath common with the Lamb, and that he betray it not to Satan and to Antichriſt, vnles he will be transformed into that beaſt, and hideous Monſter, which carieth the beaſt, and that he be not aſhamed of the name of Ieſus Chriſt our Lord, and that by this authoritie of his he ſet forth the truth of the holie goſpell, make waie for the trueth wherſoeuer, be a defender of the miniſters and people of Chriſt, ſuffer not ſo farre as in him lieth idolatrie, or the tyrannie of Antichriſt, much leſſe follow the ſame, although he be driuen to ſuſtain ſome harme therefore, and ſo lay downe his crowne before the Lambe, and ſerue him together with the ſpirituall Kings and prieſts of the holie Church, that is, with all the faithfull, and Chriſtians that are called to eternall life. Whereunto alſo the ſecond pſalme doth exhort Magiſtrates,

Apoc. 1.
& 15.
1. Tim. 6.
Iſa 49.
Math. 15.
Lu. 13.

which

Pfal. 2.

which it is profitable often to remember, where it is thus read, *And now ye Kings understand, and be ye learned that iudge the earth serue the Lord with feare, & reioyce vnto him with trembling.* Hereupon it followeth and is concluded by force of argument: namelie, that whosoever dorth vse in such sort as hath beene said, this ordinarie power of God and of the Lambe, with patience in their aduersities, as well on the right, as on the left hand, they shall receiue for this thing, and for their labour a large and infinite reward and blessing of God vpon earth, and also in the life to come, through faith in Christ: and contrariwise vpon the wicked, cruell, and bloodthirstie, that repent not, shall come the paines of fearfull vengeance in this life, and after this life euerlasting torment.

Pfal. 82.
Sap. 6.

Moreover the people also are taught of their duety, and by the word of god are effectuallie thereto inforced, that al and euerie of them, in all things, so that they be not contrary vnto God, performe their obedience to the superior power, first to the Kings Maiestie, then to all Magistrates, and such as are in authoritie, in what charge focuer they be placed, whether they be of themselves good men, or euill; so also to al their ministers, and such as are sent with commission from them, to reuerence & honour them, and yeald vnto them all things, whatsoever by right are due vnto them; and to performe and paie vnto them, honour, tribute custome, and such like whereunto they are bound. But in thinges perteing to mens soules, to faith and eternall saluation, of those the people is taught, * that they ought to obey no man more then God, but God onelie and his holy word aboute al things and especially, according to that which the Lord commaundeth, *Giue vnto Cesar the things which are Cesars, and vnto God the things which are Gods.* But if some should attempt to remooue any from this Christian and true opinion, they ought to follow the example of the Apostles, who with a bolde courage nothing at all daunted answered the Magistrate and counsell of Ierusalem in this manner, *We ought rather to obey God, then men.* Whereof also is to be seene the iudgement of the olde fathers, and of the Canon law: where they thus write, and these are the wordes of S. Ierome: *If the Lord (a*

* Looke the
2. obseruat.

Math. 22.

Causa. 11
Quest. 3.
Cap. Si Dominus.

magistrate) commaund those things that are not contrary to the holy scriptur

*scriptures, let the servant be subiect to the Lord: but if he commaund
anie thing contrarie, let him rather obey the Lord of his prius then of
his bodie. And a litle after. If it be good which the Emperour com-
maundeth, do the will of him that commaundeth: if it be euill, an-
swer, we ought rather to obey God then men.*

THE CONCLVSION.

ANd hetherto haue beene informed and shewed vnto
your Maiestie in this writing the reasons & causes of
our faith and doctrine and Christian religion: such doctrine
as the ministers of our Churches, all and singular, euery one
according to the gift of god graunted vnto him, do with
one consent of iudgement holde, talke of, and preach, and do
constantlie manteine and fight for the same, not with the
power of this world, but by holy scriptures, against those that
impugne it, or by teaching do spread abroad contrarie er-
rors thereunto. Neither yet without that modestie that be-
commeth the profession of Christians, do they stubbournly
rather then rigiouſlie persist in this doctrine, or haue at any
time heretofore persisted: but if anie thing be found herein
not well taken by them, and that by certeine grounds out of
the word of god (which ought to be the rule of iudgement vn-
to all men) peaceable, and with a meeke spirit (as it ought to
be done) be shewed vnto them, they are readie and forward,
and thereunto, as alwaies heretofore, so now they offer
themselves, that after due consideration & true knowledge
of the trueth had, they will most gladlie, and thankfullie re-
ceiue that doctrine which shall haue better foundations, and
willie reforme whatsoever shall haue need to be amen-
ded. Wherefore most excellent King, and grarious Lord,
maie it please your Maiestie to examine this our confession,
and after diligent and due consideration had, to waie and
consider whether anie man worthelie and for iust cause, may
reiect, and condemne this doctrine, as not agreeable to the
holie scripture, nor Christian. Verilie we are of opinion,
that if anie man presume to despise, or condemne this do-
ctrine, he must of necessitie also condemne the holie scrip-
ture, from whence it was taken, and the auncient, and true
Christian Doctors, with whome it agreeth, and also the ho-
ly

lie Church & selfe, which from the beginning, and that constantlie, someth, and doth teach. And hereby your Maiesty may graciously perceiue and determine, whether the complaints and accusations of our aduersaries, and such as fauour not vs and our teachers, be iust, or noe. Wherefore most humbly we pray, that your sacred Maiestie will giue no place or credit to our aduersaries, in those matters which diuers waies without anie ground they charge vs withall, when as without all humanitie they accuse vs, our ministers and preachers, as if we had an other religion, and taught an other doctrine, then that which at this present we offer vnto your Maiestie; or that we presume stubbournlie to take in hand, or do attempt anie other thing against God, and your Maiestie, and contrarie to the institutions of this common wealth, and to the publique law of the kingdome of Bohemia. And your Maiestie may well call to your remembrance that we haue euerie waie, and at all times, behaued our selues obedientlie and peaceable, and in all things which may turne or belong to the preferuation of your Maiesties person, and to the publique good, and commoditie of the whol realme: in al such things, I say, we haue indeauoured not to be behinde others: and hereafter also we offer our selues most readie to perfourme the same, according to our allegiance and ductie. Neither do we think it onelie a point of vertue, and to apperteine vnto honesty alone and the good estate of the common wealth, to yeeld our selues subiect and faithfull to your maiesty, for peace, concord and therewards of this life, but much rather we acknowledge that it pleaseth God, and that so is his will, that every one for conscience sake should be obedient to the Magistrate, and should reuerence, loue, honour, and highly esteem him: even as our teachers also do deale both with vs, and with the people to perfourme this, and oftentimes by teaching out of the word doe inforce it vpon vs both.

Here we commend our selues vnto your Maiesty, as to the fatherly and liberall tuition, care and protection of our most gracious Lord, and do most humbly beseech of your Maiesty, that vnto these things, which on the befall of Christian religion we haue tendred vnto your Maiestie, we may receiue a courteous answer, and such as God maie be pleased

withal

witshall. The almightie and everlasting God graciouslie preserve your Maestie in continuall health, to the profit, benefit, and increase of his holie Christian Church. Amen,

Prouerb. 20. Mercie and trueneth preserve the King, for his throne is established with mercie.

OUT OF THE FRENCH CONFESSION.

WE belecue that God would haue the world to be governed by lawes, and by ciuill gouernment, that there maie be certaine bridles, whereby the immoderate desires of the world maie be restrained, and that therefore he appointed kingdomes, common wealths, and other kindes of principallitie, whether they come by inheritance, or otherwise. And not that alone, but also whatsoever pertaineth to the state of righteousness, as they call it, whereof he desireth to be acknowledged the author. Therefore he hath also deliuered the sword into the hands of the Magistrates, to wit, that offences maie be repressed, not onely those which are committed against the second table, but also against the first. Therefore, because of the author of this order, we must not onely suffer them to rule, whome he hath set ouer vs, but also giue vnto them all honour and reuerence, as vnto his embassadours, and ministers assigned of him to execute a lawfull and holie function.

Also, Art. 40.

Therefore we affirme that we must obey the lawes and statutes, that tribute must be paied, and that we must patientlie endure the other burdens, to conclude, that we must willingly suffer the yoke of subiection, although the Magistrates be infidells, so that the soueraigne gouernment of God do remaine wholl or entire, and nothing diminished. Therefore we detest all those, which do reiect all kinde of dominion, and bring in a communitie and confusion of goods, and who, to conclude, do go about to ouerthrow al order of law.

OUT OF THE CONFESSION OF BELGIA.

WE belecue that the most gracious and mighty God did appoint Kings, Princes, and Magistrates, because

cause of the corruption and deprauation of mankinde, and that it is his wil that this world should be gouerned by laws, & by a certein ciuill gouernment, to punish the faults of men, and that all things may be done in good order among men. Therefore he hath armed the Magistrates with the sword, that they may punish the wicked, and defend the good. Moreouer it is their ductie, not onelic to be carefull to preserve the ciuill gouernment, but also to endeouour that the ministerie maie be preserved, that all Idolatrie and counterfeite worship of God maie be cleane abolished, that the kingdom of Antichrist maie be ouerthrowne, and that the kingdome of Christ maie be enlarged. To conclude, it is their dutie to bring to passe, that the holie word of the gospell maie be preached euerie where, that all men maie serue and worship God purelie and freele, according to the prescript rule of his word.

Moreouer all men of what dignitie, condition, or state soeuer they be, ought to be subiect to their lawful Magistrates, and paie vnto them subsidies and tributes, and obey them in all things, which are not repugnant to the word of God. Also they must poure out their praiers for them, that God would vouchsafe to direct them in all their actions, and that we maie lead a peaceable and quiet life vnder them with all godlines and honestie. Wherefore we condemne the Anabaptists, and all those troublesome spirites, who doe reiect higher powers, and magistrates, ouerthrow all lawes and iudgements, make all goods common, and to conclude, doe abolish and confound all those orders and degrees, which God hath appointed among men for honesties sake.

OVV OF THE CONFESSIOV OF AVSPVRGE.

Art. 16.

CONCERNING ciuill affaires they teach, that such ciuill ordinances, as be lawfull, are the good workes and ordinances of God, As Paull witnesseth, *The power which are, be ordained of God.* They teach therefore that it is lawfull for Christians to beare offices, to sit in iudgement, and to determine of matters by the Princes lawes, or by the lawes of the common wealth, to appoint punishments according to lawe, to make lawfull warres,

to goe to warre, to deale in bargaines and contractes, by lawes to holde his owne, to take an othe at the request of the Magistrates, to contract lawfull marriage, and to follow such craftes and sciences as are approoued by law.

They condemne the Anabaptistes, which forbid Christians these ciuill offices. They likewise condemne them which haue placed perfection vnder the Gospell, in the renouncing of ciuill offices, whereas it is spirituall, that is, it consisteth in the motions of the heart, in the feare, faith, loue, and obedience of God. For the Gospell speaketh of a certaine eternall righteousnes of the heart, yet doth it not take awaie Ciuill, or domesticall gouernement, but requireth most of all to haue them preserued in this bodelie life, as the ordinances of God, and that we should exercise loue and charitie in such ordinances. Wherefore Christians must of necessitie obeie the magistrates lawes that now are, saue onelie where they commaund and set forth anie sinne. For in such case they must obeie god, rather then men. Act. 4.

These thinges are thus found in another edition.

Concerning ciuill thinges, they teach that such ciuill Ordinances as are lawfull are the good works of god, that christians may lawfully beare office, sit in iudgements, determine matters by the Princes or countrie lawes, lawfully appoint punishmentes, lawfullie make warre, besouldiours, make bargaines and contractes, by law holde their owne, take an oth when the magistrates require it, marrie a wife, or be giuen in marriage. They condemne the Anabaptistes, which forbid Christians to meddle with ciuill offices: as also those that place the perfection of the Gospell, not in the feare of God and faith, but in forsaking ciuill offices. For the gospel teacheth an euerlasting righteousnes of the heart. In the meane time it doth not disallow order and gouernement of common wealths, or families, but requireth especiallie the preseruatiō and maintenance thereof, as of Gods owne ordinance, and that in such ordinances we should exercise loue and charitie. Christians therefore must in anie wise obeie their Magistrates, and lawes, saue onelie

Art. 10

then, whe n they commaund anie sinne. For then they must
rather obeie God then men.

We condemne the Anabaptistes which doe spread Iewish opinions a fresh. They imagin that the godlie before the resurrection, shall possesse the kingdomes of the world, and the wicked and vngodlie in all places be destroyed and brought vnder. For we are sure that seeing the godlie must obeie the Magistrates that be ouer them, they must not wring their rule and authoritie out of their handes, nor overthrow gouernementes by sedition, forasmuch as Paul willeth euerie soule to be subiect to the Magistrates. We know also that the Church in this life is subiect to the crosse, and that it shall not be glorified till after this life, as Saint Paull saieth, *We must be made like to the image of the Sonne of God,* And therefore we doe condemne and detest the follie and deuilish madnes of the Anabaptistes.

THE CONCLVSION.

THese are the principall articles that seeme to haue anie doubt or controuersie in them. For though we might haue spoken of manie more abuses, yet to auoid tediousnes, we haue onelie set downe the chieftest, by which it is easie to iudge of the rest. There haue bin great complaints of Indulgences and Pilgrimages, and of the abuse of excommunication, Parishes haue beene diuerse waies molested by Catchpoles therehaue beene manie braules and bickerings betweene parish Priestes and Monkes about this, whoe had greater right to the parish, and about commissions, burials & extraordinarie sermons & other innumerable things. such like matters we haue pretermitted, that such as are the principall in this cause, being shortly set downe, might the better be vnderstood. Neither haue we here spoken or written anie thing to anie mans reproch. Onelie we haue rehearsed such thinges, as seemed necessarie to be spoken, to the ende that it might be seene, that nothing is receiued among vs in doctrine or ceremonies, contrarie to the scripture, or the Catholique Church. For it is euident, that we haue moste diligendlie taken heede that no new or wicked opinions should creepe into the Church. These articles
about

aboue written we thought good to exhibit according to the Emperours his highnes edict wherein our confession might be extant, and the summe of that doctrine, which our teacher doe deliuer among vs, might be scene and knowen. If any thing be wanting in this confession, we are readie, if God permit, to yeald a more full information thereof according to the scriptures.

Another edition hath it thus.

WE haue set downe the summe of the doctrine of the Gospell that is needfull for the Churches. And wee are out of doubt that this our iudgement in these pointes is in deede the doctrine set forth in the writings of the Prophetes, and Apostles, and whereunto the vniuersall Church of Christ doth agree and consent, and whereto the best learned writers of the Church do giue testimonie in manie places. And we offer our selues to make a more large and ample explication of these thinges when neede shall require. Now we beseech God, the father of our Lorde Iesus Christ, that he will vouchsafe to rule, preferue, purge, and increase his Church, which he hath purchased and redeemed by the blode of his sonne. *Amen.*

*The faithfull, & subiects to the Emperours
Maiestie.*

John Duke of Saxonie Elector.

George Marques of Brandembrough.

Ernest Duke of Luneborough.

Philip the Lantgraue of the Hesses.

John Frederick Duke of Saxonie.

Frances Duke of Luneborough.

WVolfgang Prince of Anhalt.

The Senate and Magistrats of Nurnborough.

The Senate of Reutling.

OVT OF THE CONFESSION OF SAXONIE.

Artic. 23.

Of the ciuill Magistrate.

BY the benefit of God this part also of doctrine of the authoritie of the Magistrate, that beareth the sword, and of the authoritie of Lawes and Iudgements, and of the wholl ciuill state is godly set forth: and by great trauell, and many writings the manifold and great furies of the Anabaptists and other fantastical men are refuted. We teach therefore that in the wholl doctrine of God deliuered by the Apostles and Prophets, the degrees of the ciuill state are auouched, and that Magistrates, Lawes, order in iudgements & the lawfull societie of mankind, are not by chance sprong vp among men. And although there be many horrible confusions, which grow from the Deuill, and the madness of men, yet the lawfull gouernment and societie of men is ordained of God; and whatsoeuer order is yet left by the exceeding goodnes of God, it is preserved for the Church sake, as it is said Rom. 13. and Psal. 126. *Except the Lords keepe the Citie, in vaine he watcheth, that keepeth it, &c.* Therefore in themselves they are things good, to beare the authoritie of a Magistrate, to be a Iudge, to be a minister, to execute iudgements, to make lawfull warres, and to be a soldiour in lawfull warres, &c. And a Christian man may vse these things, as he vseth meate, drinke, medecines, buying and selling. Neither doth he sinne that is a Magistrate, and dischargeth his vocation, that exerciseth iudgement, that goeth to warre, that punisheth lawfullie those that are condemned, &c. And *subjects owe vnto the ciuill Magistrate obedience*, as Paull saith Rom. 13. *Not onelie because of wrath*, that is, for feare of corporall punishment, wherewith the rebellious are rewarded by the Magistrate, *but also for conscience sake*, that is, rebellion is a sinne that offendeth God, and withdraweth the conscience from God.

This heauenly doctrine we propound vnto the Churches, which establisheth lawfull authoritie, and the wholl ciuill state, and we shew the difference of the Gospell, and the ciuill gouernment. God would haue all men to be ruled and
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kept in order by ciuill gouernment, euen those that are not regenerate, and in this gouernment, the wisdom, iustice, and goodnes of God toward mankinde, is moste clearelie to be seene. His wisdom is declared by order, which is in the discerning of vertues and vices, and in the societie of mankinde vnder lawfull gouernment, and in contracts guided and disposed by maruelous wisdom. Then the iustice of God appeareth in ciuill gouernment, in that he will haue open sinnes to be punished by the Magistrates, and when they that are in authoritie doe not take punishment on offenders, God himselfe miraculousslie draweth them vnto punishment, and proportionable doth lay vpon grieuous sinnes, grieuous punishment in this life: as it is said, Mat. 26. *Whosoever taketh the sword, shall perish with the sword.* & Heb. 3. *Whoremongers and adulterers, God will iudge.* In these punishments God will haue to be seene the differences of vertues and vices, and will haue vs learne that God is wise, iust, true, and chaste. The goodnes of God also toward mankinde is seene, in that he preserveth the societie of men after this order. And for that cause doth he maintaine it, that from thence his Church may be gathered, & he wil haue common wealthes to be places for the enterainment of his Church. And the ciuill gouernment is one thing, which keepeth in order all men, euen those that are not regenerate: and forgiveness of sinnes, and righteousness in the heart, which is the beginning of life and of eternall saluation, which by the voice of the gospell is effected in the hearts of them that beleeue, is another thing. Both these benefits god hath bestowed vpon mankinde, and will haue vs to vnderstand the difference of ciuill iustice, and light in our hearts. Neither doth the gospell condemne or ouerthrow common welthes or families. And although it belong not to those that teach in the Church, to giue particular lawes of politique gouernment, yet the worde of God doth generallie teach this of the power of the Magistrate:

First, God would that the Magistrate without all doubt should sound forth the voice of the morall law among men, touching discipline, according to the 10. commaundements or the law naturall; that is, he would haue by the voice of the Magistrate, first soueraigne and immutable lawes to be

propounded, forbidding the worship of Idols, blasphemies, periuries, vniust murders, wandring lustes, breach of wedlock, theft, and fraude in bargaines, contracts, and iudgements.

The second dutie. Let the Magistrate be an obseruer of these diuine and immutable lawes, which are witnesses of God, and chief rules of manners, by punishing all those that transgresse the same. For the voice of the law without punishment and execution is litle auailable to bridle and restraine men. Therefore it is said by S. Paull, Rom. 13. *The Magistrate is a terrour to him that doth euill, and giueth honour to them that doe well.* And well hath it beene said of olde, *The Magistrate is a keeper of the Law*, that is, of the first and second Table, as concerning discipline and good order.

The third dutie of the ciuill Magistrate is to adde vnto the law naturall, some other lawes, defining the circumstances of the natural law, and to keepe and maintaine the same by punishing the transgressours; but at no hand to suffer or defend lawes contrarie to the law of God or nature, as it is written, Esai. 10. *Woe be to them that make wicked lawes.* For kingdoms are the ordinance of God, wherein the wisdom and iustice of God, that is, iust lawes ought to rule, euen as the wise King, and one that feared God, Iosaphat said, 2. Chron. 19. *Ye exercise not the iudgement of men, but of God, who is with you in iudgement. Let the feare of God be with you, and doe all things diligently.* For although manie in kingdoms doe despise the glorie of God, yet notwithstanding this ought to be their especiall care, to heare and embrace the true doctrine of the Sonne of God, and to cherish the Churches, as the 2. Psalme speaketh, *And now yee Kings vnderstand, and be learned ye that iudge the earth.* And Psal. 23. *Yee Princes open your gates,* that is, open your kindomes to the gospel, and giue entertainment to the Sonne of God. and Esa. 49. *Add Kings and Queenes shall be thy nurces,* that is, let commonwelthes be nurces of the Church, let them giue entertainment to the Church, and to godlie studies. Let Kinges and Princes themselves be members of the Church, and rightly vnderstand the doctrine thereof, and giue no help vnto those that establish false doctrine, and exercise vniust cruelty, and remember this saying, *I will honour them that honour me.*

Mr. And Daniell in the 4. Chap. exhorteth the King of Babylon, to acknowledge the wrath of God, and to shew mercie to the bannished Church, when he saith, *Redeeme thy finnes with righteousness and with mercie toward the poore, and there shall be a healing of thy transgression.* And since they are among the principall members of the Church, let them prouide that iudgement be rightlie exercised in the Church, as *Constantine, Theodosius, Arcadius, Martian, Charles the great, & manie godlie Kinges* haue prouided, that iudgement in the Church should be sincerely executed. But of the difference of both states, namely of the ministerie of the gospell, and the ciuill magistracie, there are many writings in our Church, which declare, that we teach no fantastical nor seditious opinions, but doe shew the necessarie doctrine deliuered in the gospell touching both degrees, profitable to godlines, and common peace.

Thanks be to God.

THis is the summe of that doctrine, which by the blessing of God with one consent we teach in our Churches, which to be the sincere meaning of the doctrine deliuered from God in the writings of the Prophets and Apostles, and in the Creedes, we nothing doubt, and it may be vnderstood out of the auncient & purer writers, to be agreeable to the ancient and purer Churches. Now the matter it selfe declareth, that we haue not fought to dispute about newfangled, curious and subtile questions, neither doe strue about authoritie or riches, but onelie to vnfolde and bring to light from the great darkenes of traditions and opinions, that doctrine which is necessarie to the true inuocation of God, to true worship, to the right knowledge of the Sonne of God, and to the saluation of soules, and doe in moste simple and plaine manner propound the same vnto the Churches. For all wise men must needes confesse that there was much obscuritie and many errors in the doctrine of the Monkes, and many snares of conscience in the Popes traditions: and whether doctrine is true, plaine, euident, profitable for consciences, and for manners, comparison doth declare. For we auoide not the iudgements of the Godly, yea rather we desire

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THIS is the summe of that doctrine, which by the blessing of God with one consent we teach in our Churches, which to be the sincere meaning of the doctrine delivered from God in the writings of the Prophets and Apostles, and in the Creedes, we nothing doubt, and it may be understood out of the auncient & purer writers, to be agreeable to the ancient and purer Churches. Now the matter it selfe declareth, that we haue not sought to dispute about newfangled, curious and subtile questions, neither doe strue about authoritie or riches, but onelie to vnfolde and bring to light from the great darkenes of traditions and opinions, that doctrine which is necessarie to the true inuocation of God, to true worship, to the right knowledge of the Sonne of God, and to the saluation of soules, and doe in moste simple and plaine manner propound the same vnto the Churches. For all wise men must needes confesse that there was much obscuritie and many errors in the doctrine of the Monkes, and many snares of conscience in the Popes traditions: and whether doctrine is true, plaine, euident, profitable for consciences, and for manners, comparison doth declare. For we moue not the iudgements of the Godly, yea rather we desire

desire that the wholl true Church of God, that is, al the faithfull & learned, wherefoeuer they are, may vnderstand what we say, who we doubt not will be witnesses that this doctrine is the consent of the true Catholique Church of God. Also we offer our selues at any time, to a more full declaration in in euerie point; and we thinke that this rehearfall of our doctrine now made is agreeable to the confession exhibited at Aupsurge, Anno. 1530.

For as much therefore as the doctrine, which we here recite, is true, and necessarie for the Church, we intreat that our Churches may not be condemnaed, as if they either embraced errorrs, or foolishlie or seditiouslie stirred vp strife without any weightie cause. The truth, and weight of the matters may deliuer vs from this vniust accusation. Next after a godly manner, we admonish the Councell it selfe. They see that olde abuses and many great errorrs are as yet sticking in the Church, because in al ages euen from the beginning of mankinde the deuill cōtinueth scattering his seed of errorr, and since that time through the ignorance of men, by superstition they are either confirmed, or do shoote forth againe. And now for that the vanitie of many superstitions is known, the times require a reformation, & vnles the gouernours provide that the trueth may be brought to light, great diuision in opinions is like to follow: especially because in this last age of the worlde great confusion is to be feared. Therefore let the councel see to it, that they condemne not a manifest truth. And if in a godly sort they wil deliberate how they may provide for the churches, & if a more ample declaration shal be demaunded of vs, men learned, of vnderstanding, louing the truth & fearing god must be chosen, to consult together of these so weighty matters. Neither let them only strue with vs in number of vices, seeing it is manifest by many preiudices, of what opinion the Bishop of Rome, and others are, that are adicted vnto him, who now by the space of many yeares haue not onelie set forth against viedicts written with bloode, but also haue slaine many of our side: and there be many that neither vnderstand, nor looke after any truth of doctrine, but being already corrupted with prophane perswasions, doe thinke this to be an especiall parte of politique men, to defend the present state and

to mainteine their owne authoritie. And for this purpose they seeke fit Ministers, by sophisticall iugling to iest out the truth. Wherefore now we testifie that we will not reiect the truth, although it be condemned by the iudgements of such men. And we openlie professe, that we consent not to the Councell of Trent, which heretofore hath sent abroad decrees partlie false, partly captious and sophisticall: but doe earnestly request that both we may be heard in the same matter, and that the errors before confirmed by the decrees of the Tridentine Councell may be reformed. And we reuerently beseech the most worthy Emperour *Carolus Augustus* that he giue not leaue to the Aduersaries to oppresse the truth by their presumption, and to strengthen their crueltie which they exercise against innocents, and to stirre vp greater dissention by their vniust decrees. And now we commend the Church and our selues to the Sonne of God our Lord Iesus Christ, who we know, by the voice of the Gospell gathereth together to himselfe an everlasting Church: and we praise him that he would gouerne vs, and not suffer the light of his Gospell to be extinguished, nor the assemblies of them that rightlie call vpon him to be dispersed.

AN ADDITION.

AND we request all that teach in the Churches neere adioyning or els where, that receiue the Confession exhibited at Aulspurge, 1530. that when they reade these things, if in any point they finde any want, they would lovinglie admonish vs thereof: for that it was not our purpose to bring vp any other kinde of doctrine, but plainlie to recite the summe of the Confession of Aulspurge, and the common consent of these Churches: and we desire that we may be fauourable, and not quarrelouslie iudged of. We purpose not to stirre vp new contentions: but especially we pray to the Sonne of God our Lord Iesus Christ, that was crucified for vs, and rose againe, that prayed in his agonie, that we might be one in God, that he would make vs also in the most Churches one in himselfe. We whose names are subscribed hereunto, who doe now teach in the Churches & Vniuersities vnder mentioned, do protest that in this writing,

which

which we desire to haue rightlie and not quarrelouslie vnderstood, we haue recited the common doctrine published in the Churches and Vniuersities, wherein we teach the Gospell, and we are perswaded that this is the true, sincere, and incorrupt doctrine of our Lord Iesus Christ, agreeing with the Apostles and Prophets and with the Creedes, and that it is necessarie for the Churches, and we praise our Lord Iesus Christ, who was crucified for vs, and rose againe, that he would mercifully gouerne and defend these Churches.

Also we offer our selues to further declaration in euerie Article. This was written Anno 1551. Iulie. 10. in the towne of Wirtemberge, where the Pastours of the Churches neere adioyning were met together, &c.

OUT OF THE CONFESSION OF WIRTEMBERGE.

The Conclusion, which is placed in the latter end of the 35. Chap.

WE haue rehearsed those things, which seeme good both to be approued, and also to be refuted, or amended in the Ecclesiasticall doctrine, and in the wholl administration of the Church. And if anie thing be spoken either more brieftlie, or more obscurelie, then so great a matter would require, our Preachers do promise that they will expound them more largelie, and more cleerlie. That which remaineth, we beseech all the godly through Iesus Christ the sonne of God, our onelie Sauour, that (which thing we hope they wil do of their owne accord) euerie one according to his office and calling, would take vnto himselfe a true and earnest endeauour to reforme the Church. It can nor be denied, but that hitherto for these manie yeares not onelie the discipline of the Church hath decaied, and the manners thereof haue beene corrupted with great and horrible vices, and they haue verie much degenerated from the honestie of our Elders, but that also the doctrine of the Church hath beene depraued in suffering and bearing with corruptions which if hereafter they be either dissembled, or confirmed, euerie man that is but meanlie wise maie consider, how great euills are like to follow in the Church of God. Those execrations and cursings are well knowne, wherunto the

law of god doth addict the transgressours of his word. And Iosias the King of Iuda, was endued with an heroicall minde, when he repaired the Church, and although the wrath of god was by his godlie repentance and obedience mitigated (after that the Booke of the law was found out, and well knowne) that those punishments, which the Church of god at that time had deserued, through the neglect of his word and their impietic, might be differred till another time yet notwithstanding such was the seueritie of god against the contemners of his word, and the impenitent, that the King although he were verie godlie, could not altogether take it awaie from them, and appease it. Now we thinke that in these times the wrath of god is no lesse, yea much more grievously kindled, and set on fire against the assemblie of his Church, (by reason of so manie hainous wicked deeds and offences, which euen in that people which glorieth in the name of god, are more euident, then that they can be denied, and more cleere, then that they maie be excused) then in times past, when as yet the Sonne of god was not made knowne to the world by his gospell: And the iudgement of god shall be so much the more seuer, by how much his benefits are the greater, which he seemeth to haue bestowed, both in the former, and also at these present times vpon vnthankful men.

But both many other things haue need of amendment in the Church and ministerie thereof, and especiallie the doctrine of repentance, iustification, and the vse of the Sacraments, and single life of the Ministers of the Church, do require a godlie amendment. If these things by the mercie of God, and by the diligence and care of all good men shall be restored, according to the writings of the Prophets and the Apostles, and according to the true Catholique consent of the auncient and purer Church, we shall not onelie giue vnto god the father of our Lord Iesus Christ a most acceptable worship, but also the wholl Christian world shal be stirred vp, to declare their thankfulness and obedience in all ductifull manner that they maie. We truelie do not know of anie error in our Preachers, either in doctrine, or in the other administration of the Church: yet we do not doubt, but that they are indued with so great modestie and godlines, that if they

they be admonished by the testimony of the heavenly doctrine & by the true consent of the Catholique Church, they wil in no case be wanting to the edifying of the church. And as much as lieth in vs, and in our gouernment, we will do our indeuour, that the mercy of god helping vs, none of those dueties may be pretermitted of vs, whereby we hope that the true quietnes of the Church, and saluation in Iesus Christ the sonne of god, may be preserued.

OUT OF THE CONFESSION OF SVZVELAND.

Of Seculare Magistrates.

CHAP. 23.

IN the former points we haue declared, that our Preachers doe place that obedience which is giuen vnto Magistrates, among good workes of the first degree, and that they teach, that euerie man ought so much the more diligently to applie himselfe to the publique lawes, by how much he is a more sincere Christian, & richer in faith. In the next place they teach, that to execute the office of a Magistrate, it is the most sacred function, which can happen vnto man from God, whereupon also it is come to passe, that they which are endued with publique authoritie, are in the Scriptures called *Gods*. For when as they doe iustlie and orderlie behaue themselves in their function, it goeth well with the people both in doctrine, and in life: because that God doth vse so to moderate our affaires, that for the greater parte, the safetie and destruction of the subiects doth depende vpon them which are the gouernours. Wherefore none doe more worthelie execute Magistracie, then they which of all others are the most Christian, and Bishops and other Ecclesiastical men were promoted by most godly Emperours & kings to an external gouernment in ciuil affaires. Wherein though they were religious and wise, yet in this one point they offended, because they were not able to discharge both those functions sufficiently, and it was necessarie, that either they should be wanting to the Churches in ruling them by the word, or to the common wealth, in gouerning it by authoritie.

THE CONCLUSION.

THese be the chiefe pointes, moste mightie and religi-
 uous Emperour, wherein our Preachers haue some-
 what swarued from the common doctrine of preachers, be-
 ing forced thereunto by the onelie authoritie of the Scrip-
 tures, which is worthelie to be preferred before all other
 traditions. These things, being so declared, as the shortnes
 of time would giue vs leaue, we thought it good to offer the
 to your sacred Maiestie, and that to this ende, that we might
 both giue account of our faith to thee, whome next vnto
 God we doe chiefelie honour and reuerence, and might also
 shew how necessarie it is, speedely and earnestlie to consult
 of a way and meane, whereby a thing of so great importance,
 maie be knowen, diligentlie weighed, and discussed, as
 the honour which we doe chiefelie owe to God (in whose
 chiefe matter it behooueth vs to be conuersant with feare &
 and trembling) doth require. Secondlie, it is a thing wor-
 thie of your sacred Maiestie, (which is so much commen-
 ded for the name of religion and clemencie). To conclude,
 the very meane to attaine to that certaine and sound peace,
 which your sacred Maiestie goeth about, doth require it:
 which peace, seeing that we doe varie about faith and reli-
 gion, can no other waies be obtained, then when as before
 all other things the mindes be plainelie instructed concer-
 ning the truth.

But peraduenture it might seeme needeles, that we in
 these matters should vse so many words, seeing that the most
 famous Prince Electour of Saxony and others haue very
 largely and soundly declared vnto your sacred Maiesty those
 things, which at this daie are in controuersy in our holy Re-
 ligion. But because that your sacred Maiestie hath desired
 that all they, who haue any interest in this busines, should
 declare vnto you their iudgement concerning Religion, we
 also thought it our duty, to confesse those things vnto your
 sacred Maiestie, which are taught among vs. Howbeit this
 matter is so large, & comprehendeth so many things, that
 euen those things which we haue declared on both sides,
 are as yet fewer, and more briefelie declared, then that

we maie hope , presentlie to haue some certeintie determined in the controuersies, and that such, as may be approoued, not of all, but at the least of a good parte of Christian people : So few is the number of those that doe subscribe to the trueth . Therefore seeing that this matter is so weighty, so diuers and manifold, and can not fruitfully be decided, except it be well knowne and sifted of many, we beseech your sacred Maiesty, and most humblic request you by god and our Sauour, whose glory without doubt you do chiefly seek, that you would procure, as speedily as may be, that a general, free, and a Christian Councell in deed may be summoned, which hitherto hath seemed so necessary a thing, both to your sacred Maiestie, and also to other Princes of the sacred Empire, for the setting of Ecclesiastical affaires at a stay, that almost in all assemblies throughout the Empire , which haue been gathered together since the beginning of this variance about religion, both your sacred Maiesties commissioners and other Princes of the Empire, haue openly witnessed, that there was no other waie in these matters, to bring that to pas which might be wholsome. Whereupon in the last assembly held at Spire, your sacred Maiestie gaue occasion to hope, that the Bishop of Rome would not withstand it, but that such a Councell might with speed be summoned.

But if so be that in time we may not haue opportunitie for a generall Councell, yet at the lest your sacred maiestie may appoint a Prouinciaall assemblie, as they call it, of the learned men of euery degree and state, whereunto all, for whome it is expedient to be present, may freelie and safely resorte, euery man may be heard, and all thinges may be weighed, and iudged, by such men, whome it is certaine, as being indued with the feare of God, to make the chiefest account of the glorie of God. For it is not vnknowne, how grauelie, & diligentlie in times past both Emperours and Bishops behaued themselues in deciding the controuersies of faith, which notwithstanding were oftentimes of much lesse moment, then those which doe presentlie trouble Germanie, so that they thought it not an vnworthie thing for them to examine the selfe same things the second, and the third time. Now he that shall consider, how things stand at this present, he can not doubt, but that at this day there is greater

ter need, then euer was heretofore, of greater faithfulness
grauitie, meeknes, and dexteritie, to this ende, that the Re-
ligion of Christ maie be restored into her place. For if so be
that we haue the truth, as we doe vndoubtedlie belecue,
how much time and labour, I pray you, is requisite that they
may know the truth, without whose consent or patience at
the least, sounde peace can not be obtained? But if we doe
erre (from the which we doe not doubt but we be far) a-
gain the matter will not require slouthfull diligence nor
a short time, that so many thousand men may be called into
the way againe. This diligence and time it shall not be so
vnseemlie for your Maiestie to bestow, as it is meete that
you should expresse his minde toward vs, in whose stead you
doe gouerne ouer vs, to wit, the minde of Iesus Christ the
Saviour of vs all who, seeing that he came with this minde,
to seeke, and to saue that which was perished, so that he
vouchsafed also to die, that he might redeeme them which
were lost, there is no cause, why your sacred Maiestie should
thinke much, although you should vndoubtedlie beleue,
that we are fallen from the truth, to leaue the ninty nine
sheepe in the wilderness, and to seeke for the hundreth, and
to bring it backe into the sheepefolde of Christ, that is,
to preferre this busines before all other things, that the
meaning of Christ in euery of these things, which at this
present are in controuersie, may out of the Scriptures be
plainlie and certeinlie laide open vnto vs, though we be
but a few in number and of the meaner sort, and we for our
parts will shew our selues willing to be taught, (onely let
all obstinacie be remooued) so that it may be lawfull to
heare the voice of our shepheard Iesus Christ: and let all
things stay and rest vpon the Scriptures (which teach what-
soeuer is good) whereunto we shall be called. For if it should
so fall out, that the care of teaching vs being reiected, there
should compendious formes of Edicts be sought (which
we doe nothing feare whilest the matter is in the hand of
your sacred Maiestie) it can not be said, into what straightes
innumerable thousands of men should be brought, to wit, of
those, whome, as beeing perswaded that God is chieflie to
be heard, and then that those things which follow as opini-
ons must stay vpon the vndoubted oracles of God, these

sayings of our Sauour doe alwaies appale: *Feare not them which kill the bodie. He that shall loose his soule, shall finde it. He that shall not hate Father and Mother, &c. yea euen his owne soule, he can not be my Disciple. He that shall be ashamed of me, before this froward and adulterous nation, of him will I be ashamed before my Father and his Angells, And such like.*

Many men being mooued with these thundering speeches, haue resolued with themselues to suffer all extremitie; and many for feare of death doe rather seeke delaies, but yet waiting for a fit opportunitie, if they should be dealt withal in this matter by authority, before they be dealt withall by doctrine, and by force, before their error should be made knowne vnto them. For of what force a sound perswasion of Religion is, and how it maketh men to make no account not onelie of their goods, but also of their liues, it hath bin seene more then sufficientlie in very many, euen within these 10. yeares (that we may say nothing of the former ages) who haue willinglie suffered not onely banishments and proscriptions, but also torments, and death it selfe, rather then they would suffer themselues to be withdrawne from that iudgement which they had conceived, and which they beleued to be true. If now a daies when as there is contention of those lighter matters, there be but a few to be found, whom a man may bring to vnfeigned concord, except they may be perswaded of the law, or the equitie of conditions, how, when as the controuersie is of Religion, shall we looke for true peace, and an vndoubted tranquillitie in these matters, to wit, such a one as your sacred Maiesty goeth about to establish, except that on both sides it be agreed vpon, what things they be that God doth approve, and what things be agreeable to the Scriptures? For as Religion, by right, and by the custom of al nations, is preferred before all other things, so there neuer was any more vehement or sharpe fight among men, then that which is vndertaken for Religion. But we, seeing that your sacred Maiestie hath vsed such an vnspeakeable clemency toward your enemies, and those such, as haue pretermitted no kinde of hostilitie, that we may let passe other things, haue not without cause receiued great hope, that you will so moderate all things euen in this matter also, that you wil much more

more seeke for the praise of goodnes and courtesie in vs, who are most desirous of your safetie and honour, as we haue in deed testified, and do from the bottome of our hearts desire yet farther to testifie. For we haue dealt so moderately in all points, that we haue made it euident enough to all good men, that it was neuer in our minde to hurt any man, or deceitful to increase our commodities by the discommodities of other men. In deede we haue sustained dangers for this cause, and spent exceeding much, but we haue not gained no not so much as a little thereby, this one thing excepted, that we being better instructed, touching the goodnes of God shewed vnto vs through Christ, we haue begun (by the grace of God) to hope better of those things which are to come: and of that we doe by right make so great account, that we do not think that we either haue done, or suffered any thing as yet worthie thereof, seing that it is an inestimable thing, and to be preferred aboue all things, which are in heauen or in earth. We haue bin so farre from emparing the riches of Ecclesiasticall men, that when the husbandmen were in an vprour, we, to our great costes and dangers, defended them to their vses. The Gospell of our Lord Iesus Christ, as surelie as we would that he should loue vs, is the onelie thing that entorceth vs, and hath caused vs to doe all these things, which we seeme to haue altered.

Therefore let it please your sacred Maiestie rather to follow the examples of these most mightie and in deed happy Emperours, *Constantine, Iouinian, Theodosius*, and such like, who both by doctrine dailie taught in all meekenes by most holie and vigilant Bishops, and also by Councils lawfully assembled, and by a wise discussing of al things, did deale with them that erred, and assaied all meanes to bring them again into the way, before that they would determine any thing more sharply against them; then to follow those, who it is certaine had such counsellors, as were most vnlike to those auntient and holy Fathers in deed, and receiued an euent nothing answerable to the godlines of those Fathers. In consideration hereof let not your sacred Maiesty be withdrawne with this, that the chiefeſt matters, which are now in controuersie, were decided long since, and chieflie in the Council held at Constance, especially seeing you may see, that

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of those innumerable, no lesse holie then necessary decrees of the former Councells, there is not so much as the least point obserued of our Ecclesiasticall men, and that they haue so degenerated in all things, that no man which is but endued with common sense, doth not cry out, that there is need of a Councell, to restore Religion, and the holines of the Ecclesiasticall order. But if that doth like them so well which was decreed at Constance, how commeth it to passe, that by no meanes at all that decree euer since toke place, that Christian Councells should be assembled euery tenth yeare? the which thing was at that time decreed. For by this meane much godlines and faith might either be recovered, or preserued.

But what is he that will not confesse, that so often as the disease waxeth fresh, so often the remedy is to be vsed, and they which haue the truth in deed do neuer thinke it much, both that good men should teach it, & also defend it against the euill sort, where anie fruit thereof may be hoped for? Now when as so many thousand are so miserablie intangled in the opinions of our religion, who can deny that there is hope of most plentiful fruit, and such as hath iustlie enforced al those that are gouerned by the spirit of Christ, that omitting all other things whatsoever, contemning all kinde of labour and cost, they may giue themselue wholly to this one thing, that the doctrine of Christ, which is the mother of all righteousness and saluation, may be worthelie weighed or considered, purged from al errors, and offerd in it naturall colour to all those that loue godlines and the true worship of God, to the end that a peace, and such as may be firme for euen, & a true setting of al holy things at a stay, may be restored and confirmed to the sheepe of Christ, for whome he hath shed his blood, which are now too much troubled and wauering. The which peace can by no other mean, as we said, be restored and confirmed vnto them, as being certain that in other things they are in some sort to yeald or to giue place, but in the matter of godlines, they are so to stick, and bend themselves to the word of God, that if they had a thousand liues, they should offer them to be tormented, rather then to yeald one iot, or in the least point, which they are perswaded to be the word of God. Now if one onely soule be
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of more value then the wholl world, what ought we to do for the ſaluation of many thouſands? Certeinlie ſeeing we are allured by ſo great a hope, both by this, that they which are accused to your ſacred Maieſtie of errour, do deſire nothing elſe but that they may be taught, and haue wholly addicted themſelues to the holie ſcriptures, which are fullie ſufficient to confute euerie errour: & alſo thereby, that Chriſt our Sauour hath made ſo large a promiſe, *that where euen two or three be gathered together in his name, there he will be in the middeſt of them, & graunt vnto them any thing wherupon they ſhal agree.*

Theſe thinges, moſt godlie Emperour, we do here rehearſe for no other cauſe, then to ſhew our ſelues obedient to your ſacred Maieſtie, which would haue vs alſo to declare what is our iudgement, concerning the reforming of religion. For otherwiſe we haue good hope that your ſacred Maieſty hath of late verie well conſidered, and doth ſufficiently perceiue, what neceſſitie doth enforce vs thereunto, what fruit doth allure vs, and to conclude, how worthie a thing this is for your ſacred Maieſtie, which is ſo much praiſed for religion and clemencie, that all the beſt learned and moſte godlie men beeing called together, they maie finde out of the diuine ſcriptures, what is to be thought of euerie point of doctrine, which are at this time in controuerſie, and then that it be expounded by the fit Miniſters of Chriſt, with all meekenes and faithfulnes, to them which are thought to be detained in errors. Notwithſtanding herewithall it is to be feared, that there will not be men wanting, who will do their endeauour to withdraw your ſacred Maieſtie from this: vnto theſe men it ſeemed good to vs in this ſort to make auſwere as it were before your Maieſty. Let it pleaſe your ſacred Maieſty, according to your moſt excellent clemencie, for which you are renowned, to take & interpret in good part both this ſame, and all other things, (which we haue here expounded and confeſſed, for no other reſpect, then to defend the glory of Chriſt Ieſus our God, as our dutie requireth, and, as it is meet we ſhould, to obey your ſacred Maieſtie) and to count vs among thoſe, whoe truelie doe from our hearts deſire to ſhew our ſelues no leſſe obedient and addicted to your Maieſtie in all humble ſubiection, then were our Elders, being readie in this point, ſo farre as is lawfull, to ſpend both

our goods and our liues. The King of glorie Iesus Christ graunt vnto your sacred Maiestie, both in this and in all other matters, to do all things to his glorie, and preserue it long, and aduance it happilie both in health, and in flourishing estate, to the safetie of all Christendome. Amen.



VERIE BRIEFE

OBSERVATIONS VP- ON ALL THE FORMER HARMONIE.

Wherein the doubtfull sayings of euery Confession are made plaine, the darke speeches opened, and besides such as in outward shew seeme to be contrarie one to the other, are with modestie reconciled: And to be briefe, such things wherein there is yet any controuersie (which in deed are very few) are fauourablie marked & noted, that they also may at length through Gods assistance come to be agreed vpon, by a common consent of all the Churches.

1. Cor. 14. 32. *The spirits of the Prophets are subiect to the Prophets.*

Phil. 3. 15. *Let vs therefore so many as be perfect be thus minded: and if ye be otherwise minded, God shal reueal euen the same vnto you. Nevertheless, in that whereunto we are come, let vs proceed by one rule, that we may minde one thing.*



VERIE BRIEFE OBSER-
VATIONS VPON THE FORMER
HARMONIE, ACCORDING TO
THE ORDER OF THE SECTIONS.

IN THE FIRST SECTION.

Vpon the Confession of Bohemia.

According to the auncient custome. This auncient custome we doe thus farre allow, that libertie be left to euerie Church to vse, or not to vse those Postills, as they call them: yet so as we aduise them to beware, lest this culling out of some partes of the Scripture, bring in a neglect of the other partes. Obs. 1. pa. 7.

Vpon the Confession of Saxonie.

Ioyning our Praiers with al Saintes in heauen. We learne in many places of the holie Scripture, that the Angels, according to the nature of their ministerie which they are sent to performe, doe further the saluation of the godlie: and it is euident by that saying, *Loue doth not fall awaie*, and by the 6. chap. ver. 10. of the Apoc. that the spirits of the Saintes taken vp vnto Christ, doe with their holie desires, in some sort helpe forward the grace and goodnes of God, touching the full deliuerance of the Church. And thus we acknowledge, that as wel this, and other places of the same confession, as also that place in the 23. Chap. of the confession of Writtemberge, which followeth after in the 2. Section, page 45. are to be interpreted. And we acknowledge no other intercession or intreating either of the blessed Angels, or of the

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Spirites of holie men, that are now departed from vs.

Vpon the Confession of Wirtemberge.

Obfer. 1. pa.
33.

Of whose authoritie there was neuer doubt made. What books these be, may be seene out of the French and Belgian Confessions, where they are all reckoned vp one by one. And though that in the Catalogue of the bookes of the new Testament there are some to be found of which there hath beene some doubt made sometimes by the auncient Doctours of the Church, yet at length by the common consent of the whole Catholike Church euen they also were received and acknowledged for canonically. And therefore there is no cause, why they should now be refused, for the scruples that some make about them.

IN THE 2. SECTION.

Vpon the lastter Confession of Heluetia.

Obfer. 1. pa.
39.

For as touching their nature and essence they are so ioyned together. Lest any man should slander vs, as though we did make the persons al existing together, but not all of the same essence, or else did make a God of diuerse natures ioyned together in one, you must vnderstand this ioyning together, so as that all the persons (though distinct one from the other in properties) be yet but one and the same whole godhead: or so, that all and euery of the persons haue the whole and absolute godhead.

Vpon the same.

Obfer. 2. pa.
30.

VVe reiect not the gods onely of the Gentiles, but also the images of Christians. By Christians vnderstand such as call themselves Christians in deed, but yet do reteine the vse of images for the seruice of religion, against the expresse commaundement of God.

Vpon the former Confession of Heluetia.

Obfer. 1. pa.
33.

Reiecting herein all meanes of life and saluation save Christ alone. Vnderstand it thus, that here are excluded and condemned all those meanes that vse to be matched with, or made inferiour vnto Christ, by such as be superstitious: and not

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nor instrumentall meanes, ordained by the worde of God: whose helpe god doth so vse, that the whole force of the outward ministerie is to be ascribed wholly to God alone, as is plainelie set downe afterward in the 12. Section, in the declaration of this selfe same confession, where it intreateth of the ministerie and sacrifices.

Vpon the Confession Of Bohemia.

I*s above all to be honoured with high worshippe.* To wit, with religious worship, and such as properlie respecteth the conscience, which is all wholie due to God alone, as it is in plaine tearmes afterwades set downe, lest anie man should thinke, that that false and impious distinction of *Latria*, *dulia*, and *hyperdulia* (if so be that it be referred to religious worshippe) should here be confirmed. For otherwise as for ciuill honour, which is due to the higher powers, and to some other for honestie and orders sake, we are so farre from reiecting it, that we teach, that seeing it is commaunded of God, it cannot be neglected of vs, without some wounde of conscience.

Vpon the same.

S*he was made a deare companion of Christ by the holy Ghost through faith.* Vnderstand this of that peculiar grace & mercie which was bestowed vpon Marie alone, whereby she was made the Mother of God that bare him, and was also indued with an excellent faith: and not as though anie duties of the onely Mediatour Christ, either of redemption or of intercession, were to be attributed to her, as afterwades in plaine wordes is expresselie declared.

Vpon the same.

M*uch lesse their images.* The meaning of this is, that we are bounde to honour in the Lord both the saintes that are aliue, and also the memory of them that are dead. But to their images we are not to giue any shew of worship whether religious or ciuill, for as much as that cannot be attempted without abominable superstition.

Vpon

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Vpon the Confession of Auspurg.

Obf. 1. p. 37.

Offer up their praier by the Sonne of God, as in the ende of the praier it is accustomed to be said, Through Iesus Christ our Lorde, &c. These wordes doe not excuse the popish praier vnto Saintes, which they conclude with this tearme of wordes, for that he speaketh here, of godlie praier vnto God, and not of Idolatrous and superstitious praier to saintes.

Vpon the Confession of Saxony.

Obf. 1. p. 43.

THere is no doubt but such as are in blisse prae for the Church, &c. Looke the first obseruation vpon this confession aboue in the 1. Section.

Vpon the same

Obf. 2. p. 44.

VVasting Gods gifts in vaine. Concerning wasting and losing of the spirit and of the gifts of the same, looke the first obseruation vpon this confession in the 4. Section following.

IN THE 4. SECTION.

Vpon the Confession of Bohemia.

Obf. 1. p. 68.

They teach also that we must acknowledge our weaknes. The termes of imbecillitie & difficultie, which this confession useth in many places, must be referred either to the regenerate (in whom the spirit struggling with the flesh, can not without a wonderful conflict get the vpper hand) or else vnto that strife between reason & the affections, whereof the Philosophers speake, in which not the spirit with the flesh (for the spirit is through grace in the regenerate only) but the reliques of iudgement & conscience, (that is, of the Image of God) which for the moste parte are faultie, doe striue with the will whollie corrupted: according to the saying of the Poet, *I see the better, and like is well, but follow the worse, &c.* Which thing is largely and plainlie set forth in the latter Confession of Heluetia.

Vpon

upon the former Harmonie.

upon the same.

I*T could not rise againe or recover that fall.* This is thus to Obs. 1. p. 68.
Ibe taken, not as though the first grace doth finde vs only weake and feeble before regeneration, whereas we are rather starke dead in our sinnes, and therefore wee must be quickned by the first grace, and after we be once quickned by the first, be helped by the second following, and confirmed and strengthened by the same continuing with vs to the end of our race.

Vpon the Confession of Belgia.

T*Herefore whatsoeuer things are taught as touching mans free will, &c.* This generall worde *Whatsoeuer* wee take to appertaine to those things onely, which either the Pelagians, or Papists, or any other haue taught, touching this point, contrarie to the authoritie of the Scripture. Obs. 1. p. 71.

Vpon the Confession of Auspurg.

T*Hat which in this confession is saide touching the libertie of mans nature to performe a ciuill iustice,* and cited out of the 3. booke *hypognosticon* (which is fathered vpon Augustine) wee are taught it out of another place of the same Father, namelie in his booke *de gratia ad Valentinum. Cap. 20.*) whose words are these. *The holie Scripture if it be well looked into doth shew, that not onely the good willes of men (which God maketh good of euill, and hauing made them good, doth guid them vnto good actions and to eternall lifie) but also those which are for the preservation of the creature in this life, are so in gods power, that he maketh them bend, when he will, and whether he will, eitherto bestow benefitts vpon some, or to inflict punishments vpon others, according as he doth appoint in his moste secret, and yet without doubts moste iust iudgement.* Obs. 1. p. 74.

Vpon the same.

T*His spirituall iustice is wrought in vs, when we are helped by the holie Ghost.* And a little after, *In these sure we had need to be guided & helped of the holie Spirit, according to that saying of Paull, The Spirit helpeth our infirmities, &c.* Vnderstand this not of anie naturall facultie, which vnto anie good thing indeed, is none at all, but of the will regenerated, which is verie weake, except it be aided by another grace, Obs. 1. p. 74. & 75.
euen

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even vnto the end. And so also must it be vnderstood which is said a little after, that *The lawe of God can not be fullfilled by mans nature*, to wit, though it be chaunged and renewed, according as we haue declared in the former obseruations vpon the confession of Bohemia, which we aduise you to looke ouer.

Vpon the same.

Obser. 3. pa
75.

M*Ans nature can by it selfe performe, &c.* By it selfe, that is, by it owne proper and inward motion, yet so, as the working and goodnes of God, who vpholdeth the societie of men, is not excluded, which doth not indeed renew a man, but preserueth that reason which is left in him (though it be corrupt) against the vnbridled affections, and disperseth the darkenes of the minde, lest it ouerspread the light that remaineth, & represseth the disorder of the affections, lest they burst forth into act.

Vpon the Confession of Saxonie.

Obser. 1. pa
30.

THAT which is both here and elsewhere in this Confession, and now and then in the Confession of Auspurg, repeated, *touching the shaking of and losing the holie Spirit*, we take it thus, that it is chiefly meant of the gifts which are bestowed, euen vpon those also which pertaine nothing to the Church (as in *Socrates, Aristides, Cicero*, and some others there shined certaine sparkes of excellent vertues) Secondly of those gifts also, which are bestowed vpon those that are so in the Church, that yet they are not of the Church, nor trulie regenerated by the Spirit of adoption, as may be seene in the examples of *Saull, Iudas*, and such others. For as concerning the spirit of sanctification, which is onelie in those that are trulie regenerated, it is neuer taken wholly from them; but onelie the force and working thereof for a time interrupted, whilst lustes doe beare swaie in the heart, euen as drunkennes doth not take awaie the minde it selfe, but onlie the vse of the minde for a time.

Vpon the same.

Obser. 2. pa
81.

NOR are finnes against the conscience. We take the meaning to be this. That the elect are said to sinne not against their wholl conscience, or so as sin raigneth in them, but

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but that albeit they often yeld and fall downe, yet they rush not into sinnes with a full purpose and deliberation, and that as yet the spirit (though for a time it yeldeth to the flesh) doth wraastle and strue in them, till at length by power from aboue it getteth the vpper hand againe.

IN THE 6. SECTION.

Vpon the latter Confession of Heluesia.

THis Iesus Christ our Lorde is the onely and eternall Saviour of mankinde, yea of the wholl world. This which is saide Obser. 1. pa. 92.
distinctlie of sauing the wholl world, we take to be meant of the restoring of the world at the last: wherein notwithstanding men must not harken to vaine speculations, which are besides the word of God.

Vpon the former confession of Heluesia.

Simplie reiecting all mean. Looke the 1. obseruation vpon this confession in the 2. Section, where these verie Obser. 1. pa. 94.
same wordes are set downe.

Vpon the Confession of Bohemia.

Concerning Christ his presence, &c. Concerning the presence of Christ in his church euer since his ascension, & so to continue vntill his second comming, we teach this in plaine and euident wordes: (And we doe not think that the brethren are of any other minde in this point) Namely that the person of Christ may not be deuided, but that both the substance of the natures and their essentiall proprieties, ought euermore of necessitie to be kept and retained. And therefore that Christ according to his deitie is trulie and essentiallie with vs in the earth, as he is also in heauen, not onlie as filling a place, (in which manner he is euerie where) but also by his peculiar sauing vertue; in respect whereof he is said not onlie to be, but also to dwell in the Saints alone, and in none else. But according to the humane nature being aboue the heauens, he is neither visible nor inuisible now in the earth, but onlie by his effectual working and moste mightie power, when as the godhead by Obser. 1. pa. 97.
meanes

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meanes of the Communication of his humanitie with vs spirituallie by faith, worketh that in the belecuers, which he worketh to their saluation.

Vpon the Confession of Belgia.

Obf. 1. p. 103

But two natures ioyned together in one person: that is, vnited hypostaticallie, or personallie.

Vpon the Confession of Saxonie.

Obf. 1. p. 108

Wee doe not see as yet, &c. To wit, plainelie and perfectly.

Vpon the Confession of Wirtemberge.

Obf. 1. pag. 108.

To procure the eternall saluation of mankinde, that is, to bring to passe.

IN THE 7. SECTION.

Vpon the laster Confession of Heluesia.

Obf. 1. pag. 110.

The wholl will of God, &c. Vnderstand, as concerning those things which men are bound to performe to God, and also to their neighbours.

Obf. 2. pag. 111.

Anie flesh, that is, anie man, although he be regenerate.

Obf. 3. pag. 111.

The law of God, to wit, the morall law, comprehended in the 10. Commandements.

Obf. 4. pag. 111.

In the law, to wit, in the morall law.

Obf. 5. pag. 111.

The Scripture of the law, to wit, the ceremoniall law.

IN THE 8. SECTION.

Vpon the Confession of Bohemia.

Obf. 1. pag. 118.

Moreouer the penitent are taught: Vnderstand those penitent, whose sinnes are examined in the Ecclesiastical iudgement: who are inioyned to giue a testimony of their repentance, til the sentence of absolution be pronounced: yet so, that euery Church may keep hir libertie, both in this kinde of examination, and also in the testimonie of repentance and, in the administration of priuate absolution.

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Vpon the same.

AN externall testimonie of their repentance. Looke the
Observation that doth immediatlie go before this. Obs. 2. pag.
219.

Vpon the Confession of Auspurg.

They maie finde : yea and it maie in deed be giuen to
those, which do truelie repent. Obs. 1. pag.
223.

Vpon the same.

And that the Church : That is, the Presbyterie, or the
Colledge which doth represent the Church, as Mat.
18. 17. Therefore this can not filie be vnderstood, either of
al kinde of sinners, or els of priuate absolution, but onelie
of those, which were first bound by the Presbyterie. For cer-
teinly the wholl assemblie of the Church can not be said to
absolue the penitent, which is a parte of the holie Ministerie,
(as shall hereafter be made euident in the 11. Sect.) but to
gather together those who do satisfie it, so much as in it lieth,
to wit, by the consent and approbation of it. Obs. 2. pag.
223.

Vpon the same.

That the calamities of this life may be asswaged by good
works, yet not so, as though anie good workes did de-
serue this mitigation, but it is of the meere mercie & grace
of God. Obs. 3. pag.
224.

Vpon the same.

They condemne the Anabaptister, whoe denie that they who be
once iustified, can againe lose the Spirit of God, &c. We also
doe condemne the Anabaptistes, although we doe denie,
that they which are once iustified doe altogether lose the
holie Ghost, but yet not so, as they doe denie it. For they
confound the holie Ghost, not onelie with the spirit of
the flesh, but also with those Satanicall furies, wherewith
they be tossed. Again, neither doe they know, neither wil
they know, what faith is, and who are in deede iustified.
But we doe teach, that the holie Ghost is to be discerned by
the worde of God, that is, by the Propheticall and Aposto-
lical writings, from the Spirit of darkenes, although he doe
trans-

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transforme himselfe into an Angell of light: And we distinguish the gifts of the holie Ghost which are without repentance (to wit, the Spirit of adoption, & an assured perswasion, which is proper to the Elect and to those that are truly iustified) from the temporall gifts, of which sort is that counterfeit or resemblance of faith, to wit, a temporall faith. Neither do we denie, that the motions, euen of those gifts which are without repentance, are discontinued, and sometimes almost extinguished, yet so, that the verie true roote beeing once planted in those, that be truelie iustified, doth perseuere in them without repentance euen to the end.

Vpon the same.

Obser. 5. pa.
226. 227.

That priuate absolution is to be reteined in the Church, &c. but also so euerie one in particular, &c. How farre and vpon what condition, priuate absolution is to be reteined in the Church, we haue declared a litle before in the first obseruation vpon the Confession of Bohemia. But here it is indeed a miracle, to haue that applied to the vse of the keyes, which Christ spake of priuate admonition betweene priuate persons, to wit, *Thou hast gained thy brother.*

Vpon the same.

Obser. 6. pa.
229.

Those aunciens customes were in time worne out of vse. Be it that those painfull punishments and satisfactions, which can not, especially at these times, be brought into vse againe, but that they wil do more hurt then good, be worne out of vse, yet notwithstanding this doth nothing hinder but that euery church, as it knoweth what is expedient, may appoint a certeine kinde of Censure or Ecclesiasticall discipline, which it may vse, where need so requireth, that the Church maie be satisfied, as we haue noted before in the first obseruation vpon the Confession of Bohemia, and hereafter in the 10. Sect. and in the third obseruation vpon the Confession of Bohemia.

Vpon the same.

Obser. 7. pa.
232.

WE giue men warning of this also, &c. How temporall punishments may be said, sometime to be deferred,

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red, and some time to be mitigated by good workes we haue declared a litle before, to wit, in the third obseruation vpon this confession. Moreouer, the word *meris*, both in the words which follow (*Repentance deserued that God should alser his purpose, touching the destruction of Ninuie:*) and also in other places; wheresocuer either this or other Confessions doe vse it, it is without doubt thus to be taken, for that which we saie, to obtaine, and to get, as it is often times vsed among the auncient Latine deuines. And whereas God here is said *to haue chaunged his minde*, we do not doubt, but that our brethren do vnderstand it, as spoken after the manner of men, as when he is said *to Repent him of some thing*: or else it is to be referred to the outward preaching of Ionas. For as concerning God himselfe, it was onelie a threatning, and not a sentence decreed.

Vpon the confession of Saxonie.

WE affirme that the Ceremonie of priuat absolution is to be reteinied in the Church. How farre we thinke that this priuate confession and absolution is to be reteinied in the Church, we haue declared a litle before, to wit, in the first obseruation vpon the Confession of Bohemia.

Obf. 1. pag.
231.

Vpon the same.

In true Confession there must be these changes, a mortification and a quickning, Rom. 6. &c. This is moste truelie saide, but in a diuers sense. For neither is contrition, or a sense of sinne, which is a fruit of sinne common to al, signified by the name of mortification (insomuch as it is a gift of the holie Ghost, proper to the Elect) but an abolishing of the olde man or of the flesh, or of that natural corruption, which taking it beginning of that contrition or sorow, which is according to God; (whereof that place Psal. 5. 19. and Elz. 66. 2. is vnderstood) is by litle and litle persfied in the elect, and is the beginning of true conuersion, whereunto on the other side quickning is answercable; that is, a certeine restoring, as it were from death vnto life, of the minde, which was before in a manner dead in that corruption: and being persuaded of the free remission of sinnes in Christ, by faith, it beginneth to hate sinne, wherewith it was delighted: to loue God, whome it hated, and to conclude, to will well, and to do vprightlie.

Obf. 2. pag.
232.

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Vpon the same.

Obfer. 3. pa. 233. *To shake of God, and againe so loose, &c.* Look those things which are noted in the first obseruation, of the 4. Section vpon this Confession.

Vpon the same.

Obfer. 4.
pa. 234.

This wholl custome was appointed for examples sake, and is politicall, &c. We doe thinke that this custome of publique satisfaction before the Church is in such sorte politicall, that notwithstanding it maie be referred to the Ecclesiasticall order, and maie altogether be distinguished from those punishments which are meerlie ciuill, and from those which are to be inflicted by the ciuill Magistrate. For although such a publique kinde of acknowledging and detesting of sinnes, being made in the Church, is in no case to be thought, to be of anie value before God for the ransom of our sinnes (much lesse that it should be a Sacrament) yet we doe not doubt, but that this abasing is both acceptable to God, and commodious for the edifying of the Church, and that in such places, wherein it maie be fruitfullie vsed.

Vpon the same.

Obfer. 5.
pa. 234.

Hath no commaundement to inioyne such punishments, &c. But it hath a commaundement lawfullie to binde and to loose; and to trie by diligent search, which is true repentance. Concerning which thing looke what we haue spoken a litle before in the 2. obseruation vpon the confession of Aupurge, and is hereafter taught more at large in the 11. Section, where we doe expresselie intreat of the power of the keyes.

Vpon the same.

Obfer. 6. pa.
235.

Are cheefelie mitigated for the Sonne of God, &c. Where the question is of the Church of God, we saie, that all blessings, without any exception, are bestowed vpon it, and the members thereof, not chiefelie, but onelie for the Sonne of God his sake. And these wordes, *Euen for the very conuersions sake our punishments are mitigated, because that in the Saintes the legall promises being added to their workes are not without their effect, but haue their rewardes, &c.* ought, as they seeme, to be thus taken, by adding to them this interpretation, *They are not without their effect, but that must be of meere grace, and in respect of Christ alone, in whome God doth vouchsafe cuen to rewarde both the Saintes themselues, and al-*

Vpon the former Harmonie.

so good workes, hauing no regard to the blemishes of their workes: as we haue saide before in the 3. and 7. obseruations vpon the confession of Auspurg.

Vpon the same.

It doth onely pronounce this sentence, &c. To wit, according to the Ecclesiasticall iudgements and cenures, whereof we made mention before, and not by anie ciuill authoritie, as Officeralls, as they be learned in Papacie, vse to doe.

Obser. 7.
pag. 236.

Vpon the Confession of Wirtemberge.

Although we thinke, that it is not necessarie to saluation, to reckon up sinnes, &c. yet we endeavour, that a generall confession of sinnes may be retained in our Churches, &c. Seeing that these things pertaine not to the Doctrine of faith, but vnto the vse of Ecclesiasticall discipline (of the libertie whereof in particular Churches we haue oftentimes spoken elsewhere) we doe not thinke it good, that this lawe should be brought into our Churches, being made, and receiued in other places, beside the word of God, and the custome of the auncient pure Church, which did neuer require priuate confession of euerie one of those which did professe the Christian Religion, but onelie of them, of whose sinnes knowledge was taken in the assemblie.

Obser. 1.
pag. 238.

IN THE 9. SECTION.

Vpon the Confession of Bohemia.

BUT such workes as are taught of men, what shew soeuer they haue euen of goodnes, are in no case to be so highlie esteemed, as those which are commaunded of God. Vnderstand this of those workes which yet are not willworship, and deuises of mans braine. For such are wholly to be reiected, as is also saide of such, a little after, that are not of faith, but contrarie to faith.

Obser. 1.
pag. 254.

Vpon the same.

By taking heede that they fall not into mortall sinne. Looke the 2. obseruation vpon the Saxonie Confession in the 4. Sect.

Obser. 2.
pag. 256.

Vpon the same.

First for this cause, that is, for diuerse causes, whereof this is one, Left that the grace of faith which we haue already, &c.

Obser. 3.
pag. 256.

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Vpon the Confession of Aupurge.

Obf. 1 p. 262

THe Gospell bewraieeth our sinne. These wordes seeme thus to be vnderstood, that the Gospell should be-
wray all kinde of sinne, yet not properly & by it selfe. For the proper difference between the law and the Gospell, is to be held fast, to wit, that the Gospell doth properly, reprove the sinne of infidellity, and by an accident all other sinnes also: but the law doth properlie reprove all sinnes whata-
soever are committed against it.

Vpon the same.

Obf. 2. pag.
266.

And deserveth reward. Touching the word of meriting or deseruing, which this Confession vseth oft in this Section. Looke before in the 8. Sect. the 7. obseruat. vpon this same Confession, and looke the 1. obseruat. vpon the Confess. of Wirtemb. in this Section. And againe after in the 16. Sect. the first obseruat. on this Confess.

Vpon the same.

Obf. 3. pag.
266.

Living in mortall sinne. Looke before in the 4. Sect. the 2. obseruat. vpon the Confess. of Saxony

Obf. 4. pag.
266.

Nor the righteousness of workes. Looke before in the 4. Sect. the 1. obser. vpon the Confession of Saxonic.

Vpon the same.

Obf. 5. pag.
268.

And like as the preaching of repentance is general, so the promise of grace. General, that is offered to all sorts of men indefinitely, as wel to one as to another, without difference of country, sexe, place, time, or age. But we can not conceiue how repentance and the promise of grace can be said to be preached vniuersallie to euerie nation, much lesse, to all men particularlie, for as much as experience doth plainly proue that to be vntrue.

Vpon the same.

Obf. 6. p. 269

Here needeth no disputation of predestination. Euen as we doe abhorre curious disputations, that is, such as passe the boundes of Gods worde, touching predestination (of which sort we take these words to be meant) as most dangerous matters for grieuous falls: so we affirme, that whatsoeuer the holy ghost doth teach touching this point in the holy Scriptures, is warlike and wiselike to be propounded and beleueed in the Church, as well as other parts of Christian Religion: which thing the Doctors of the Church, both olde and new,

Vpon the former Harmonie.

did, and among the rest *Master Luther* himselfe in his booke, *de seruo arbitrio*, and els where.

Vpon the same.

That they be necessarie. We take them to be necessarie, because they doe necessarilie follow the true faith, whereby we are iustified, not that they concurre vnto the working of our iustification in Christ, as either principall or secundarie causes, for that faith it selfe, as it is an inherent qualitie doth not iustifie, but onely in as much as it doth apprehend and laie hold on Christ our righteousness.

Obs. 7. pag. 273.

Vpon the same.

Albeit that men by their owne strength, be able to doe outward honest deedes, &c. Looke in the 4. Sect. the 3. obseruat. vpon this Confess.

Obs. 8. pag. 275.

Vpon the same.

Moreover nature by it selfe is weake. Without Christ & without regeneration, the nature of man can doe nothing but sinne. For God by his grace doth create the hability of thinking, willing, and doing well, not helping the old man in that he wanterh, but by little & little abolishing it. According to that saying, *When we were dead in sinnes, &c.* Ephes. 2. But touching the weaknes of our nature, looke that which was said, in the 1. obseruation vpon the Confession of Bohemia. Section. 4.

Obs. 9. pag. 275.

Vpon the Confession of Saxonie.

Because that God left this libertie in man after his fall. Here also looke in the 4. Sect. the 1. obseru. vpon the Confession of Bohemia, and the 3. vpon the Confession of Augsburg.

Obs. 1. pag. 282.

Vpon the same.

Therefore although men by the natural strength. Looke here againe the 1. obseruation vpon the Confession of Bohemia in the 4. Sect. & also the 9. obser. vpon the Confess. of Augsburg in this same Sect.

Obs. 2. pag. 292.

Vpon the Confession of Wirsemberge.

We teach that good workes are necessarilie to be done, and doe deserue, &c. That is, obtaine, and that (as it is well added by and by after) by the free mercie and goodnes

Obs. 1. pag. 300.

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of God, Touching which point looke the 7. obser. vpon the Confession of Aulpurge in the 8. Section. the 2. obser. vpon the same Confess. in this Sect. Also touching the necessitie of good workes, looke the 7. obser. vpon the same Confess. in this selfe same Sect.

IN THE 10. SECTION.

Vpon the latter Confession of Heluetia.

Obser. 1. pa.
303.

AND no maruell if it erre. How and in what respect the visible Church considered vniuersallie is said to erre, it is afterward declared more fullie in this same Confession.

Vpon the Confession of Bohemia.

Obser. 1. pa.
316.

THE Heathenish life. This saying the breethren in Bohemia did themselues expound thus vnto vs in their letters, to wit, that they speake here of the notes of the visible Church, which are all ioyntlie to be considered, that looke where both the errors of Idolaters and heretikes and impietie of life do openlie overflow, there it can not safelie be affirmed, that the visible Church of Christ is to be seene, or is at all. And yet notwithstanding there is no doubt to be made but some secret true members of Christ, and such as it may be are onelie knowne to God, be there hid, & therefore that there is a Church euen in Poperie, as it were overwhelmed and drowned, whence God will fetch out his elect and gather them to the visible Churches that are restored and reformed, whereas Popery neuer was, nor is the true Church.

Vpon the same.

But he that loseth: In what sense we thinke that a true faith maie be losse, we haue declared before in the fourth Sect. in the first obseruation of the Confession of Saxony, and els where.

Vpon the same.

Obser. 3. pa.
318.

By Ecclesiastical punishment, which is commonly called, &c. We take this to be so meant, as that notwithstanding euerie Church hath hir liberty left vnto hir what way to exercise such discipline, as is before said in the 1. obser. vpon this same confess. in the 8. Sect. As for this particular cursing,

Vpon the former Harmonie.

wit, of this or that man, if the word be taken for a perpetual and an vnrepealable casting out from the Church of God, we leave it to God alone; and therefore we would not lightly admit it in our Churches. For the Church useth onelie such a cursing as determineth nothing finallie, following S. Paul 1. Cor. 16. 22.

Vpon the same.

Go and chastise him, that is, reprocue him, & admonish him of his dutie.

Obser. 4. pa.
318.

Vpon the Confession of Saxonie.

The sentence of excommunication, &c. Looke before in the 3. obser. vpon the confess. of Bohemia in this same section.

Obser. 1. pa.
329.

Vpon the Confession of Wirtemberge.

Hath authoritie to beare witness of the holie scripture. This authoritie and right you must vnderstand in this respect, that the true Church of God discerning the Canonical bookes of the scripture from al others teacheth & defendeth that nothing is to be added to or taken from the canon of the olde Hebrew, or the new Scripture of the Christians.

Obser. 1. pa.
332.

Vpon the same.

Authoritie to iudge al doctrines and to interpret scripture. To this we yeald, with these cautions. First, that in the iudging of controuersies, not any iudges whatsoever do take vnto themselves the name of the Church: but that as the matter and importance of the cause doth require, iudges lawfullie chosen, whether more or fewer, whether in an ordinarie assemblie of a particular Church, or in a more generall meeting, ordinarie or extraordinarie, prouinciall or generall, be appointed to iudge of the matter. Secondlie, that there be free obedience, and free giuing of voices. Thirdlie, that all controuersies be determined out of the word of God alone, yet so as the fathers iudgements be not condemned, but laid to the onelie rule of Gods word (according as they themselves would haue vs to do) Now the Church is said to iudge of doctrine, not that it is about the truth of the doctrine, or that the doctrine is therefore true, because the Church hath so iudged, but in as much as the Church beeing taught

Obser. 2. pa.
332.

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and confirmed out of the word by the holie Ghost, doth acknowledge and hold fast the true doctrine and teach men to holde it fast, and condemneth, and reiecteth, and teacheth to reiect all other strange doctrines.

IN THE II. SECTION.

Vpon the latter confession of Heluesia.

Obf. 1. pag.
339.

And such are found among vs, &c. To wit, interpreters of the Scriptures, that were indued with a speciall gift of the spirit thereunto. For as touching the visions of Prophets, and those extraordinarie motions, and inspirations of the holie spirit, this gift, as also the gift of tongues and of healings, being fitted for the confirmation of the church, when it was beginning, is now long since ceased, after that the wholl Counsell of God touching our saluation, was plainlie reuealed, howbeit God yet can, when he will, raise it vp againe.

Obf. 2. pag.
339.

Vpon the same.

And were also Preachers of the Gospell. Such as the Apostles did ioyn vnto themselues as helpers, and sent them now to this place, now to that: and these also are no more in vse, since the Churches were settled in good order: Of which sort, diuers are mentioned in the Acts, and in the Epistles of the Apostles.

Obf. 3. pag.
339.

Vpon the same.

Bishops were the ouerseers and watchmen of the Church which did distribute, &c. Taking this name for those, which in a more strict signification are called Deacons, and are distinguished from them, which attend vpon the preaching of the word.

Obf. 4. pag.
339.

Vpon the same.

Provide thinges necessarie for it. To wit, spirituall things, by teaching, reproofing, correcting, instructing both all in generall, and man by man particularlie, yet tied to their speciall flocks and charges.

Obf. 5. pag.
343.

Vpon the same

Now the power given to all the ministers. To wit, of the word, that is, the Pastours, and Doctours, whose diuerse

fun-

Vpon the former Harmonie.

functions are afterward more fullie set forth.

Vpon the former Confession of Heluetia.

B*y the voice of God.* As namelie if at any time, the lawfull ordinarie vocation being quite abolished (as it hath fallen out vnder the Papacie, God by his spirit hath extraordinarilie raised vp certein men. Which thing when it appeareth by their fruits, then the liking and approbation of the Church reformed being added thereunto, they are confirmed in their calling. For otherwise while the lawfull order of calling standeth in the Church, no man may enter into the ministerie, but by that dore.

Obs. 1. pag. 347.

Vpon the same.

By the laying on of hands of the Priest. By Priest, take that they meane him that is appointed out of the Colledge and companie of the Pastours, for to ser him, that is lawfullie chosen, as it were into the possession of his ministerie, in the sight and presence of the wholl Church. Now as touching the very rite of this ordination, euerie Church hath it owne libertie, so that both alike, superstition and occasion of superstition, be auoided.

Obs. 2. pag. 347.

Vpon the Confession of Bohemia.

B*y laying on of handes.* Looke before the 2. obseruation vpon the former Confession of Heluetia. and looke after in the 14. chap. of this same Confess. and the 1. obser. vpon this Confess. in the 13. Sect.

Obs. 1. pag. 351.

Vpon the same.

Hereof speaketh the Author of the Epistle to the Hebrues. Yet not properlie, for he disputeth of the Leuiticall Priesthood, which was abrogated by Christ, and not of the ministerie vnder Christ.

Obs. 2. pag. 351.

Vpon the same.

Are a long time, &c. Let the reader thus take these words, not as though this same order were prescribed vnto all and singular Churches, or were obserued of all: seing we neither haue any commaundement touching that matter, neither can it euery where be performed: But that this is verie carefullie to be looked vnto, that none but he that is furnished with learning, and an approoued integritie and vprightnes be

Obs. 3. pag. 352.

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be aduanced to anie Ecclesiasticall functions.

Vpon the same.

Obfer. 4. pa. 354. *And Sodomiticall life.* That is, of an vncleane life giuen to rior, and excesse. as Ezech. cap. 16. ver. 49. chargeth the inhabitants of Sodomc.

Vpon the same.

Obfer. 5. pa. 355. *Especially those, &c.* Once againe this is to be taken, as that wee must know that this law of *working with their owne handes*, is not prescribed to the Churches.

Vpon the same.

Obfer. 6. pa. 356. *Such as are to lay on handes.* Touching this rite looke before in the 2. obseru. vpon the former Confession of Heluetia.

Vpon the same.

Obfer. 7. pa. 357. *To each severall Ecclesiasticall societies.* That is, to Presbyteries or consistories, which stand of Pastours and Elders: and vnto whome properlie the dispensing and ordering of the Keies, and Ecclesiasticall Censures doe belong. As afterwarde is taught in the fift obseruation vpon the Confess. of Auspurge.

Vpon the same.

Obfer. 8. pa. 357. *That euery Christian, so often as he needeth these Keyes, &c.* ought to require them. This is to be interpreted by those things, which we spake of priuate absolution in the eight Section, in the 1. obseruation vpon this Confession, and the first vpon the Confession of Saxonie.

Vpon the same.

Obfer. 9. pa. 358. *That the priestes ought not.* Whom they meane by the name of Priests it hath bin alreadie shewed before in the 2. obser. vpon the former Confession of Heluetia, & shall straight after be repeated in the 3. obseruation vpon the English Confession, in which signification it is henceforward to be taken in all the Confessions.

Vpon the English Confession.

Obfer. 10. pa. 361.

And is Lucifer. It is growne to a custome to call Satan Lucifer, the Prince of Deuills, vpon a place of Esaie misunderstood of some of the aunciet Fathers.

Vpon the same.

Obfer. 11. pa. 361.

By open excommunication. There is also a certaine kinde of excommunication which is not publique or open, and is vsed onlie for a triall of repentance. Againe, this is so to be taken

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taken, that (as we haue oft before admonished) all and singular Churches may keepe their holie libertie both in ordaining and putting in practise this manner of discipline. So that there be good heed taken that the flock be not infected with a contagion of obstinacie, and that the sacred mysteries be not cast to dogges and swine.

Vpon the same.

Vnto the unbeleeuing a saueur of death. This must be vnderstood, to be the accidentall, and not the proper end of the Ministerie of the Gospell, arising not of the Gospell it selfe, but of the contempt of the Gospell. But this application of the similitude of the keies (for the opening of all mens consciences) which this Confession doth often vse, seemeth to be somewhat farre from the meaning of Christ. Obser. 3. pa. 362.

Vpon the same.

That the Priest in deede. Touching the name of Priestes, Obser. 4. pa. 362. looke the 2. obseruation vpon the former Confession of Heluetia. Againe it must be vnderstood that (when the question is of Ecclesiasticall Censures) the lawfull intelligence of the Seignorie muste goe before the Priestes iudgeing. That which is said, touching power or authority, must be vnderstood of ciuill power, which Ecclesiasticall functions haue not at all: or else, of the authoriry of making lawes to mens consciences, which resteth whollie in Christ the onely lawgiuer, according to whose prescript and appointment, his ministers ought to iudge and determine in the Churches.

Vpon the same.

Yea and the Bishop of Rome: & a litle after, *except he go to worke.* Obser. 5. pa. 363. By Bishop vnderstand not him, that now sitting Pope at Rome is called of other and termeth himselfe vniuersall Bishop, but such a Pastor, as being lawfully called in the Church of Rome (if there were anie true Church to be found) did with his fellowe laborers discharge a Christian ministerie.

Vpon the Confession of Anspurge.

No more then doth the skill of Musick, namely because it hath a diuerse scope, not that there is no more affinite or agreement betweene the Ecclesiasticall ministerie and the ciuill government, then between a musition and a magistrate, when as they do both tend directly vnto the selfe same one, though by means distinct and diuerse one from the other: Obser. 1. pa. 365.
and

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And also both the Ministers in matters ciuill be subiect to the Magistrate, and the Magistrate in matters belonging to conscience is subiect to the Ecclesiasticall ministerie, and one doth leane and stay it selfe vpon the other, and one aid and succour the other.

Vpon the same.

Obs. 2. pag.
365.

The Magistrate is to defend, not the minde, but the bodies. This also is to be vnderstood, as that notwithstanding this, the Magistrate is the keeper and defender of both tables of this lawe.

Vpon the same.

Obs. 3. pag.
366.

If so be the Bishops haue, &c. This do we also acknowledge to be most true: but we saie, that it was neither lawfull for the Princes to deriue this power vnto Bishoppes, nor for the Bishops to take it when it was offered, because the Lord hath so distinguished these two, as he hath also seuered them the one from the other. And the Apostle doth expressly forbid ministers to entangle themselves in the things of this life: yea and the Apostles them selues did cast of euen the care of the almes from themselves vnto the Deacons, that they might attend vpon the word and praiers.

Vpon the same.

Obs. 4. pag.
366.

To debarre the wicked, &c. To wit, by the iudgement and verdict of the Presbyterie lawfullie gathered together, and not by the will and determination of anie one man, as was noted before in the third obseru. vpon the English Confession.

Vpon the same.

Obs. 5. pag.
366.

The Churches must performe vnto them, To wit, to the Ministers of the word, and to the Elders, and not to such alone as now by the law of man carie the name of Bishops, as proper and peculiar to themselves alone, which is common to all Pastors equallie, as Hierome can testifie.

Vpon the same.

Obs. 6. pag.
366.

If so be they haue anie other power, &c. they haue it by mans law. It seemeth the band of marriage should be excepted, the knowledge whereof, by Gods law, belongeth to the Pastors, and in a melie in this respect, that it can not be iudged firme and sure, or voide and frustrate, but by the worde of God, according to that: *That which God hath coupled, let not man put asunder:*

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a *sumder*:touching which point looke the 1. obseru. vpon the former confession of Heluetia, and the 2. vpon the Confess. of Wirtemb. in the 18. Section.

Vpon the same.

Christ. Though Christ would also be the Minister of the circumcision, yet we would not haue him raunged in the same order with others, whether they be Prophets or Apostles.

Obs. 7. pag. 368.

Vpon the Confession of Wirtemberge.

If we speake of the Mediasour of praying. Looke the 2. obseru. vpon the Confession of Saxonie in the 1. Sect.

Obs. 1. pag. 371.

Vpon the same.

That except a Priest be ordained. To wit, when question is of such Elders or Priests, as did attend vpon the preaching of the word. For there was also another sort of Elders whom the Apostle calleth gouernours, 1. Cor 12.

Obs. 2. pag. 373.

IN THE 12. SECTION.

Vpon the latter Confession of Heluetia.

The thing signified is regeneration. That is, the bloode of Christ, by vertue whereof we are regenerated & washed from our sinnes. For to speake properlie, the thing signified by the water, is the bloode, and by sprinkling the washing from sinnes and regeneration is signified.

Obs. 1. pag. 380.

Vpon the former Confession of Heluetia.

The thing is selfe is regeneration. Looke the Observation that went next before vpon the latter Confession of Heluetia.

Obs. 1. pag. 382.

But the thinge is the communication of the bodie, &c. that is, the bodie and blood of Christ, communicated to vs spiri-
mallie by faith, to the remission of sinnes, and to eternal life.

Obs. 2. pag. 382.

Vpon the declaracion of the said former Confession of Heluetia.

Visiblie shew, that is, shew by setting forth visible signes.

Obs. 1. pag. 383.

Vpon the same.

The Minister dosh conuert. To wit, as the instrumentall outward cause, which the holie spirit vscth, to work those things inwardlie, which are preached to vs outwardlie.

Obs. 2. pag. 384.

Vpon

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Vpon the confession of Basill.

Obser. 1. pa.
386.

TO testifie our faith. Hereunto adde also the other endea-
and effectes, which are more fullie set forth in other
confessions.

Vpon the confession of Bohemia.

Obser. 1.
pag. 387.

Either entirelie . Entire, that is, lawfull libertie, such as
doth agree with Christ his institution.

Vpon the same.

Obser. 2.
pag. 389.

They doe alwaies exercise their vertue. This must warilie be
vnderstood . For properlie the sacramentes doe witnes,
seale, or confirme no other thing, but grace and saluation.
The condemnation of such as vse them vnworthelie doth
not flow from anie vertue or power of the sacraments, which
doth auaille onelie to saluation, but onelie from the fault of
the vnworthe themselves, (whereby it commeth to passe,
and that by an accident) that whilest they receiue the
signes alone, and that vnworthely, they depriue them-
selves of the vertue of the sacramentes : and yet for all that
they cease not on gods behalfe to be perfect sacraments,
whether they be giuen to the worthie, or to the vnworthie:
touching which point, loke after in the 14. Section the 1. and
2. observations vpon the confession of Auspurg.

IN THE 13. SECTION.

Vpon the lastter Confession of Heluetia.

Obser. 1. pa.
396.

That is the most perfect forme of Baptisme, &c. Vnderstand
by forme, the externall ceremonie, whether it be of
dipping, or of sprinkeling.

Vpon the same.

Obser. 2. pa.
396.

We thinke them nothing necessarie, &c. Yea we haue vtter-
lie reiected some of them, as meere superstitious, some as
beeing manifestlie brought by the negligence of Bishoppes,
from the Baptisme of those which be of age, vnto the bap-
tisme of infantes, and some, to be shorte, as altogether vn-
profitable, as it is clearelie expounded in the Confession of
Witemberge.

Vpon

upon the former Harmonie.

Vpon the Confession Of Bohemia.

Obfer. 1. pa.
400.

By the laying on of handes, &c. This wholl ceremonie is profitablie kept in the churches of Bohemia, not as a point of Doctrine, but as a part of Ecclesiastical discipline, without anie prejudice to the libertie of other Churches: seeing that it is no where commaunded in the writings of the Apostles, neither doth this confession therfore approoue Papisticall confirmation, which they doe falselie call a Sacrament. But that which is added, that they which are thus baptized are receiued into the couenant of Baptisme, it is well expounded a litle after, to wit, so farre forth as that grace which they receiued in Baptisme, is by this meane made manifest to the Church, and to them that are baptized.

Vpon the Confession of Anspurge.

Obfer. 1. pa.
403.

That it is necessarie to saluation, &c. Vnderstand this by those things, which afterward were declared in the agreement made at Wirtemberge 1536. the 29. of May, where these wordes be read: *Master Lusher and his fellowes doe agree upon this, that by the power of Christ, even those which are not Baptized, maie be saued: But it is necessarie that these should not condemne Baptisme. And hence it is that they will haue infants to be Baptized of necessitie, &c.*

Vpon the same.

Obfer. 2. pa.
404.

And holde that infants are saued, &c. Looke the former obseruation. We also condemne the Catabaptists, who doe either forbid the Baptisme of Infants, or else teach, that it is by no meanes necessarie.

Vpon the confession of Saxony.

Obfer. 1. pa.
405.

And that the holie Ghost is giuen in Baptisme, &c. That is, that it is in deed offered indifferentlie to all, but is receiued onlie by faith, and not giuen, to wit, through faith for the workes sake: And that it is so receiued, as that neither faith, nor the efficacie of Faith, are necessarie to be referred to that verie moment, wherein anie one is baptized. Moreouer in the verie forme of the administration of Baptisme, we vse in our Churches to declare, that baptisme is not onlie a pledge of our Renuing, but also, and that chiefly

lie of the remission of sinnes.

Vpon the same.

Obf. 1. pag.
405.

That Baptisme is necessarie, &c. Looke the 1. obseru. vpon the Confess. of Auspurg.

Vpon the same.

Obf. 3. pag.
405.

And so those onely, &c. And a litle after, *Because that then they be grafied into the Church.* How we vnderstand this grafting looke before in the former Confession of Heluetia, Art. 21.

IN THE 14. SECTION

Vpon the latter Confession of Heluetia.

Obf. 1. pag.
413.

NOt as they be corporallie eaten. The aduerb (*so far as*) vnderstand to be vsed causallie, for because, as if he had said, not that they be eaten corporallie, &c. But in this place and other places els where afterwarde so vnderstand these aduerbs corporallie, and spirituallie, that by them not the thing signified, which is receiued, but the manner of receiuing it is declared, namelie, to be not corporall, but spirituall, that is, not of the externall mouth, but of the faithfull minde.

Vpon the former Confession of Heluetia.

Obf. 1. pag.
417.

THese things be holy, and to be reuerenced, &c. by holie vnderstand those things, which are appointed to a most holie vse, not those wherein consisteth anie inherent holynes. In like manner by reuerent, vnderstand those things which are to be receiued with outward comelines, and in that order, which might testifie an internal reuerence: namelie, when our mindes are lifted vp vnto God, not that anie worship ought to be yealded to the signes themselves, or that those rites, which are either in their owne nature superstitious, or els may easilie be turned into superstition, ought to be vsed in the holie seruice of the Lord.

Vpon the Confession of Bohemia.

Obf. 1. pag.
432.

THat which of themselves they do signifie, &c. that is, to saie, of the true bread and wine, and also of the very bodie, that was giuen for vs, and of the verie blood, that was shed for vs. As for that attribution wherein the bread is said to be the bodie, and wine to be the blood, even in this Confession it is euidentlie set downe, that it ought to be interpreted by a sacramental metonymie.

Vpon the former Harments.

Vpon the same.

And the truth thereof. By the word truth in this place vnderstand, not the fruite of the Sacramentes, which is receiued of the faithfull onelie, neither yet the verie bodie and bloode of Christ (seeing that they also can not be receiued but by faith, to saluation) but the bread and the wine, the which (whether worthie, or vnworthie communicantes doe approach) are neuer, in respect of God, offered to be receiued, without the thing signified, because the truth of God dependeth not vpon the worthines, or vnworthines of the communicants. Yet hereby it cannot be concluded, that both of them are receiued of euery one, because both of them are alwaies offered by God to al indifferentlie. Concerning which matter looke before in the 12. Section and second obseruation vpon the confession of the Waldenses, or Bohemians, and also very fullie hereafter in the first obseruation vpon the confession of Auspurge.

Obser. 2.
pag. 423.

Vpon the same.

Moreover absolution from sinnes, is lawfullie administred, &c. looke the 8. Section vpon the Confession of Bohemia, Auspurge, and Saxonie.

Obser. 3.
pag. 425.

Vpon the same.

Most commonlie falling downe on their knees, &c. In this rite also suppose that euerie Church ought to haue her libertie not that we doe vtterlie in it selfe condemne this manner (so that the caution be added, whereof we spake of late in the 4. obser.) but because that for the rooting of the superstitious worshipping of the bread out of mens mindes, it were more expedient that that ceremonie in most places were abolished in the receiuing of the signes themselves: whereof looke before in the first obseruation vpon the former confession of Heluetia.

Obser. 4.
pag. 425.

Vpon the French Confession.

THe substance of his bodie and bloode, &c. The French Churches haue witnessed in generall Synods, that they after the example of the auncient Fathers doe vse the word substance: not as if the very substance of Christ were conueied into the bread, or deriued into vs anie manner of way, either corporal, or vnspeakeable, or that it were applied

Obser. 1. p. 2.
426.

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to our corporall substance (seeing that it verilie is now in heauen, and no where else, vnto the last daie, and we in earth and no where else) but to meete, with the flaunder of those men, which thinke that we in stead of the verie bodie and blood of Christ doe place onelie his merites, or his spirituall force and operation, whereas notwithstanding we do teach, that we though spirituallie and mysticallie, yet notwithstanding trulie) do participate Christ himselfe, not that either we should cleaue essentiallie vnto him, or he vnto vs, but that his life is deriued into vs. Looke also concerning this matter in the first obseruation vpon the confession of Auspurge, in this Section.

Vpon the confession of Belgia.

Obs. 1. pag.
431.

Al the operations of the holie Ghost are hidden, &c. That is to saie, both when the proper force of the holie spirit, which is incomprehensible, is regarded, and seeing that his effectes doe exceed our senses. Both which doe come to passe in these mysteries.

Vpon the same.

Obs. 2. pag.
431.

That which is eaten, &c. Namelie by faith, as it is often iterated in this confession, that is to saie, that which is receiued spirituallie, by the minde, by beleeuing, as the signe is eaten and dronken corporallie. For the wordes eating and drinking can no otherwise be spoken of the minde and of faith (which are the onelie instrumentes of receiuing the verie bodie and bloode of Christ) then metaphoricallie or metonymicallie.

Vpon the same.

Obs. 3. pag.
432.

By the eating of his flesh, and drinking of his bloode, &c. That is (as hath beene said in the former obseruation) by a spirituall participation, the which sometimes by reason of the sacramentall receiuing, and (sometimes by reason of that spirituall life, which Christ ingendereth in vs is metaphoricallie signified, by the names of eating or drinking.

Vpon the same.

Obs. 4. pag.
432.

Although the sacramenter be ioyned to the thing, &c. Of the sacramentall vnion we haue spoken before, in the second obseruation vpon the Confession of Bohemia.

vpon

Upon the former Harmony.

Upon the confession of Anspurge.

Obf. 1. pag.

432.

That the body and blood of Christ are there in deed, and are distributed, &c. We also doe allowe of this, namely that the word of God is not deceitfull, and therefore as often as the holy signes are rightly giuen, that is, according to Christ his institution, that then also the thing signified by the signe (which is the verie bodie of Christ crucified for vs, and the very blood of Christ shedd for vs) is also giuen to be receiued. But we affirme that the thing signified is no otherwise coupled with the signe, then sacramentallie. The trueth of which sacramental coniunction, doth not consist in this, that wherefoeuer the signe is, there the thing represented by the signe, should also be present, but in this, that that which God promiserh by the signe, he also doth offer to be receiued. Therefore we hold that the bodie of Christ is not really present in, with, or vnder the bread, otherwise then after this sacramentall manner. both because it is a true body, being circumscribed in his local situation, and also hath truly ascended from the earth, aboue the heavens, that be subiect to our sight, and shall there remaine (from whence he exerciseth a gouernment ouer al these beneath, euen as he is man) vntill he come truely from thence to iudge both quicke and dead. Moreouer we doe also auouch that as the signes are offered to the bodie, so the thinges signified are offered to the minde: and therefore that the signes are receiued of euery one with the hand and mouth, that come vnto the supper: the which vnto some, namely, to the worthie receiuers, do turne vnto saluation, but vnto others, that is, the vnworthy communicants by reason of the profanation of the signes, and contempt of the thing signified, they doe turne to condemnation. As for the things signified those we affirme to be truely, and effectuellie apprehended, onely of those that be indued with a right minde and a true faith, and that alwaies vnto saluation, whereunto the distance of place is no hinderance, by reason of the vnspeakeable operation of the holie Ghost. And yet not so as that the substances should be mingled betwixt themselves, or cleaue together in any place (for Christs flesh abideth in heauen, and ours vpon the earth) but that (these things being mysticallie vnited,

which in true distance of situation are separated) we might draw from the flesh of Christ all gifts necessary for our salvation, and especiallie that lively iuise wherby we are nourished to eternall life. Therefore wharsoever they pretend which are of the contrarie iudgement, the controuersie is not either of the signe, or of the thinges signified, or of the truth of the sacraments, or of the receiuing of them, or of the effectes; but of the onely definition of the sacramentall coniunction, & also of the manner of receiuing the thinges signified. Both which we contend to be so interpreted by some out of the word of God, that if their opinion be once graunted, both the truth of Christes bodie, his assention into heauen, and his second comming is consequentlie ouerthrowne. Looke the exposition of this article expressed in the diuers editions of the Auspurg confession, though not after the same manner, & in the same words, and for the full declaration therof look in the admonition lately set forth by our bretheren the Neustadians in the 5. chapter, out of the which our agreement in this point of doctrine rightly declared doth appeere.

upon the same. Art. 1. Of the abuses.

Obser. 2. p. 2.
433.

For the Masse is retained still amongst vs, &c. The Princes, and Diuines in the assemblie at Newburdge testified in the yeare 1561. as is manifest by the decrees of that assemblie, that they by the word *Masse*, doe vnderstand the administration of the Supper, and do from the bottome of their hearts detest the Romish Masse. And although we doe abhorre all contentions about words, and doe acknowledge that the worde *Masse* is not newlie sprong vp in the latine Church: yet seeing that the originall of this tearme (namely because almes were sent from the faithfull in their vsuall meetings at their loue feasts) is long since abolished, and seeing that this worde hath these many yeares broken out into great abomination, and so great, that none so grosse or execrable was euer heard of, wee doe not without cause together with the thing abolish the name it selfe out of our Churches. As for the holie liturgy there, we think that it is most rightly celebrated, where it is most simply & most nearelie vnto the first institution obserued. And seing it is manifest that the ceremonies in the Romane Liturgie are partlie in them

selues

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selues vnprofitable, partlie tending rather to an ambitious shew and pompe, then to edification, partlie ridiculous, and partlie either in themselves superstitious, or else readie to be turned into superstition. Therefore the moste of them, or in a manner all, we haue in euery place vterlie swept awaie. Yet so as that the Church hath her liberty left in things indifferent, as it is meet, and shall be declared in the 17. Section. As for the speaking or singing of any thing in the publique Liturgie, in such a tongue, as is vnkowne to the common people, vnlesse there be an interpreter, the Apostle doth plainlie forbid it, 1. Cor. 14.

Vpon the same.

A Ceremonie, in the new covenant, without faish doth merit nothing, &c. No, nor yet in the olde Testament: yea neither any ceremonie, nor faith it selfe doth merit anie thing, but whereas the externall worke being performed with faith, according to Gods commaundement, is acceptable vnto him, all that we reach out of Gods word to be of grace and not of debt. Whereof looke the 8. Section, and the 7. obseruation, the 9. Section and the second obseruation vnto the same Confession of Auspurge.

Obser. 3. pa.
436.

Vpon the same.

The Pastours of the Churches doe consecrate, &c. By the name of consecration we vnderstand no other thing, then the vse of Christs ordination by whose blessing and power the elements are sanctified vnto vs, whereof dependeth the wholl force and dignitie of the sacraments.

Obser. 4. pa.
438.

Vpon the same.

Euerie holie daie, and other daies also, if any be desirous to vse the sacrament, &c. Of holie daies is spoken afterwards in the 16. Section. But in our Churches certaine daies by publick warning are appointed, wherein if any refuse to receiue the Supper, they answere for it in the Consistorie.

Obser. 5. pa.
438.

Vpon the same, about the ende of the 2. Article of abuses.

And because that the parging, &c. This verilie is one cause why the carying about of the Sacrament is condemned: yet neither the onlie cause, nor the chieftest.

Obser. 6. pa.
446.

Observations

Vpon the Confession of Saxony.

Obfer. 1. pa. 447. **A**nd that he is in thee, &c. This we admit, touching the spirituall efficacy, not concerning the verie essence of the flesh: the which is now in heauen and no where else, as hath beene before shewed in the 1. obseruation vpon the Confession of Auspurg.

Vpon the same.

Obfer. 2. pa. 448. Neither are any admitted to the Communion, &c. This we allow, as being vnderstood of Catechizing or instruction. As for priuate absolution, how farre we thinke it to be required, it hath bin shewed of vs heretofore, namelie in the 8. Section, and 1. obseruation, both vpon this, and also vpon the Confession of Bohemia.

Vpon the same.

Obfer. 3. pa. 448. That Christ is trulie and substantiallie present, &c. Looke the 1. and 2. obseruation vpon the Confession of Auspurg.

Vpon the same.

Obfer. 4. pa. 448. That Christ wirteth, that he is in them, and doth make them his members, &c. Both these also we doe imbrace, as is contained in the worde of God, namely so, that this wholl dwelling be by his power and efficacy, and that the flesh of Christ be communicated vnto vs, yet after a spirituall and mysticall manner, as hath bin declared of vs before, both in the Confession of Bohemia and of Auspurg.

Vpon the same.

Obfer. 5. pa. 448. And lessons appointed, &c. How farre we doe allow this distribution of the holie scripture, looke the 1. obseruation vpon the Confession of Bohemia, the 1. Section.

Vpon the Confession of Wirtemberge.

Obfer. 1. p. 454. That the true bodie of Christ, &c. Looke before in the first obseruation vpon the Confession of Auspurg.

Vpon the same.

Obfer. 2. pa. 454. Of the bodie of Christ being onelie absent, &c. We doe beleue out of the word of God, and by the perpetuall and euident agreement of the wholl auncient and true Church, that the bodie of Christ hath alwaies bin, is, and shall be circumscribed and locall: Wherefore, as when he liued vpon the earth, he was no where else, so now also beeing aboue in heauen, he is there, and no where else in his substance, as Vigilius plainlie affirmeth against

against Eutiches. Yet for all that we doe not affirme, that the verie body of Christ is onlie or simplie absent, or that the bread and wine are onlie simple and naked signes, or bare Pictures, or nothing else, but certaine tokens of Christian profession. For in this sence is there one onlie action of the holie Supper, that yet notwithstanding it should be partlie corporall, and celebrated vpon the earth (in which respect we doubt not to say that Christs body is as farre distant from vs, as heauen is from the earth) partlie heauenlie the minde and faith lifting vp the heart vnto God: in the which respect we acknowledge, that the body of the Lord is present in the Supper to our minde and faith. But that they be bare and naked signes, how can we possible affirme which so often and so euidently haue beaten vpon this, that the things signified are no lesse certainly giuen vnto the mind, then the signes themselves vnto the body.

Vpon the same.

Or else chaunge them into the bodie and blood, &c. We see not how God may be said to be able to doe that which is manifestly repugnant to his owne will, concerning the euerlasting truth of Christs body, as it hath bin opened vnto vs in the word of God. Obser. 3. pa.
454.

Vpon the same.

But for the truth of the sacramentes &c. The truth of the Sacrament we affirme whollie to consist in this, that there be not any vaine signification of the signes: but that that which is signified vnto them by the bodie, is indeed giuen vnto the minde to be receiued by faith. As hath more fully beene spoken heretofore in the first obseruation vpon the Confession of Auspurge. Obser. 4. pa.
454.

Vpon the same.

But that whole Christ, &c. But we say by the institution of God, that the body, by the deliuering of the bread, is giuen vnto vs as true meate: and that his blood by the powring of the wine is giuen vnto vs as distinctlie as true drink. yet both of them to be receiued with the minde and with faith, & not with the mouth. Notwithstanding that by this dispensation (which in respect of the thing signified is distinctlie made, and in regard of the signes themselves seuerally distributed) that nothing is deuided in the humanitie of Christ. Obser. 5. pa.
455.

Observations

Vpon the same.

Obfer. 6. pa.
456.

Therefore to the right action of the Eucharist, &c. This we do fo graunt to be true, that notwithstanding we doe also knowe that the supper of the Lord is not priuate vnto two, but that it appertaineth to the wholl Church, or at the least to some one part of the same.

IN THE 15. SECTION.

Vpon the former Confession of Heluesia.

Obfer. 1. pa.
458.

TO the people euerie daie, &c. to wit, where it may be done commodiouſlie: but in other places as oft as may be.

IN THE 16. SECTION.

Vpon the Confession of Bohemia.

Obfer. 1. pa.
465.

OF this sort be certaine daies appointed for fasts & holydaies, &c. And a litle after, so the remembrance of holymen, as of the Virgin Marie, &c. Also a litle after, in the 17. Chap. Holy daies consecrated to the Virgin, &c. Also, That the Saints are truly worshiped, &c. As certaine Churches doe so farre submit themselves to the infirmities of them, with whome they be conuersant, as to obserue these things, though they doe disagree very much, yea though they be altogether contrarie in the manner thereof: so most Churches not being compelled by any such necessitie, haue without the offence of other Churches, utterly abolished euen these things also, not onelie as vnprofitable, but as hurtfull.

Vpon the same.

Obfer. 1. pa.
486.

Doe make godlie and Christian songs of hir, &c. Also a litle after, and sing profitable songs, and such as are free from superstition, &c. Herein also let the Churches vse their libertie, to edifying: and let that be very carefully auoided in this song, which hath hapned in extolling the praises chieflie of the Virgin Marie: lest that whilst God seemeth to be praised in his Saints, the Saints being transformed into Idolls, the worship which is due to God alone, be againe transferred vnto them. Howbeit they truelie seeme to be the wiser, who doe not suffer any thing to be either taught or sung in the Church of God, beside the word of God, interpreted in a tongue

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tongue peculiar to the people, and in singing doe keepe this meane, that the greatest parte of the time may be spent, rather in hearing, then in singing of the word of God: and that which is sung may so be sung, that the mindes may rather be instructed, then the eares delighted with any broken musicke.

Vpon the Confession of Auspurg.

A *Nd meritorious workes.* Although we are perswaded, that such meritorious workes be not meant in this place, as by their owne worthines doe deserue any thing, but that they be acceptable to God, and are crowned, not according to debt, but according to grace, yet we can not approoue this improper speech, by what interpretation soeuer it be qualified, as we haue already in certaine places noted before, Sect. 8. obser. 7. vpon this confess. Also Sect 9. obser. 2. vpon the same; & obser. 1. vpon the Confess. of Wirtemb.

Obser. 1. pa.
495.

Vpon the same.

The order of lessons in the Masse, &c. Also we haue declared before Sect. 14. obser. 2. vpon the same Confess. of Auspurg, why we do worthely detest euen the very name of the Masse, and as touching holidiaies, or fasts, we spake thereof in the Confess. of the Waldenses, or Bohemia, going next before this.

Obser. 2. pa.
498.

Vpon the Confession of Wirtemberge.

A *Nd to comfort them as wel by the preaching of the Gospell, as by the dispensing of the Lords Supper, &c.* We doe also vnderstand this without any preiudice to the liberty of other Churches, wherein the Supper vseth not to be administered but in the publique assembly, lest that saluation might seeme to be tied to the Sacraments, or the fruit of the Supper of the Lord be bound to that time onely wherein it is receiued.

Obser. 1. pa.
506.

Vpon the same.

We thinke it is a profitable thing, &c. In this point also the Churches doe vse their liberty to edifying, howbeit we thinke it the safer way, once to lay aside funerall orations, & with honest simplicitie to burie those that are departed godly, seeing that it is a very hard thing to keepe a meane therein:

Obser. 2. pa.
506.

and

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and we ought very carefully to take heede, that not so much as the least entrance be opened to the reuoking of the opinion of praers to be made for the dead, then the which nothing can happen more pernicious in the Church of God, as the lamentable experience of so many ages hath taught.

IN THE 17. SECTION.

Vpon the French Confession.

Obser. 1. pa.
523.

WE *thinke it to be necessarie.* In all the French and Belgian Synodes, it was decreed, that it is necessarie for this people, plainly to reprove those that be vn-rulie or impenitent, and not to leaue them to the discretion of their owne conscience, but whereas the lawfull intelligence of the Presbyterie goeth before, so long to exclude them from the Supper of the Lord, till they doe testify their amendment. By which custome notwithstanding they meane not to preiudicate those brethren, who thinke that they can auoid the prophanation of the Supper of the Lord, although they doe not so farre extend the authoritie of the Ecclesiasticall Censure.

Vpon the Confession of Belgia.

Obser. 1. pa.
524.

A *nd hereunto excommunication is chiefly necessary, &c.* Looke the obseruation which goeth next before this, vpon the French Confession.

Vpon the Confession of Auspurg.

Obser. 1. pa.
527.

T *He Bishops might easlie, &c.* Three kindes of Bishops may be reckoned vp. One which is in deed the Apostles Bishop, and is a Bishop in order, not in degree, and is common to all Pastours, that is, to the Ministers of the word. Another is not onelie in order, but also in degree, whereby the wholl cleargie of some Dioces is subiect to some one man, and is euen by the testimony of Ierome himselfe, an olde inuention of mans appointment, and not of Gods ordinance, limited and hedged in by verie many auncient Canons. But as for the third kinde, which roueth farre and wide, not onely beyonde the worde of god, but also beyond the most iust Canons, and is indeed Satannical and Tyrannicall, and as yet flourishing in the Romane false named

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med Church, we doe detest it, as a most certeine pestilence of the Christian Church.

Vpon the same.

It were for the chief Bishops gentlenes. We suppose that this is not ment of the Popes gentlenes, whom all the purer churches doe at once detest as that Antichrist, but of that kinde of Bishops, which in the obseruation next before this we called the second sort. Which though it be so, yet it seemeth to be against the old Canons, that that should here be hanged vpon the Bishops gentlenes which after lawfull intelligence, they are rather bound to doe both by Gods lawes and by mans, or else they are to be remooued from their Bishopprick.

Obfer. 2. pag. 528.

Vpon the same.

To haue rule taken from Bishops. It is without al controuersie, that Christ did not onelic distinguish, but also both by word and his owne example seuer the ciuill rule and iurisdiction from the Ecclesiasticall. Besides, that is also a plaine case, that the goods purposed and appointed to the vses of the Churches were in olde time giuen not to the Bishops owne persons, but to the Church it selfe. Now how fare it is expedient that the Bishops should carie the shew and apperance of any ciuill rule and iurisdiction, it is the ducie of Godlie Magistrates to consider.

Obf. 3. pag. 528.

Vpon the same.

The Apostles decree touching things offered to Idolls. to wit, touching that sorte of things offered to Idolls, which is eaten at the tables of deuills, or by the eating whereof men sinne against their weake brethren. Like as the decree of the Apostles is expounded of Paul, 1. Cor. 9. & 10.

Obf. 4. pag. 532.

Vpon the confession of Saxony.

NOt lawfull for Kings nor Bishops to make lawes or rites, that can not stand with the word, &c. And therefore no mysticall rites (that is, which carie some mysteric or hid signification in them) though not otherwise impious, as namelie such as should be parts of Gods doctrine or kindes of Sacraments: but onlic such lawes as pertaine to order and decencie (as is said in the end of this Article) & that not vpon their private will and aduise, but by the iudgement of a lawfull assemblie.

Obf. 1. pag. 533.

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IN THE 18. SECTION.

Vpon the former Confession of Heluesia.

Obfer. 2.
pag. 542.

B*Vpon iust cause, &c.* to wit, taken from the word of God. For we do not think that it is lawfull for men, at their pleasure to make lawes concerning diuorcements in marriages permitted, and already contracted, according to the word of God, as they may do in contracts, which are meerlie ciuill: for the Lord hath said. *That which God hath ioyned together, let not man separate.* But the matter being diligentlie weighed by them, of whome it is profitable for the Church that counsel should be asked, concerning such matters as be not meerely ciuill, the ciuill Magistrate maie prescribe in his iurisdiction what affinities, and vpon what conditions, it maie stand with the profit of the common peace, to haue permitted, or forbidden.

Vpon the Confession of Bohemia.

Obfer. 1.
pag. 543.

E*ther to chuse it so himselfe, or to refuse it,* to wit, if he be thoroughly priuy to himselfe of his owne strength, and so that he do not binde himselfe by a vow, as it is expounded a litle after.

Vpon the same.

Obfer. 2.
pag. 544.

And women Ministers, that is, of those, who haue willinglie submitted them-selues to take care for the hospitalls, and for the poore, & those that be sick: whome notwithstanding the Apostle doth forbid to be receiued before they be three score yeares olde 1. Tim. 5. 9. And generallie he forbiddeth women all other Ecclesiasticall ministry, in the second Chapter of the same Epistle.

Vpon the same.

Obfer. 3. pa.
544.

They do preserve the purenes as wel of the spirit, as of the body, &c. to wit, resisting the burning. For otherwise the purenes both of the bodie & of the spirit is preserved in wedlocke of married parties that vse it holily.

Vpon the same.

Obfer. 4.
pag. 546.

To take counsel of the elders, and gouerneres of the church, &c. vnderstand this of him who should be taken into the Ecclesiasticall Ministerie being a single man, as for the most part it is vsed in the Churches of Bohemia, yet without anie vow or constraint, & with no prejudice to other Churches, which doe

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do not obserue this difference. For this necessitie of going to, and asking counsell of the Presbyterie, it is not laid vpon others. Concerning which thing we will not thinke it much to set downe in this place what the breethren themselves of Bohemia did heretofore answer to a certein godlie and learned man admonishing them of these things, that no man maie be offended with those things which be read both in this place, and elsewhere in their Confession, touching the single life of Ministers. *The meaning, saie they, of singel life is evidently declared in the beginning of that article, that it is not ordained of God by any commaundement. Neither do we place anie dignisy of the ministry in single life. We do withouts doubt beleene, according to the wordes of Christ, that that gift is giuen to some, and to whome it is not giuen, for them it is free to marrie. We haue by the mercie of God both married and unmarried Ministers, and we endeavour to keep a meane in this matter. The Monkish custome, and other absurd things we haue by the grace of God remooued farre out of our Churches. Thus did they write that they might the better expound themselves.*

Vpon the Confession of Saxonie.

Also we keepe the ruler of the Canon lawe, touching other neerer degrees, &c. Our Churches also do herein attribute some thing to the degree of Cosin Germanes, to auoid the offence of those that be weak: seeing that euen certeine prophane lawmakers haue forbidden this degree: and Christian charitie doth commaund vs to departe euen from our right in those things which of themselves be lawfull, for their sakes that be weak. But we admonish the people diligentlie that they do not thinke, that this degree is forbidden in it selfe, that is, by the lawe of God, either expressed, or vnderstood, which is the law of nature. As for other inferiour degrees of affinitie, and whatsoeuer that law, beeing not Canonically, but Tyrannicall, hath decreed, as though it were spirituall, concerning corporall affinitie, without the word of God, which is agreeable to the ciuil laws, we do abolish & darest it, as proceeding from the onelie inspiration of the lying spirit.

Obser. 1.
pa. 565.

Vpon the same.

Do agree with the Canon lawe, &c. We would haue it declared vnto vs what manner of law this Canon law is: seeing that there be manie things, both in certeine auncient, and especie-

Obser. 2. pa.
566.

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especiallie in the Canons of the Popes, flat repugnant to the word of God, and to equitie.

Vpon the same.

Obf. 3. pag.
566.

As mortall finnes and such as expell the holy Ghost, &c. why we do think that this also hath need to be more diligentlie expounded, we haue shewed not once before. Looke the 4. Sect. obseru. 1. & 2. vpon this same Confess. Also Sect. 8. obseru. 4. vpon the Confess. of Auspurge.

Vpon the same

Obf. 4. pag.
568.

Where as the wordes of Christ did speake, &c. If so be that we should admit that gospell according to the Egyptians, wherein those words be attributed to Christ.

Vpon the confession of Wirtemberge.

Obf. 1. pag.
571.

And that it is a mysterie, &c. to wit, a spirituall marriage between Christ and his Church, and not this carnall or corporall, and humane marriage: which is not appointed to represent that other, which is spirituall.

Vpon the same,

Obf. 2. pag.
571.

The politique lawes which are the ordinances of God, &c. we also do approoue the politique lawes touching these things, so that the consciences be not snared, and that which in this contract is meerelie diuine, be administred according to the true word of god, being distinguished from ciuill controuersies, which fall out in marriage. Looke before obseru. 1. vpon the former Confession of Heluetia

IN THE 19. SECTION.

Vpon the latter confession of Heluetia.

Obf. 1. pag.
579.

With good lawes made according to the word of God, that is, with such as do not forbid that, which god doth commaund in the morall law, and by the voice of nature it selfe, nor commaund that which he forbiddeth. For otherwise by the name of the word of god the Iudaicall ciuill law might also be vnderstood, to the which notwithstanding we are not bound in so much as it is ciuill, but onelie so farre forth as it is grounded vpon a generall and perpetuall rule of iustice.

Vpon the former confession of Heluetia.

Obf. 1. pag.
580.

According to iust and diuine Lawes, &c. That is, agreeable to equitie and righteousness, and to conclude, to the law

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law of nature, whereof God himselfe is the author.

Vpon the same.

And the oth which we made to him, &c. that is an oth, where
by subiects are bound to their Magistrates.

Obs. 2. pag.
581.

Vpon the Confession of Basill.

Obs. 1. pag.
581.

I*N the number whereof we also desire to be, &c.* These things
are spoken in the person of the Magistrates themselves
and not of the Pastors of the Church at Basill, in so much as
this Confession was published in the name of the Magistrates
themselves.

Vpon the confession of Bohemia.

Obs. 1. p. 584

T*He people is taught, that they ought to obey no man more
then God.* This is so farre to be extended, as that we
must vnderstand, that we ought not to obey anie in these
things which pertain to the conscience and to saluation,
but God alone, seeing that the Apostle doth not except so
much as the Angells themselves, Gal. 1.

The end of the Harmony, and of the Observations.

